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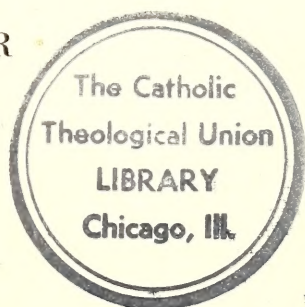
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January 1st, 1924

Charity Versus Philanthropy

By the Rev. Albert Muntch S. J.

The idea of helping the needy neighbor from a motive of love of God, because we are all "brethren in Christ," has been tabooed by many sociologists. It is alleged that the notion of charity is "out of date" in the present stage of social progress. So says Dr. Devine, one of our authorities on poverty and dependency. "The idea of charity, attractive and inspiring at one stage of social development, becomes in time obnoxious, and as a permanent element in the relation between classes, it becomes an anomaly." ("The Principles of Relief," New York, 1914, p. 12).

Thinking men will disagree with this statement. So will men who "know life." Charity will never be out of date or useless, nor will its exercise ever become a mere soothing syrup for "religiously minded" people. Occasions may arise when all the strongest motives of philanthropy and the most eloquent appeals of social service agencies will not avail to remedy some dire social need.

Father Damien became the Apostle of the lepers of Molokai, not at the suggestion of a social service institution, nor from philanthropic motives, but inspired by charity,—the love of God and of immortal souls. Peter Claver became the servant of the black slaves at Cartagena because, like his great model, St. Francis Xavier, he was urged on by an all-consuming desire to bring precious souls to the love of the Saviour. Other motives, no matter how worthy, had no place in their plan of life. These men wrought and suffered and, no doubt, ultimately shortened their days "for the sake of the brethren," upheld and sustained by "the charity of Christ." They found Him in the plague-stricken of

Hawaii, on the shores of China and Japan, in the pestilential holds of merchant galleys. Would natural motives alone have sufficed to impel workers to devote themselves so zealously, so unreservedly, and for so long a time, to the service of these unfortunates?

Today, in our own country, the tender care of the Sister of the Good Shepherd goes out to the unfortunate of her sex, not only because the latter are a menace to social progress, but because they are endangering their souls' salvation. And who will assert that this spiritual interest in souls makes them less zealous or less efficient in the rescue work to which they have vowed their lives? As long as we have the same old story of sin and sorrow and temptation, so long will there be work for the white-robed followers of the Good Shepherd. So long, too, will there be place for the high and holy motive of supernatural charity in the hearts of men, energizing them to action for the common good.

It is true that the resident workers, at the social settlement, in the heart of the dreary slums, deserve large praise for their readiness to sacrifice many comforts for the welfare of the neighborhood. But they may withdraw at any time, may seek larger and more inviting fields, and follow out their legitimate desire for change, amusement, and distraction. But the Little Sister of the Poor dedicates herself for life, and by a vow, to a more strenuous and more exacting toil for suffering humanity, and willingly foregoes every pleasure in order that those under her care may have more of the satisfactions of life. But she acts from the motive of charity. Who,

then, in the final estimate, is the more loyal social worker, and who deserves a more honored place on the scroll of social service?

The meaning of devoting oneself to service of the neighbor not on humanitarian grounds alone, but from reasons based on faith, is often misunderstood. Evidence of this is found in the very indictments brought against those who still maintain the need of Christian charity for the upkeep of the social order. Thus Professor Fairchild asserts that "as a corollary" of the fact that "in the early Christian Church charitable giving was regarded as highly meritorious—begging was not only tolerated, but beggars were highly esteemed—the line of reasoning being, apparently, that since it is more blessed to give than to receive, it is a sacrificial act to afford others the opportunity of giving." ("Outline of Applied Sociology," 1916, p. 169.)

The fact is stated correctly enough, but the interpretation suggested by the writer is not very happy.

Beggars were not "highly esteemed" because they were idlers or refused to obey the divine law to work, but because, despite their sickness, misfortune, and loneliness, they represented Christ and were the brethren of all Christians. Liberality towards begging folk in the Middle Ages was not a defence of sloth, nor an apology for idleness. No doubt there was a great deal of genuine misfortune and suffering which, according to the prevailing methods and standards of social life, could be alleviated only by liberal almsgiving. And if the medieval burgher gave gladly and out of a spirit of charity, what reasonable person can find fault with his generosity? The one who gave might be in need on the morrow, and, no doubt, expected the same kind treatment from those who were able to help.

Besides, if the poor wretch in need of food or clothing or shelter was not first "investigated" by a social service agency, nor "visited" by a community agent, nor indexed, catalogued, and measured before receiving

his dole, this is all to the honor and credit of medieval charity. We ourselves did not follow the "scientific methods" of modern philanthropy until well towards the last quarter of the 19th century and can, therefore, hardly blame the medieval folk for following the injunction of the Sermon on the Mount in the matter of almsgiving: "Let not thy left hand know what thy right hand doth."

Finally, as regards the efficiency of this mode of helping those in distress, we venture to say that there was less enmity and bitterness in those happy days of Faith and of Charity between those who had and those who had not, than there is in our epoch of "scientific relief." This, however, does not mean that the latter manner of alleviating suffering is not in many ways an improvement upon the former.

Prof. Dow labors under the same misconception as Prof. Fairchild. He admits that "the Catholic Church, as it gained strength, assumed more and more the responsibility of caring for the poor and afflicted. Orders of nuns and monks were instituted with this motive in view. The Church did heroic work in this field. But the whole attitude was to relieve distress, not to prevent poverty." ("Society and its Problems," p. 465.)

The charge in the last sentence is easily answered. Were there not special agencies for the prevention of poverty,—the State, the municipality, the guilds, etc? The prevention of poverty is more of a social and civil than a religious concern. The Church never opposed, but encouraged all laws and devices that were proposed for abolishing misery and want.

It is also asserted that "the theory of the Church was that the more one gave, the greater would be the reward in Heaven." True, but what is wrong with this theory? Does not Scripture speak of the praises of Tabitha, who "was full of good works and almsdeeds"? We have, of course, heard much about the folly of "indiscriminate almsgiving," and sociologists are severe in its condemnation. But the Church, or rather the faithful

who practise charity and a little self-denial, through supernatural motives, do not want to keep up social injustice or encourage conditions that make for distress and misery, or defend the defective arrangements of society. Pope Pius X said definitely that it is the duty of Christians not only to give alms, but to work strenuously in removing the causes of poverty. Both the very rich and the well-to-do generally prefer to keep what they have rather than give to their needy neighbor. If then, prompted by charity, one helps those in need, there is no reason why he should not look to the eternal reward and try to do a meritorious work for Heaven, besides alleviating the want of a brother. It has not yet been proved that charity has blocked the way of social reform and reconstruction. In fact, social reformers are beginning to see more clearly that if their desires are to be realized, charity must prevail, as well as justice, and that without it no lasting reconciliation between opposing factions can be effected.

In other words, the inspiration supplied by religious faith is the most powerful means of remedying some of our social ills. Let the sociologist, then, cease to inveigh against that benign and divine virtue of charity which has called out the best that is in man, and which has brightened some of the darkest episodes of modern history. Charity, as taught and practiced by the Catholic Church and her followers, both as individuals and as members of religious communities, is one of the greatest forces of social peace and well-being.

Miss Vida D. Scudder in her book, "The Church and the Hour," more than once comes back to what is "Catholic doctrine" in her analysis of social evils and the needed remedial measures. Towards the close of a paper on "The Alleged Failure of the Church to Meet the Social Emergency," she says: "Plain Christians generally know today, as they have always known, that for them social action is, in the long run, unmotivated and perilous unless it draw from deep wells

of religious faith." The Catholic Church recognizes this fact and constantly reminds those of her children who take up "social work" to look to their great exemplar, Jesus Christ, and to imitate Him, as "He went about doing good." The splendid record of what has been achieved by Catholic social workers who labored out of a motive of "religious faith" is the best possible proof for the wisdom of her counsel.

Publications of the American Luther League

The American Luther League, of Fort Wayne, Ind., has sent us a batch of pamphlets of which several are of interest to Catholics: "Weighed and Found Wanting," is an "Inquiry into the Aims and Methods of the Ku Klux Klan," by W. H. T. Dau, who justly regards the Klan as "an ominous phenomenon in American social and political life." "The Sane and Scriptural Sunday," by W. H. Kruse, is a plea for Christian Sunday observance and a protest against every species of religious persecution. "Inalienable Rights," by W. H. T. Dau, is a plea for the rights guaranteed in our Constitution, which are in no small danger. The author pleads particularly against the introduction of religious teaching into the public schools. In "American Principles and Private Schools," J. C. Bauer shows that a State monopoly of education would strike at three inalienable rights of American citizens, viz.: Parental rights, religious liberty, and freedom in education. "The Private School and Religious Liberty" is a brief presentation of the case of the Lutherans of Michigan versus the Public Defense League. "Can the Secular State Teach Religion?" and "Whose is the Child?" are discussions of cognate topics by the Rev. W. H. T. Dau. All these brochures are written from the Lutheran point of view, which in these matters does not differ in any essential respect from the Catholic.

The longer you live, if you live right, the less you will think of yourself.

The Catholic Educational Association's Annual Report

In an introductory note to the Report of the Proceedings and Addresses of the Twentieth Annual Meeting of the Catholic Educational Association (Cleveland, Ohio, June 25-28, 1923), we read: "The meeting was a notable success. Opening with an inspiring address of welcome by the Bishop of Cleveland, the entire period was given over to earnest labor and the most thoughtful consideration of all phases of the educational situation. The dominant note was one of courage and confidence, and there was evidence of a thorough determination to keep our work up to the standard of the best Catholic educational traditions, and of the reasonable requirements of the time."

Every advocate of the Catholic school and every upholder of Catholic education will read these words with gladness. Let us hope that they voice the opinion of all those who attended the Cleveland meeting. The Association is now in its twentieth year; it has passed beyond its salad days and the years of experimenting, and should now enter upon a vigorous and well-planned programme of activity in the cause of those high and holy interests for the promotion of which it has been founded. Too often, as many know from sad experience, educational "meetings" become mere occasions of self-laudation and the rehashing of commonplaces.

A perusal of the well-edited Report gives ground for the hope that the Association now has the work of planning for the annual meetings and of assigning practical topics well in hand. It may be invidious to single out a few papers for special mention when all have been well prepared. But the present reviewer believes he does not stand alone when he says that certain papers have broken new ground when compared with the subject matter of previous meetings. Thus, the short but practical address of Rev. Henry H. Regnet, S. J., on "Faculty Cooperation in Library Activities and Use" is worthy of careful study. Many a member of a

Catholic college faculty will thank Fr. Regnet for his suggestions and will add a prayer that they be observed.

Every teacher who believes that our methods are perfect and that we have nothing to learn from modern developments in the educational field, should read and ponder the fine paper by the Rev. George Johnson, on "The Possible Value of a Survey to a Diocesan System." The conclusion of this paper is worth quoting: "If a number of our larger dioceses were to make *bona fide* surveys and publish the results, we should have the beginning of what we so sorely need here in the United States,—a body of sound, scientific, Catholic, pedagogical doctrine. In other words, we should have some real material to guide us in building up a system of education that is really Catholic."

The Rev. Dr. Edwin V. O'Hara, who is our chief spokesman for all that pertains to Catholic rural welfare, in a timely paper on "The Superintendent and the Rural School," stresses a need brought out at the recent Catholic Rural Life Conference at St. Louis—that of shaping rural curriculums in accordance with the environment. "When we look at the matter more closely, we shall see special reasons why the school, above all other agencies, must relate its activities to the rural environment." Again: "A still further reason is present in the case of religious schools. It is to be found in the consideration of the fact that while facilities for the religious training of children are so woefully wanting in most country districts, nevertheless, it is precisely the country which is most prolific in children."

Perhaps the following indictment will make those who feel guilty judge more equitably in the future: "It is a distinct dis-service to rural life to send teachers to rural schools who look upon farm life as a dreary, monotonous, and altogether hopeless occupation, and who have neither knowledge of, nor sympathy with, its problems. Too long

have such teachers derided farming and glorified the opportunities of the city, until they have produced in the farmer a decided inferiority complex, which causes him to apologize for being on earth, instead of being possessed of the sturdy and intelligent self-respect which befits his profession."

The papers in the present Report set a high standard, which it is to the interest of the Association to maintain. (The Report is issued from the Office of the Secretary-General, 1651 East Main Street, Columbus, Ohio.).

An International Masonic Federation

In an article contributed to the *Tijdschrift voor Geschiedenis*, of Tilburg, Holland (Vol. II, pp. 101 to 144), Father Herman Gruber, S. J., our foremost Catholic authority on Freemasonry, comments on the recent efforts made towards bringing about a closer union between Anglo-Saxon and Latin Freemasonry and the ultimate object of this movement.

He begins with the International Masonic Congress held at Geneva, in Oct., 1921. At this meeting, for the first time since the establishment of modern speculative Freemasonry (1723—1738), an important Grand Lodge of the English-speaking world officially co-operated with Latin lodges of Europe. It was the Grand Lodge of the State of New York. The leading delegates at this congress were Townsend Scudder, Arthur Sidney Tompkins, Wm. S. Prim, D. Torrigiani, B. Wellhoff, M. Monier, Gen. Gérard, L. Dupré, Chas. Magnette, M. Lima, I. Reverchon, H. C. P. Geerlings, M. S. Lingbeek, E. Bertrán, and E. Quartier-la-Tente. The principal upshot of the conferences, which lasted four days, was the establishment of an International Masonic Federation. The platform adopted contains the usual Masonic platitudes, but without the "Fatherhood of God," on which the Anglo-Saxon lodges hitherto always insisted as against the Grand Orient of France. This omission spells a decisive victory for the French Grand Orient

over the English and American grand lodges.

The Geneva resolutions and platform were officially sanctioned by the Grand Lodge of New York in its annual meeting, May 1-3, 1923, and though there has been some opposition in other American grand lodges, it is likely that all will eventually approve the measures adopted at Geneva.

The next international conference will be held either in the spring or in the autumn of 1924 at Brussels. Meanwhile Br. Torrigiani, Br. Quartier-la-Tente, and other influential Masons are actively engaged in promoting the aims of the new Federation, here and in Europe. What are these aims?

Fr. Gruber says that as the platform of Geneva is identical in every essential point with the programme of the Grand Orient of France, the ultimate aim of the new International Masonic Federation, like that of the Grand Orient itself, must be opposition to the papacy and destruction of positive Christianity and the Christian social order. That it can be none other is evident from the history of the whole federation movement, as told by Fr. Gruber in the second portion of his paper (pages 116 to 144), which we recommend to the attention of those of our American fellow-Catholics who still believe that Freemasonry is a harmless social and business organization which Catholics need not only not avoid, but which they really ought to promote and join. Witness Chaplain Duffy's recent address in New York.

A reprint of Fr. Gruber's article in pamphlet form can be had from the reverend author, Exaten by Baexen (L.), Holland.

Some writer said that if you want to see whether there is dirt in a man, you must rub him with a dollar. Which is a cynical way of saying that nothing makes a more universal appeal to the worst that is in man, than money. To a dollar-worshipping generation this may seem to be heresy; but it is true.

Why Do Men Join Secret Societies?

Writing in the November *Atlantic Monthly*, Mrs. Katharine Fullerton Gerould asks the anthropologists to explain why it is that men, and particularly American men, love to join secret societies and rig themselves out in fantastic regalia. She confesses herself unable to find an answer to the question and suggests that there must be something in the male heart that is left out of the female heart, for women, fond as they are of banding themselves together in societies for all sorts of objects, do not, as a rule, join secret societies. Practically the only exceptions are those organizations of women which are offshoots of the men's lodges and whose membership is made up of the wives and daughters of the lodge members. Concerning the general attitude of women toward secret societies, Mrs. Gerould says:

"Most women, I think, take this secret-society business as merely another instance of the incomprehensibility of the male. They can understand the peacock's tail, and the biologic urge for the male to make himself beautiful in order to attract a mate. But what they see is men making themselves not physically beautiful but physically ridiculous; a phenomenon which can have nothing to do with biologic urges. If men were unconsciously attempting to be attractive, they would abolish the hideous uniform of the 'business suit' to which they have condemned themselves; and they would never, never wear aprons over cashmere trousers.

"Is it mere human love of ritual and mystery? If it is, why do not women indulge as well? For women are even more susceptible than men to ritual and to the mysterious. The ritualistic churches keep a firmer and more enduring hold over women than over men, apparently; and in our own day women go in much more than the other sex for the occult and mystical. Or is it some faint memory of magic itself—a denatured magic, without results, without even purpose?

"Do Elks and Red Men remember, without remembering, that signs and symbols were once legal tender in the realm of fate, and that a formula was stronger than a sword—as a dog, turning round three times, is said to be remembering, yet not remembering, the days of his wolfhood? Surely the anthropologists might tell us this.

"The folklorist is happy if he can hear an old woman muttering something to herself before she gives herb tea to a patient; but does he ever look up when a thousand 'Shriners' pass before him in full regalia? If it is the old impulse to magical activities, why are the members of orders the last people to rely on the legitimately inherited magic which is popular superstition?

"Nor can it be mere gregariousness, though men are perhaps more truly gregarious than women. Gregariousness, in men, is ministered to by the club or the corner grocery (the saloon having perished), rather than by the lodge. Gregariousness demands not stated meetings or formal procedure but a place where, at any hour of any day, you can find a comfortable chair and a group of human beings.

"There is something still left, it seems to me, for the folklorist to explain. Let him stop gathering charms from the Kentucky mountaineers and the New Jersey 'pinies,' and watch his hard-headed fellow-citizens the next time they parade in full regalia. What goes on in the tangle of the male mind no ratiocinating female would presume to guess; and women pass this over like so many other manifestations of the mystery which is Man. But the anthropologist — who is usually a man himself—has no right to give up the riddle. Here are fascinating indications, clues of the showiest, parti-colored hints that should take him far. Will he not explain?"

We are not bound always to hold the same language, but we are bound to be constant in our aims.

The Evolutionary Theory of Culture

Who would have thought in the fifties of the last century that the day would come when "evolution," which at that time was the magic word supposed to solve every problem in the realm of nature and of man's life and activities, would be relegated to the scrap heap of "out-of-date" theories?

Yet that day has come. Who would have forecast sixty years ago that in the year 1918 a leading American ethnologist would compare the evolutionary theory, when applied to culture, to a child's plaything? Yet this too has come to pass. For in the *American Anthropologist* (New Series, 1918, XX, 90), Berthold Laufer, Curator of the Field Museum of Chicago, expressed his opinion as follows: "The theory of cultural evolution is to my mind the most inane, sterile, and pernicious theory ever conceived in the history of science (a cheap toy for the amusement of big children)."

The onslaught upon the opinions once so noisily shouted from the rooftops and so recklessly proclaimed in universities is growing apace. One of the latest condemnations is found in a recent work "The Children of the Sun: A Study in the Early History of Civilization," by W. J. Perry (E. P. Dutton and Co.). We have not as yet seen the book and so cannot speak for its accuracy on all points discussed. But from a rather lengthy review in *The Nation* (Nov. 28, 1923, pages 609 and 610), we gather the following interesting details:

"Mr. Perry is an enthusiastic member and brilliant exponent of the new school of anthropologists, of which Rivers and Elliot Smith were the leaders, which pursues the historical method of inquiry and is opposed to the old school of evolutionists of which Herbert Spencer and Charles Darwin were the great exponents. These latter assumed that human progress proceeded according to definite principles and laws, and that the study of anthropology would reveal the workings of those principles and laws. The new school, on the contrary, denies the ex-

istence of those principles, and asserts that they were mere assumptions which the records of anthropological research did not warrant. Similarity of cultures in different parts of the earth, say the historians, was due, not to the operation of laws, but to the practical demands of human beings in order to maintain life. These demands brought about a particular culture in a particular region favorable to the growth of that culture, which was spread to various other parts of the earth by migrations from its place of origin."

It is only fair to state that to the above mentioned two British anthropologists should be added the names of Professor Gräbner of Cologne, and especially of the two editors of *Anthropos*, the Rev. P. W. Schmidt, S. V. D., and Rev. William Koppers, S. V. D. They have helped most to make the new and more scientific method of studying primitive life and culture better known among students of primitive society through their scholarly journal. They have also done most to make the name of the new method, "die kulturhistorische Methode," better known.

A recent valuable American contribution to the subject is: "Evolution and Culture: Their Relation in the Light of Modern Ethnology," by the Rev. Albert Muntsch, S. J. (B. Herder Book Co.), which gathers in convenient form the main arguments showing that evolutionary theories which have been invented in explanation of the phenomena of human culture and its development, must be abandoned in the light of recent research. This book by our esteemed contributor is not large, but meaty, and we are sure it will do much to correct the false notions that have crept into so many of our sociology text-books. We trust it will have a wide circulation.

Censure and criticism never hurt anybody. If false, they cannot harm you unless you are wanting in character. And if true, they show a man his weak points, and forewarn him against failure and trouble.

Undoing the Reformation in Luther's Own Country

A strong current towards Catholicism has set in in post-war Germany. A "High Church" party has been formed, which boldly proclaims its Catholic sympathies, and in fact directly vindicates for itself the name Catholic instead of the former designation "Evangelisch." The Mass and the Sacraments must again form the centre of faith and worship, they say. They have "High Celebrations" with much ceremonial and many candles. The confessional must be re-introduced. The "Roman" Church is a "sister" Church, not an enemy. Rome has retained much that Protestantism has lost. Prusso- and Roman Catholics ought to fight shoulder to shoulder in the struggle against infidelity.

A Belgian Jesuit has written a book on these Prusso-Catholics: "*La Robe Sans Couture: Un Essai de Luthéranisme Catholique. La Haute Eglise Allemande. 1918-1923. Par P. Charles, S.J.*" (Charles Beyaert, Bruges.)

Reviewing this book in the *Catholic Gazette* (London, Vol. VI, No. 12, p. 330), the Rev. J. P. Arendzen says:

"In one sense the whole movement may seem to us somewhat childish, especially as most of us are a little weary of the Anglo-Catholic variety of religion in this country. But that surely is not the right way to look at it. The Prusso-Catholics are undoing the Reformation even in Luther's own country. Historic Protestantism is passing away. The whole movement is towards ancient Catholic truth. In their appalling plight, in their sufferings which are fast approaching those of Russia two years ago, the Germans want the Old Truths to comfort them—the God-head of Christ, the Mass, the Confessional. They seek them where they cannot find them, but at least they seek them. It was a dark day when Northern Europe fell away from the Church of God, when a race, so gifted, so naturally devout, was torn away from the unity of the kingdom of God. Perhaps their present bitter humiliation and dire distress will be used by God to bring

many back to the See of Peter, the safe harbor in the greatest storm. It is a pity that at present they cannot but look on the Catholic French as the implacable enemies of their race, but happily they have in their own country, or at least within the former Empire, still twenty million Catholics, whose deep, sturdy and intelligent faith has long been praised throughout the world. These ought to be their guides towards Catholicism. Such a thought gives a ray of hope in these gloomy days, and is better than the suggestion recently made by an Anglo-French writer that the two Catholic powers, France and Poland, should march on Berlin."

Ignorance and Democracy

Professor John Burnet's Romanes lecture ("Ignorance"; Oxford, The Clarendon Press) provides much ground for thought and some ground for apprehension. It is a cry of monition to a self-satisfied generation that all is not well, that this age of seeming progress is really tending towards darkness rather than towards light, towards ignorance rather than towards knowledge.

Prof. Burnet discusses the actual condition of the present young generation in respect to knowledge, and the conclusion is reached "that the young men of to-day are absolutely and relatively more ignorant than those of forty years ago, and, what is worse, that they have less curiosity and intellectual independence." A long discussion follows on the merits of the different methods of teaching, in which the modern "inductive" method is found to be in many respects inferior to the older "grammatical" method; and the conclusion is reached from "these elementary pedagogical considerations" that "the value of all knowledge depends on something that is not actual knowledge. That presupposes in the first place an automatic faculty of response to stimuli which can only be acquired by practice and drill." In other words, the real object of education is to train and discipline the mind so that it will adapt itself to

new situations and difficulties not by reason of what it contains, but by reason of what it itself is. The formation of mental habits and associations rather than the accumulation of mere stores of knowledge is the true aim of education.

While the problems of public policy have been becoming more and more complex, and more and more the subject of exact scientific discussion, the real knowledge of the persons responsible for their solution has been becoming relatively less and less. The reason for this disquieting fact is that the ultimate centre of political decision has been progressively passing into the hands of the least educated section of the community. As the result of the passion for universal suffrage, open diplomacy, the referendum and other methods of securing the dominance of the mere majority of heads, without any reference to what these heads contain, the solution of all kinds of difficult problems, demanding exact knowledge for their unravelment, has gradually come to be entrusted to those classes of society in which such exact knowledge is necessarily lacking. This unnatural condition of things is accepted as a matter of course by the present generation, which will have to be taught by experience that the verdict of the majority is no more infallible or even reliable in matters of politics or economics than in matters of physics, medicine or the higher mathematics.

The Paulist Press (New York) has published a brochure by the Rev. John A. Ryan, D. D., "The Supreme Court and the Minimum Wage," wherein the eminent economist and moralist discusses the recent "deplorable decision" of the U. S. Supreme Court against the constitutionality of the District of Columbia minimum wage law. The author examines the true meaning of "unconstitutional," analyzes the argument of the court, and, in the last chapter, answers the question: "What is to be done?"

The Case of Ann Catherine Emmerick

Realizing that the beatification process of the Ven. Ann Catherine Emmerick (this, not Emmerich, is the correct form of her name), can never be brought to a successful termination if the utterances attributed to her by the poet, Clemens Brentano, are genuine, Fr. Winfried Hümpfner, O.E.S.A., has subjected these utterances to a detailed critical examination ("Clemens Brentano's Glaubwürdigkeit in seinen Emmerick-Aufzeichnungen," XII 574 pp. Würzburg: St. Rita-Verlag und Druckerei). As was to be expected in view of the researches of Stahl, Cardauns, and others, the upshot of this investigation is that Brentano was not only extremely unreliable in reporting the visions of Ann Catherine, but guilty of the most flagrant forgeries. With the exception of a very small fraction, all the visions attributed to the saintly nun of Dülmen rest upon the sole authority of Brentano, who was familiar with practically all the literature, including even obscure Rabbinic and apocryphal writings, which might throw light on the life of Christ and His Blessed Mother. As to the remainder of the visions, Fr. Hümpfner says: "Regarding these reports the mystic and the biographer will have to judge to what extent they can be made to fit into Ann Catherine's internal development as it is known to us from authentic sources. Only a biographer who is at the same time an adept in mystic theology will be able, after a careful study of all the facts, to determine how far extraordinary natural causes can account for the visions and whether it is necessary to postulate supernatural agencies to explain them."

It is encouraging to learn from Fr. Hümpfner's concluding chapter that there is in preparation a new critical life of Ven. Ann Catherine, in which all the facts hitherto brought to light will be given their proper setting. With the exception of the books of Hümpfner, Cardauns, and Stahl, very nearly the whole of the extensive Emmerick literature can now be safely scrapped.

The Famine in Germany

The famine in Germany has assumed such proportions that the Pope, through his Secretary of State, has made a direct appeal to American Catholics to come to his aid in alleviating the distress of the German people. In a cablegram to Msgr. Fumasoni-Biondi, Apostolic Delegate, Cardinal Gasparri says:

"By order of the Holy Father I send your Excellency this telegram and solicit for it all your attention and all your zeal. Your Excellency can have only a faint idea of the economic situation in which the people of Germany are struggling. All are in want, but especially in the cities the working people and those of the middle classes are literally facing starvation. In the winter, which has already set in, besides the lack of food there is the want of necessary clothing; so that freezing is added to hunger. It is needless to say that because of these privations, children, the aged, and especially pregnant and nursing women, are perishing. Such is the truth well known to the Holy See, to which from every part of Germany hands are stretched out begging for help. In the face of this sorrowful spectacle it is not the time to ask who is responsible for it. Rather, it is the duty of all those whose hearts beat with sentiments of humanity and Christian charity to come as quickly and as effectively as they can to the aid of these poor victims, who, surely, cannot be held in any way responsible.

"To this end the Holy Father, having exhausted whatever means, moral and material, were at his disposal, appeals to all the good and generous Catholics of America. Your Excellency will please provide, in the best way possible through the bishops and special committees, that food and clothing be sent to the people of Germany."

Archbishop Fumasoni-Biondi has transmitted this cablegram to the American hierarchy and has asked them to do all in their power to assist the Holy Father in his relief work for Germany.

A central depot has been opened at the Mission of the Immaculate Conception, 375 Lafayette Street, New York City, which is in direct contact with the German Charitas-Verband.

Labor Banks

Fifteen banks established by labor organizations, with total resources of fifty million dollars, are now in operation in the United States, and ten more will be opened during the next few months. This phase of American trade unionist activity is attracting much attention in other countries. A chain of labor banks is being established in Chile with the approval of the government, similar plans are being projected in Mexico, a large trade union bank has been opened in Berlin, and agitation for the movement has begun in the ranks of British labor.

While the Marxian brethren in the labor forces are somewhat nonplussed by this frankly capitalistic development, and the old-time rule-of-thumb leaders are inclined to view it with suspicion, the idea steadily gains momentum. Thus far the labor banks have scarcely passed the experimental stage, but some of the initiators of the movement expect it to develop eventually to the point where institutions owned by organized producers will be in a position to compete seriously for the control of credit. Should their hopes be realized, the result doubtless would be a substantial modification of the industrial structure along co-operative lines; for after having replaced with his own machinery the system of absentee proprietorship of his money, the worker would be in a position to apply the same principal to his labor. We agree with the *Freeman* in believing that, if such a revolutionary change is to come, the average citizen can look forward to it with considerable equanimity.

Verily, we do not like crosses if they are not of gold, enamelled and adorned with precious stones.

Correspondence

Radio and Religion

To the Editor:

Apropos of the correspondence of the Rev. R. Vernimont, in the Dec. 1. issue of the F. R., much more could be said to show the opportunities which Catholics are missing in presenting the truth not only to fellow-Catholics, but to others. Take the great invention of radio. I have been using a radio for about two months, but I have tried in vain to "tune in" for something Catholic. One gets lectures and sermons from everywhere, but it seems the Catholic is keeping himself in a corner, waiting for others to come to him for information and instruction. Many were very eager to hear the great Sistine Choir over the radio, but in vain. Grand operas though are broadcasted. Organ and solo recitals are broadcasted from many non-Catholic churches almost every day, but not from the Catholic churches or cathedrals. The broadcasting of the Midnight Mass on last Christmas Day from St. Louis was criticized even by Catholics of standing. No wonder, the impression is common with non-Catholics that Catholics are rather exclusive or perhaps proud. This reminds me of the refusal of the Oberammergau players to have the Passion Play filmed, and refusing a great amount of money for the permission of doing so. If a thing is uplifting and good to be looked at, all should be induced in every way possible to participate. If the Oberammergauers did not want any money for the permission of having their play filmed, that is their business; they should have had it done for nothing, or give the money to the poor, but not withhold their play from the world. All this is in accord with the old Jansenistic spirit which keeps people from the Holy Table for the reason that they are not worthy. We are living in a modern world and we should learn to use modern means to bring the truth and God's teaching before the world in an appealing way. No wonder we Catholics are so often accused of being backward, not "up to the times."—S.

British Propaganda in History Text-Books
To the Editor:

In the F. R. for December 1, on page 458, a writer speaks of "the unfair, unjust, unmerited, and uncalled for attack on certain history text-books." Whether or not the Knights of Columbus Historical Commission merely followed "the 'historical expert' of the Hearst syndicate" is of no consequence. But it is of consequence that the aforesaid Commission undertook to offset the baneful influence of British propaganda in matters of our national history and that, furthermore, many students and professors of American history, also in our Catholic high schools and colleges, welcomed and supported the undertaking with heart and soul. British propaganda along the lines indicated above was and is still at work, not only undermining Christian principles of legitimate patriotism, but positively falsifying, misrepresenting, and suppressing solid historical facts. It is this latter circumstance that would stir the blood of even a truth-loving *pagan* historian. If men of public affairs, if numerous societies and organizations, yes, if even state legislatures have in the past few years considered the matter important enough for immediate and energetic action, then I fail to see why the same action of the Knights of Columbus should be termed "unfair, unjust, unmerited, and uncalled for." Students and teachers of American history, whose vision has not been blunted and whose judgment not warped by Rhodes-Carnegieism, will heartily endorse the steps so far taken by such communities and organizations as had the textbooks of American history examined and, if found infected with the disease germs of British propaganda, consigned to where they can do no harm—to the flames.

Francis Borgia Steck, O. F. M.

St. Thomas and the Doctrine of the
To the Editor:

Immaculate Conception

In the December issue of the *Homiletic and Pastoral Review* in an article on "St. Thomas and the Im-

maculate Conception," P. Lumberras, O. P., S. T. L., Ph. D., enumerates the "nine different modes which God could use for having the Virgin Mary conceived without original sin—nine possible Immaculate Conceptions" (p. 258). This done, he admits that "St. Thomas denies the first eight Immaculate Conceptions in terms and in principle" (p. 260), briefly touches on the reasons which St. Thomas had for denying them, and finally concedes that "the only way of saving the dogma is the ninth and last way" (p. 261). This ninth mode, P. Lumberras continues, "was never denied by St. Thomas . . . in terms, for he never discussed it" (p. 261). But by denying the first eight modes, "St. Thomas, rather than Scotus or anybody else, settled the principles which had to lead, and in fact did lead, to the definition given ultimately by Pius IX" (p. 262). In this way, St. Thomas "has promoted directly the definition given by the Church" and "has promoted it indirectly, also, by opposing the eight other Immaculate Conceptions" (p. 262). Hence, "the Dominican School, supposedly against the definition, was the only one which was sustained by the definition" (p. 263).

If P. Lumberras had applied the rules of logic, he would have wound up his discussion by saying that St. Thomas saw only those first eight possible modes; *atqui*, all of them necessarily conflicted with the dogma of the universal necessity of personal redemption through Christ; *ergo*, he rejected the Immaculate Conception. If P. Lumberras had wanted to be fair, he would have gone a step farther and stated that the ninth mode, which St. Thomas never considered because it had never yet been advanced, but upon which the Catholic dogma of the Immaculate Conception rests, was pointed out, developed, substantiated, and defended first by Ven. John Duns Scotus, the founder of the Franciscan School, about a quarter of a century after the death of St. Thomas; and that this distinctively Scotistic doctrine was throughout the

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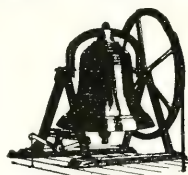
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New St. Louis Cathedral, St. Francis Xavier's, Holy Name, St. Michael's, St. Agnes', St. Teresa's, and others.

Chicago References—

St. Michael's, Notre Dame, and others.

next 450 years the teaching of the Franciscan School, until Pope Pius IX, in 1854, solemnly proclaimed the doctrine a dogma of the Catholic Church. Such would have been a logical and impartial presentation of the old controversy. As offered us in this latest dress, the presentation is a glaring specimen of shallow reasoning and deplorable unfairness.

A Franciscan

Points from Letters

You are quite right in your strictures on the Book of Knowledge and similar books, especially for children. Naturally, the publishers will want to avoid offending Catholics by erroneous statements . . . I have reason to believe that our clergy and laity are growing more and more reluctant to revise what is strictly Catholic in various general reference works, because, in spite of protestation, the publishers construe and advertise their partial collaboration as if it were an approval of the entire work. I have also reason to believe that Catholics generally have lost faith in the advertisements of such reference works, whether for children or adults. At least a very large number of Catholics are actually manifesting their need of reference works compiled and published by Catholics, assisted, when necessary, by others who are not materialists, nor rationalists, nor seepies.—J. J. Wynne, S. J.

I would not be without the FORTNIGHTLY REVIEW if the subscription price were a hundred dollars per annum. It consoles, instructs, stimulates by its honesty and fine scholarship. Its circulation may not be so very large, but I feel certain that, all in all, it is the most influential Catholic review in the whole country. Unlike most other periodicals, it truly influences those whom it reaches. When you lay down the pen, which, I hope, will not be for many years to come, you will be able to say, in the words of Goethe, that you have strongly influenced your age through the

power you exercised over many of its most influential leaders.—Rev. D. B. F.

Notes and Gleanings

Fr. J. Elliot Ross's two papers on "The Anti-Catholic Campaign," which appeared originally in the *Central Blatt & Social Justice*, have been re-issued in pamphlet form as a part of the Central Bureau's "Timely Topics Series." The author emphasizes the fairness and broadmindedness of the average American and holds that "our worst enemies are not the professional agitators, but the indifferent, lethargic, lazy Catholics." This is no doubt true; but in our opinion Fr. Ross underestimates the danger and the strength of anti-Catholic prejudice. The pamphlet will be read with interest by those who have followed Col. Callahan's recent papers in this REVIEW. (Central Bureau of the Catholic Central Society, 3835 Westminster Place, St. Louis, Mo.)

We are indebted to *Blackfriars*, the well-known English Catholic magazine, for a copy of the "Encyclical Letter of His Holiness Pope Pius XI (*Studiorum Ducem*) on the Occasion of the Sixth Centenary of the Canonisation of St. Thomas Aquinas." The translation was made under the supervision of Prior McNabb and its publication is authorized by Cardinal Bourne. The pamphlet is beautifully printed and can be ordered through any bookseller.

The "Our Sunday Visitor Press," of Huntington, Ind., sends us two apologetical pamphlets: "Fake Oaths and Bogus Documents" and "What Catholics Do Not Believe." The latter is a reprint of the late Archbishop Ryan's famous lecture. The former exposes some bogus documents, such as the alleged K. of C. oath, "the dark cloud" utterance attributed to Lincoln, the story that Wilkes Booth, Guiteau, and Czolgosz were Catholics; the allegation that the Pope recognized the

Southern Confederacy, etc., etc. This pamphlet, like "The Anti-Catholic Motive" and "Defamers of the Church," issued by the same publishers, is useful, but it would be more effective if it were edited with better literary taste and printed on better paper.

The Abbé F. Talon, in his "Histoire Merveilleuse du Vrai Portrait Traditionnel de Jésus-Christ" (Chambéry: A. Perrin) attempts to vindicate the authenticity of a portrait of Our Lord now preserved in St. Bartholomew's Church at Genoa, and claims veneration for it as a true picture painted by Hanan, the envoy sent by Abgar, King of Edessa, to Christ shortly before his crucifixion. Such attempts are deplorable. "Even if we admitted the genuineness of some part of the Abgar correspondence," says *Catholic Book Notes* (No. 273), "the portrait episode, so far as regards any pretence of historical evidence, stands upon an altogether lower plane, while there are a hundred reasons for declaring that if ever any portrait of our Lord was painted by Abgar's messenger, it is certainly not to be identified with the representation now at Genoa." What is even more deplorable is the use made by Abbé Talon of polite letters of acknowledgment—*inter alia* one from Cardinal Gasparri—as if they constituted a formal ratification of the author's thesis by the highest ecclesiastical authority.

The *Bengalese* (Vol. IV, No. 10), pays a deserved tribute to the Rev. Dr. Joseph Schmidlin, of the University of Münster, who recently visited this country. He is unquestionably the creator of "Catholic Mission Science," and in the words of our contemporary, "has rendered the cause of missions, especially from the scientific point of view, unquestioned, pioneering and highest grade service." It may interest our readers to learn, from the same source, that there are now four chairs of mission study in the German university of which Dr. Schmidlin is

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theological dean. Besides, other departments, notably that of S. Scripture, collaborate with the mission department. Every phase of theoretical and important practical questions of mission interests comes within the scope of the mission course given at Münster. A dozen notable books, a scientific review, *Missions-Wissenschaft*, and a students' journal, *Akademische Missionsblätter*, are the mouthpieces of the movement. There has been talk of adapting Dr. Schmidlin's book, *Katholische Missionslehre im Grundriss*, into English; we hope it will be done soon by some competent scholar.

pugnant to reason, impossible. "Yes," answered Tertullian, "it is impossible, meaningless to you and people like you, who are worldly wise, to whom the cross is foolishness. (1 Cor. I, 18). But what is foolish and impossible in your eyes is certain to me." His argument seems to be that the doctrine of the Resurrection of Christ's real flesh is all the more certain because, as St. Paul prophesied, it was attacked as foolish and impossible by the worldly. The Dictionary of Quotations and other popular reference works ought to be corrected accordingly.

BOOK REVIEWS

A New Theory of the Cosmos

"The Solar Emphyrean, or Cosmos and the Mysteries Expounded," by John M. Russell, is an apparently serious attempt to interpret the universe in terms of the Bible, that is, to attach to the various bodies of our solar system not only a physical but a spiritual nature or interpretation. We confess to no little confusion of ideas after reading this work, which confusion cannot perhaps be attributed wholly to the book itself. Nor is it entirely attributable to the absolutely original nature of the exposition. There are a great many things we do *not* know about this vast system of worlds in which we are immersed. But it adds not a little to the confusion to have the few things that have seemingly been established, contradicted and swept away. Thus when we are told that the sun is a "stupendous, cosmic shell of gold, thin and solid, and surrounded by a dense sheen of molten metal and flame" (p. 262), we do not know whether to consider this allegorically, or whether the author is repudiating all solar physics in one fell swoop and wishes us to take this statement on his own authority. Briefly we may summarize our difficulties thus:

(1) The author's scientific basis is insecure. We have indicated this by the example given above. Again, by way of example, he calls the solar system a "vast cosmic Vortex or Whirlpool, of the invisible essence of space," whatever that may mean. To us it seems a contradiction in terms and a repudiation of the accepted definitions of these terms.

(2) The author's theological basis is insecure. How can it be that the sun is an emphyrean body and bright spirit world of the solar system, and that the regenerating light of day comes from no less a source than the transcendent halo surrounding the Living Throne? It would seem that there is here a

Under the title, "The Deportations Delirium of Nineteen-Twenty," Mr. Louis F. Post, for many years editor of the Chicago *Public* and from 1913 to 1921 Assistant Secretary of Labor, has published what he calls in the subtitle "A Personal Narrative of an Historic Official Experience" (Chicago: Charles H. Kerr & Co.). The book tells the true story of the illegal and brutal raids against foreign born workers, carried on by "Department of Justice" detectives by order of Attorney General Palmer. Authority to deport aliens had been vested in the Secretary of Labor. Mr. Post, as Acting Secretary, administered the law with due regard to the Constitution of the United States. For this Mr. Palmer's friends in Congress tried to impeach him. This book is a triumphant defense of the author's position, and shows how far official tyranny under President Wilson went. Every friend of free speech should help to circulate it.

Tertullian never wrote that Catholic doctrine is to be believed because it is incredible. His famous dictum: "Credo, quia impossibile" (De Carne Christi, ch. V) was written against the heretic Marcion, who represented the "intellectuals" of his day. Marcion denied that God the Son had a real body, capable of suffering and death. Such an idea, he said, was re-

confusion of ideas regarding the nature of the "halo" and the "Living Throne."

(3) The author's traditional basis is also insecure. By this we mean that he has rejected not only the astronomical and physical ideas of the past, but has set up for himself an entirely new theory. This may not always be a telling argument, but he who advances new theories assumes a huge burden, and must accept an initial prejudice against himself and his work. Moreover, the sun, moon, and stars have from time immemorial been clothed in allegorical terms. It almost seems that the author would have us consider his work in a like manner.

There has been a great deal of patient labor expended on this book, and in spite of the difficulties indicated above, the subject-matter is interestingly presented. "*Omne ignotum pro magnifico*," and when one considers that our stellar systems are one grand *ignotum*, it is no wonder that the subject has an abiding interest and has lured a great many minds to attempt a new interpretation. The author has succeeded in exposing a new angle of interest and should therefore be rewarded by a host of intelligent readers. (Flynn Publishing Co., Chicago, Ill.).

Literary Briefs

—Our valued contributor the Rev. Albert Muntch, S. J., of St. Louis University, has written a little book, "Evolution and Culture: Their Relation in the Light of Modern Ethnology," in which he sets forth objective arguments against the evolutionary theory of the spread of human culture as a corrective to some of the current text-books on sociology. His arguments, succinctly and clearly stated, are based on the latest researches of such acknowledged experts as W. Schmidt, Koppers, Gräbner, Lowie, Wissler, etc., and hence have the merit of not being "metaphysical" in the odious sense attached to this term by evolutionists. It is pleasant to be assured that the followers of Morgan, Spencer, Lubbock, Frazer, etc., no longer control the field of prehistory and primitive folklore, but that "there is a swing of the pendulum from extreme evolutionary theories in explanation of cultural development to a saner, as well as more rational and objective, study of the complex phenomena of human society." Let us hope that Fr. Muntch's neat and compact booklet will promote the trend in American sociology towards a more objective and less individualistic presentation of social phenomena. We cordially recommend it as a valuable contribution to apologetics, *i. e.*, to the defense of the truth against unfounded hypotheses. (B. Herder Book Co.)

—We hail with pleasure and interest "Vigilate et Orate," just off the "Pax" Press, O'Fallon, Mo. This brochure is a manual for the "Holy Hour." Drawing exclusively from the liturgical treasures of the Church, the compiler binds hymns, psalms, and prayers

in dialogue form, into an anthology that will please pastors and charm the faithful. We bespeak a friendly welcome for "Vigilate et Orate."

—The eighth edition of "The Missal" (Latin and English), recently published, has been brought into conformity with the revised *Missale Romanum*. A supplement contains the additional masses used in English-speaking countries and those for the greater feasts of the principal religious Orders. Dr. Fortescue's preface gives a succinct explanation of the Holy Sacrifice and of the Missal itself, with due emphasis on the fact that the Missal is "the liturgy for layfolk." There is also "a guide to the use of the Missal," which will enable any intelligent layman to use the book properly. If the laity could be induced to participate in the Holy Sacrifice with the Missal in hand, the object of the so-called liturgical movement, which the F. R. has been trying to promote by several recent papers, would be largely accomplished. There is no better "prayer book" than the Missal. (B. Herder Book Co.)

—"Septenarius Sacramentorum," by the Rev. P. J. Kinney (Boston: The Stratford Co.), is a very brief summary of the arguments by which St. Bonaventure tried to show why it is fitting that there should be just seven Sacraments, neither more nor less. The matter is too slim for a book. The student will find the subject more adequately treated, *e. g.*, in Pohle-Preuss, "The Sacraments," Vol. I, pp. 32 to 57.

—"A first Book in Ethics," by the Rev. Henry Woods, S. J., must be taken for what it is, *viz.*: an elementary text-book of moral philosophy for beginners. Another volume is promised, which is to treat of Sociology. The author adheres rather strictly to the Scholastic form and makes free use of the technical terminology of the Schools. This may be an advantage for future theologians, but it is apt to deter the ordinary student. It must be said to Fr. Woods' credit, however, that many of his examples are modern and aptly chosen. (Jos. F. Wagner, Inc.)

—Dr. Peter Guilday's collection of "The National Pastorals of the American Hierarchy (1792-1919)," announced and described at some length by the compiler himself in Vol. XXX, No. 10 (pp. 201 sq.) of this REVIEW, is now available in the form of a neatly printed octavo volume of xiii & 358 pp., enriched with numerous explanatory side-headings and a very full alphabetical index. This volume makes available the thirteen pastoral letters addressed to the clergy and faithful laity of the U. S. at various times since 1792. As Dr. Guilday rightly says, these pastoral letters "not only contain the history of the Catholic faith in this country from the establishment of the hierarchy down to the present time, but they offer a prudent and sagacious commentary upon the events of the past and upon the influences which have at various epochs affected the Catholic life of our be-

loved country. Scarcely a single problem which exists to-day in the Church of the United States has escaped the attention of the assembled prelates, and in many of these serious reflections upon the critical situations that arose in the past, the present-day reader will find direction and guidance for problems that, while apparently new, are already solved in these pastorals of the American hierarchy." The book is published by the National Catholic Welfare Conference, 1312 Massachusetts Ave., Washington, D. C.

—In "The Pastor according to the New Code of Canon Law," the Rev. Fr. Charles Augustine, O. S. B., D. D., favorably and widely known for his eight-volume Commentary on the Code, has assembled all those laws and regulations that pertain directly to the pastoral office and its functions. This summary was made for practical purposes and consequently lacks most of the speculative excursions and critical apparatus of the Commentary. We think the book is well adapted to the practical purposes for which it has been compiled and hope it will win favor with the reverend clergy. (B. Herder Book Co.).

—"What is Wrong? or The World's Plight," by John Losabe (The Encyclopedia Press, New York). In this small pamphlet are well summed up the ills of the hour. The writer also convincingly shows the necessity of moral guidance in order to remedy these ills. The guide is the Church. All this is plain to Catholics, and most of them acknowledge it in theory, many in practice, but it is useless to propose this to the non-Catholic. He thinks economics as exact a science as chemistry. To remind Catholics of the principles which ought to guide them in their business relations is a good work. As such we recommend this little treatise.

—"The Blessed Robert Bellarmine of the Society of Jesus," by Thomas J. Campbell, S. J. (New York: The Encyclopedia Press), is a brochure which provides us with an excellent résumé of the life and labors, and a vivid picture of the character of this newly beatified spiritual warrior and hero. Cardinal Bellarmine's career is a striking exemplification of the fact that a defender of the faith is always opposed, not only by the enemy, but by some of his own household. He must be willing to bear the brunt of the battle and forego all thought of personal vindication. We need such in every age, not excepting our own.

—Children, for whom it is designed, will find much of interest in the "Manna Almanac for 1924." (Society of the Divine Savior, St. Nazianz, Wis.) It is marred, however, by the inclusion of a number of comic squibs and illustrations which cannot, without danger of cheapening and making common that which is holy, be enclosed in covers decorated with Eucharistic symbols and containing lives of the saints and stories illustrative of the dogmas regarding the most Blessed Sacrament,—even were these squibs harmless in themselves or truly witty. We note also inaccuracies. For instance, the *Benedicite* is attributed to

David, and St. Francis Xavier's "boyhood home" is placed in France. The responsibility of writing for children cannot be too seriously regarded.

—The "Statutes of the Diocese of Crookston," which were described in Vol. XXIX, No. 11 of this *Review* as "so excellent that they may serve as a *manuale parochorum* even outside that diocese," have been republished for general use by the B. Herder Book Co. They are most serviceable because of their practicality and their judicious application of the New Code to actual conditions in this country. We repeat our hearty recommendation of this the most useful work of its kind ever published in America.

—"Messages of Music: Mood Stories of Great Masterpieces," by Henry Brenner, O. S. B. (Boston: The Stratford Co.), is a large and handsomely printed volume consisting of explanations, in story form, of three hundred more or less familiar musical compositions, from an ancient Greek hymn to "My Old Kentucky Home." These stories were written for the purpose of "enabling music lovers and musicians to enter into the atmosphere of the respective compositions. A number of explanatory notes are added by way of an appendix. The author has the true musical temperament, and his book will no doubt help to counteract the present decline in musical taste.

—G. McDougall has put into English Père A. D. Sertillanges's famous treatise on "The Church." The book gives the philosophy, rather than the theology, of the Church. The treatment is not merely historical or dogmatic, but goes deeply into the divine plan and shows that plan to be symmetrical and harmonious, possessing wonderful unity in great diversity. The author stresses the arguments that go to men's hearts. His book is one to study and to ponder, though for our taste it has a little too much rhetoric. The translation, while it fails to reproduce all the *nuances* of the French original, is not altogether unsatisfactory. But the next edition should be provided with an index. (Benziger Bros.)

New Books Received

Des Landmanns Garten-Buch. Ein Hand- und Lehrbuch für Naturfreunde, Obstzüchter, Gemüsegärtner und Blumenliebhaber von J. M. Sevenich, Redakteur des "Landmann." Dritte Auflage 184 pp. 7½x5½ in. Milwaukee, Wis.: Excelsior Publ. Co., 40 cts. (Wrapper).

In God's Country. Catholic Stories of Home and Abroad by Neil Boyton, S. J. 403 pp. 12 mo. Benziger Bros. \$2.00 net.

Vigilate et Orate. An Hour with the Eucharistic King. 35 pp. 5¾x3¾ in. O'Fallon, Mo., "Pax" Press. 15 cts.; 100 for \$12.50. (Wrapper).

Lehrbuch der Nationalökonomie. Von Heinrich Pesch, S. J. Fünfter (Schluss-) Band: Allgemeine Volkswirtschaftslehre. III. Der

volkswirtschaftliche Prozess. 3. Tauschverkehr; 4. Einkommens- und Vermögensbildung; 5. Störungen des volkswirtschaftlichen Prozesses. xvii & 824 pp. large 8vo. B. Herder Book Co., \$5.75 net.

The Catholic Church in Russia To-Day. By Martha Edith Almedingen, a Spiritual Daughter of Mgr. Butkewicz. vii & 132 pp. 12mo. P. J. Kenedy & Sons. \$1.45 postpaid.

Why Should I Be Moral? By Ernest R. Hull, S. J. Second Edition. 118 pp. 7x4¾ in. Bombay: The Examiner Press.

Report of the Third Tertiary Convention of the Sacred Heart Province. Oct. 7, 8, 9, 1923. 36 pp. 10¼x7 in. St. Louis, Mo.: 3140 Meramec Str.

The Inquisition. A Political and Military Study of its Establishment by Hoffman Nickerson. With a Preface by Hilaire Belloc. xviii & 258 pp. 8vo. Boston and New York: Houghton Mifflin Co. \$4.00 net.

Brief History of the Churches of the Diocese of Saint Augustine, Florida. Part II. Pages 25 to 52 of the whole work. 8vo. St. Leo, Fla.: Abbey Press (Wrapper).

Der psychische Zwang und seine Beziehungen zu Moral und Pastoral. Von Dr. theol. Theodor Müncker. viii & 344 pp. 8vo. Düsseldorf: L. Schwann.

Haunted Hollow. By Mark S. Gross, S. J. 291 pp. 12mo. B. Herder Book Co. \$1.90 net.

Broken Paths. By Grace Keon. Illustrations by Frank H. Spalding. 288 pp. 8vo. Chicago: The Extension Press. \$1.50.

The Holy Life of Anna Catherine Emmerich. 64 pp. Clyde, Mo.: Benedictine Convent of Perpetual Adoration. (Pamphlet.) 10 cts.; \$6.00 per 100. (The same also in German).

The Radical

By *Albert P. Schimberg*

Disturber is his shameful name,
And selfish men his foemen are:
Such shame to him is fairest fame,
Serene he follows steadfast star.
He walks clear-eyed, with courage shod,
Nor asks of Privilege applause;
He walks 'mid jeers where martyrs trod,
And counts all futile but his cause.

His words unveil false shibboleths,
His eyes pierce masks which cover Greed:
He smells afar the putrid breaths
Of Gold's imperialist creed.
He loves the Many, not the Few,
The waiting people of the land;
And they to him are staunchly true,
And they uphold his fearless hand.

He knows that Nature's tree has fruit
For all her human progeny:
He knows what cunning cynic Brute
Would bar the way with tyranny.
He fights to open wide the gates
To gardens of the common good:
He fights to strangle ancient hates,
And haste the dawn of Brotherhood.

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Catholic Studies in Comparative Religion

By the Rev. Albert Muntsch S. J.

The attention given in recent years by Catholic missionaries and scholars to questions of religious origins and to the investigation of non-Christian religions is a hopeful sign of the progress of Catholic scholarship. There are to-day eminent authorities at some of the Catholic universities in Europe who have done excellent work in the field of primitive religion and now exert a wholesome restraint upon the wild theorizers who for many years apparently controlled this domain of research. If Catholics had done nothing but inaugurate the well-known "Séminaires d'Ethnologie Religieuse" which since 1920 have been held annually in various European cities and brought together the leading Catholic scholars in anthropology, ethnology, and linguistics, they would have merited well of this field of science. Besides, we have now such journals as *Anthropos* and *Recherches de Science Religieuse*. The criticisms of recent literature in the latter magazine by P. Henri Dinard, S. J., stand out as notable contributions to the comparative study of religion.

Our purpose to-day is to call special attention to a sheaf of studies* sent forth by the philosophic and theologic faculty of the House of Studies of the Society of the Divine Word at Moedling, Austria. Most of the papers have been written by men who have had some experience in the foreign missionary field, and all of them, with but one exception, have some bearing upon the allied fields of ethnology and the science of religion. The Year Book, as its name indicates, is to be an annual publication and as soon as conditions in Austria allow, will improve and enlarge its scope. All the twelve studies in the present volume are significant, though we shall confine ourselves to that of

Fr. Johann Brunsmann, S. V. D., on "The Monotheistic Origin of Religion," reserving for a future study, Father Wm. Schmidt's exhaustive paper on "Ethnologic Notes on Theologic Theories of Sacrifice."

The old evolutionary theory that Monotheism came out of preliminary stages like pre-animism, animism, totemism, ancestor worship, polytheism, is now rejected by reputable scientists. Bishop Le Roy, who labored for more than 30 years among the Pygmies of South Africa, found a Monotheistic worship prevailing, though these people are "primitive" in the ethnologic sense. So, too, among the Indians of Tierra del Fuego evidence of monotheistic beliefs was discovered in 1922 by Dr. Koppers, S. V. D.

Father Brunsmann lays down the thesis that the original religion of mankind was Monotheistic and that, in the course of thousands of years, men gradually fell away from their high estate and arrived in the debasing depths of superstition, magic, and ghost-worship. There are two facts especially which speak for the Monotheistic origin of religion: the oneness of the name of the deity (*Einheit des Gottesnamens*) among the Indo-germanic and Semitic peoples, and the development of religion among the widely separated civilized and primitive people of the globe. Hence in almost all pagan religions, among the cultured nations of antiquity as well as among the primitive tribes of to-day, we meet more or less definite reminiscences of Monotheism. The author then examines the name of the supreme deity among the Sanskrit-speaking people of ancient India, Dyauh-pitar, who stands in solitary grandeur as the God of heaven. In the religion of the ancient Persians, Or-

muzd, the principle of good, is superior to Ahriman, the source of evil. These two opposing beings were preceded by a higher eternal being, which created both, according to Greek, Armenian, Arabic, and later Persian testimony. Again, as is well-known to the classical student, Zeus is at the head of the Greek pantheon, being the father of gods and men. The gods became more numerous in post Homeric times and the Olympian Zeus was replaced by a number of inferior and foreign gods.

Roman mythology, closely connected with the Greek, also knows of a supreme deity, Jupiter (Diespiter) Optimus Maximus, the highest god of heaven and earth. Passing to Northern mythology, as found in the Edda, we meet with Wuotan (Odin) who rules over the other gods.

As regards the Semitic people, though there were polytheistic tendencies among the Babylonians as early as 2500 B. C., the remembrance of Ilu, the former supreme and only god, had not been lost. The Assyrian religion differs from the Babylonian in only one point. The national god ASUR dominates over the trinity of gods and is honored as the lord of all, the creator of heaven and earth, who built ANU's dwelling, and is self-created. But here, as in Babylon, the pure monotheistic idea is corrupted in the course of centuries, the number of gods is increased, and superstition, star-worship, and magic obtain a firmer position.

Among the Phoenicians also the number of gods constantly increased and the concept of deity was corrupted, the farther the people departed from the first beginnings of their religious development.

It cannot be denied that Egyptian mythology, which goes back to the fourth century B. C., presents traces of Monotheism. The sun god Ra enjoys the highest place in the pantheon. He was widely honored and his dominion over gods and men goes back to the earliest times.

The conclusion of this portion of the study is that in all Semitic religions we

discover evidence of a former pure Monotheism.

China, too, shows an early Monotheism, as is evident from the teachings of Confucius, but more especially from those of Lao-Tse. The latter calls the Supreme Being "Tao" (Intelligence, Logos, God). Whilst all other things arise out of nothing, Tao exists of and by himself, eternal, spiritual, present everywhere, the cause of all things outside himself, the creator of heaven and earth. But like the Aryans and Semites, the Chinese gradually lost these higher ideals of religious life and thought, and in the course of centuries, fashioned unto themselves a crude polytheism.

The evidence for primitive Monotheism among the various African nations is so abundant that we can only quote Dr. Brunsmann's summary: "We found the belief in a Supreme Being everywhere prevalent. In him the Africans recognize the creator of the world and the source of all good, without, however, showing him in general any special reverence or honor. The thought of God and the worship of the Supreme Being are almost everywhere crowded into the background by ancestor-worship and ghost-worship, by magic and all sorts of superstitions." Father Brunsmann then traces the belief in one God among the Australians and the South Sea Islanders, among the Andaman Islanders, among the Malays and the aborigines of North and South America, with the same solidly established result—the occurrence of primitive Monotheism.

This well-documented essay is a contribution to the science of religion. It shows incidentally how much our Catholic missionaries have done for the increase of ethnologic knowledge, though its chief value lies in the fact that it has effectively and permanently overthrown ideas hitherto sedulously propagated on the slimness of foundations by men opposed to revealed religion.

**Jahrbuch des Missionshauses St. Gabriel, Moedling bei Wien. I. Jahrgang. Missionsdruckerei St. Gabriel, Post Moedling bei Wien.*

Communion in History

The earliest Christians knew of no sacrifice at which all present did not communicate. While the Bishop celebrated Mass, priests, deacons, and other clerics stood about the altar; the faithful also assisted in a standing posture, and standing, received holy Communion. To sacrifice with the priest and not to partake of the sacrificial bread was unheard of. The clergy received Communion at the altar; the laity at the chancel bars. The consecrated bread was laid into their right hand, and the chalice was handed them to drink.

As Mass was not celebrated daily at first, but only on the Lord's Day, the desire to receive the body of the Lord more frequently gave rise to the custom of taking the Bread of Life home, to partake of it in the morning before breakfast. Thus the second century had daily Communion without daily Mass. The custom became common during the persecutions, when the "Bread of the Strong" fortified the Christians against the danger of apostasy.

In the fourth century we find zeal for holy Communion on the wane. Communion at home was omitted, and the faithful received only when they assisted at Mass. St. John Chrysostom (d. 407) complains that many communicate but seldom, some only at Easter. In the monasteries the custom of frequent Communion continued longer. At the beginning of the Middle Ages (9th century) Sunday Communion was still inculcated, but it gradually fell into desuetude. The Council of Tours (833) insisted on Communion at Christmas, Easter, and Pentecost, but in vain. The Ecumenical Council of the Lateran, in 1215, had to content itself with prescribing Easter Communion with attendance at Mass on Sundays.

What brought about this defection from the original ideal? It arose from a changed attitude of Christian thought towards Christ. In the first three centuries the predominant view of Christ had been that of Mediator or Redeemer. He was regarded as the ambassador of, and the way to, the Father. Every

prayer was held to reach the Father through the Son. True, the Redeemer was believed to be the Son of God; but there was no speculation as to what that relation implies. Later, especially in the fourth century, the essence and nature of Christ was more clearly defined against the heresies of the day (Nicene Council, 325): Christ is the true Son of God, of the same essence with the Father, hence true God like the Father; but at the same time He is true man, and therefore adorable also as man, because of the union of the two natures in one person.

The natural result of these discussions was an ever growing reverence for Christ, whose dignity as God was more strongly emphasized. Objectively there was no change; but subjectively relations were altered. Both in the East and in the West this growing reverence for the holy mysteries kept even exemplary Christians away from Communion. Add to this the continual urging on the part of the bishops for better preparation, and the recommendation of daily Communion to such only as had achieved a certain degree of perfection, all from the same motive of reverent awe, and it can be easily understood why the faithful approached the Eucharistic table less frequently.

Other influences restricted the reception of Communion still more. The 9th century controversies concerning the real presence, and especially the heresy of Berengarius in the 11th century, increased fear for the august mystery. In the 7th century low or private Masses came into vogue, and priests and people became accustomed to attend Mass without receiving Communion. The use of unleavened bread, introduced in the 9th century, loosened the idea of union between the sacrifice and the Eucharistic repast, since the faithful no longer furnished the bread to be consecrated. Special Eucharistic devotions, independent of the Mass, developed into a Eucharistic cult rather different from the one known to the early period.

About 800 A. D. monastic writers still speak of daily Communion in convents. However, the "Customs" of the reformed abbey of Cluny indicate that in the 10th and 11th centuries not even Sunday Communion was in vogue there. In the 13th century Dominican lay-brothers communicated four times a year, whereas the Constitutions of the Brigittines (1370) permitted five Communions annually. St. Louis of France approached the holy table six times a year; St. Elisabeth of Portugal, three times. In the 16th century it had come to pass that more than one communion a year was practically forbidden to the laity. Accordingly, it was a bold step backward toward the ancient discipline of the Church when St. Ignatius, the founder of the Society of Jesus, prescribed that all members of the Order who were not priests should receive the Body of Christ once a week.

The Catholic Renaissance in the 16th century brought a change. The Council of Trent goes to the root of the problem when, in the sixth chapter of the decree on the Mass, it says that the faithful who assist at Mass should also communicate therein, in order to reap the fruits of the Sacrifice more abundantly. But scarcely had the happy reform begun to spread, when Jansenism burst upon the Church and excluded whole classes of the faithful, such as the married and merchants, as unworthy and demanded the purest love of God as the only adequate preparation for Communion.

We have here the extreme which makes of the Holy Eucharist an object of worship, quite opposed to what Christ intended it to be. The popes condemned such views, but in vain. In the 18th century Josephinism became the bearer of Jansenistic ideas to our own times, and more or less unconsciously its false principles survive and can be traced even in prayer books to the present day. The reform of Pius X inaugurated a return of the true spirit.

NOTE: This paper is largely based on "Opfermahl oder Kommunionandacht," by the Rev. Joseph Kramp, S. J., in the *Stimmen der Zeit*, Dec., 1921, and on "Christus in der Liturgie," by Pfarrer Dr. Stephan, Marklissa.

A Faker

The death of John R. Rathom of the Providence *Journal* recalls one of the most despicable episodes of the entire war period—the wholesale lying of that newspaper as to its alleged discoveries of activity by the German representatives in this country. Münchhausen was a tyro by comparison; yet these stories went all over the country and are doubtless still believed by multitudes. Mr. Rathom himself came into tremendous vogue as an after-dinner speaker and was engaged by the *World's Work* to write a series for it which it advertised thus:

"How the devilishly cunning plots to kill our people, sink our ships, dynamite our factories, and disrupt our national life were run down and thwarted. More thrilling than fiction, and withal the most patriotic service to America since the war began. It is the modestly told story of a brave editor and resourceful reporters who beat the Germans at their own game."

The series suddenly stopped and it then appeared that on February 12, 1918, Rathom, under the compulsion of the United States government and by advice of counsel, signed a confession (printed in the *Nation* for November 17, 1920), in which he admitted the falsity, or such exaggeration that it equaled falsity, of almost all his alleged revelations. Thereafter Mr. Rathom's career as an after-dinner speaker and newspaper romancer ceased. The *World* called him a "faker" whose confession is "one which for comprehensive avowals of downright falsehood has few parallels in the annals of mendacity." Yet, as the *Nation* points out (No. 3051), "this confession did not prevent his being retained as manager of the Providence *Journal* and, *mirabile dictu*, continuing to sit as a member of the executive committee of the board of directors of the Associated Press." The incident throws a lurid light on the low level to which our daily press has sunk.

He who gives to the poor cultivates a kindly soil which will one day give back to him more than he had entrusted it with.—St. Gregory the Great.

Dr. J. A. Ryan and the Labor Defense Council

It seems entirely natural for the average business man, whenever any "roughneck," particularly if he has a foreign name, is arrested by the Department of Justice charged with any variety of "Red Radicalism," to assume that said "roughneck" is undoubtedly guilty, and that anyone who defends him, even to the extent of striving to secure a fair trial, is likewise tainted with "Red Radicalism." It is a very simple and easy position to take. That it violates the constitutional guarantee forbidding a man to be deprived of liberty "without due process of law," that is, without a fair trial, seems never to occur to these complacent "one hundred-percenters."

The bigot who cited the presence of Dr. John A. Ryan and Dr. Lapp on the National Committee of the Labor Defense Council understated the case. He should have followed the lead of an anti-Catholic publication which pointed out that, in addition to Drs. Ryan and Lapp, Frank P. Walsh and John Hearley were engaged in promoting the object of the Labor Defense Council, and that the treasurer of that organization, Mrs. F. R. Lillie, a sister of Charles R. Crane of Chicago, is a recent convert to the Catholic faith.

The logic used by these bigots is extremely simple. Incidentally it is very stupid. It runs thus: the Catholic Church is responsible for every action of its members. Two of its members belong to the Labor Defense Council. Any organization which has any Communist among its members "is an arm of the Communist Party"; the Labor Defense Council has at least two Communist members. Hence the grand conclusion, that the Catholic Church is in favor of the Communist Party.

"Really," writes Dr. J. A. Ryan, "it ought not to be necessary to notice such a silly and malevolent charge and argument. Nevertheless, this kind of thing has been used by prominent persons, for example, the head of one of the principal divisions of the United

States Military Service, to support the charge that I am at least a near-Communist, and that, therefore, a certain peace organization to which I belong is unpatriotic. This method of attempting to discredit those whom one does not like, is the result of war hysteria which, unfortunately, has not yet subsided. What are the essential facts about the Labor Defense Council? It is an organization formed for the temporary and specific purpose of obtaining a fair trial for certain men who were arrested last August charged with violation of the Michigan Criminal Syndicalist Act. The supposed violation consisted in advocating the overthrow of the United States government by force. These men are Communists, but the great majority of the Labor Defense Council are not Communists. They are men and women who believe in the constitutional guarantee of free speech and free assembly, who realize that the accused men would not get a fair trial unless special efforts were made to that end by outsiders, and who believe that laws such as that under which they were to be tried, are unnecessary and dangerous to the principles of freedom. The majority of the members of the Labor Defense Council detest Communism and all its works, but they believe that the rantings of this insignificant group, insignificant both in numbers and in influence, are not nearly so dangerous to the public good as are such mistaken repressive statutes. We want to show up the hideousness of the Michigan law with a view to its early effacement from the statute books. And in seeking this end we believe that we are immeasurably more patriotic and more faithful to American ideals than the 'one hundred per centers' who would railroad the Communists to jail and keep them there indefinitely, regardless of the precise legal offense with which they are charged. Senator Pepper, after careful investigation, has stated that the great majority of the political prisoners still in jail were unjustly convicted, and that the rest have been 'superabundantly' punished. Those of us who

gave our names to the Labor Defense Council have desired to prevent a similar miscarriage of justice in the case of the Communists who were apprehended last summer in Michigan."

In Memory of Father Noldin, S. J.

Former students of Fr. H. Noldin, S. J., and all who appreciate his classical "*Summa Theologiae Moralis*," will read with genuine pleasure the little memorial volume, "*P. H. Noldin, S. J., in Urteile seiner Schüler und Alumnien*," compiled by Fr. F. Hatheyer, S. J., and published by Rauch of Innsbruck. It is not a full-length biography, but an informal sketch of Fr. Noldin's life and work, with contributions from a number of his former pupils.

Fr. Noldin is dear to many American priests who studied at Innsbruck when he was professor at the university and rector of the "*Konvikt*" there. The general public knows him mainly through his writings on the cult of the Sacred Heart.

He reached the ripe old age of 80. When nearly 70, he founded the "*Aloysianum*," near Linz, Austria, a school for the training of young men who show signs of a vocation to the priesthood or the religious life.

The establishment of this institution during the World War and the dour period that followed, was a Herculean undertaking, and Fr. Noldin succeeded in it only because of his unlimited confidence in the intercession of St. Joseph and the unstinted support of his many well-to-do friends, in Austria and elsewhere. Fr. Noldin was not only a learned, but a very humble and pious man. One of his favorite prayers was: "*Maria, liebste Mutter mein, ich lade dich zur Sterbstund' ein!*" "*You know*," he once said to a friend, "*if our Blessed Mother is so often invited, she cannot refuse, but will surely come at the moment of death.*" Several amusing little incidents recorded in this booklet show that the saintly Jesuit did not lack the saving grace of humor. (Fr. Pustet Co., Inc.).

Twilight Sleep

In recent numbers of the *Homiletic and Pastoral Review* (New York: Jos. F. Wagner, Inc.), a monthly magazine which we can unreservedly recommend to the reverend clergy, Father M. A. Schumacher, of Aurora, Ill., gives "*The Pro and Con of Twilight Sleep.*" His conclusions (No. 2, pp. 131 sq.) are: (1) That Twilight Sleep, cannot be condemned as immoral, but (2) that certain methods must be condemned, as must unscientific physicians using any method. (3) Of the current methods two are preferred, viz.: (a) Polak's, who makes it distinctly only a first-stage procedure, with chloroform, ether, or gas and oxygen in the second; (b) the scopolamine-chloroform method, with no morphine whatever, provided the scopolamine is largely restricted to the first stage, with chloroform in the second. "*This form*," adds the writer, "*cannot properly be designated as Twilight, but because it is advertised by the same euphonious title, it demands our attention. If the scopolamine be administered in, or too near, the second stage, the babies are purely chloroform products and can in no way be advertised as Twilight Sleep successes. The writer would not conscientiously advise any mother to take the double-stage method.*"

Fr. Schumacher agrees with those who hold that Twilight Sleep is dangerous except in expert hands and should be used only by specialists in large hospitals equipped with the proper technique. He concludes his paper with a number of valuable references to recent books, pamphlets, and articles in medical reviews.

Acts develop habits, and habits form character, character determines destiny. By the formation of a sound and integral character the aim and object of man's term of probation is achieved already in this life, to be finally realized in results when the time of probation comes to an end by death, and the fruits of the probation are to be enjoyed in everlasting life beyond the grave.

"Jesu, Dulcis Memoria"

By the Rev. Lewis Drummond, S. J.

Under "Holy Name, Feast of the," Msgr. F. G. Holweck writes in the Catholic Encyclopedia, Vol. VII, p. 420: "The hymns 'Jesu, dulcis memoria,' 'Jesu Rex admirabilis,' 'Jesu decus angelicum,' usually ascribed to St. Bernard, are fragments of a very extensive 'jubilus' or 'cursus de aeterna sapientia' of some unknown author in the thirteenth century." This cocksure assertion must have astonished the Rev. Dr. H. T. Henry, Professor of English Literature and Gregorian Chant in St. Charles' Seminary, Overbrook, Pennsylvania, and author of many beautiful translations of Latin hymns; for he takes the trouble of inserting among the Additional Articles of the Catholic Encyclopedia (Vol. XVI, p. 47): "Jesu Dulcis Memoria," a poem ranging from 42 to 53 stanzas, from which the Roman Breviary takes twelve stanzas to form the three hymns of the Office of the Holy Name: 'Jesu dulcis memoria' (Vespers), 'Jesu rex admirabilis' (Matins), 'Jesu decus angelicum' (Lauds). A feature of the long poem is the simple rhymic scheme for a stanza, e. g.:

Jesu dulcis memoria,
Dans vera cordis gaudia,
Sed super mel et omnia
Ejus dulcis praesentia.

(This rhymic scheme is not observed in the first doxology, where the first line rhymes with the second, and the third with the fourth. In the second doxology the only lines that rhyme are the second and third. In the third doxology all the lines rhyme. These doxologies are mere additions for the sake of a liturgical ending.—L. D.)

"The ascription of authorship to St. Bernard is general and, thinks Mearns (Dictionary of Hymnology, 1892), probable—a view which he is still inclined to in the second edition of the 'Dictionary' (1907). Guéranger thought that certain manuscripts 'prove beyond a doubt, that it was composed by a Benedictine abess—a view contradicted by the MSS. cited by Mearns, of about 1200. Blume (see Hymnody and

Hymnology) denies its authorship by St. Bernard, and Dom Pothier (*Revue Bénédictine*, X, 147) found it in a MS. of the eleventh century, ascribed to a Benedictine abess (St. Bernard was born in 1090)."

Thus far the Rev. Dr. H. T. Henry. To my mind, the poem itself affords intrinsic evidence of which neither of these writers speaks. This evidence points to an author of either the eleventh or the twelfth century, not of the thirteenth or fourteenth. Here is my proof. The rhythmic structure of the three hymns supposes always an iambic stress, *i. e.*, a stress on the second, fourth, sixth, and eighth syllables: thus—

Jesú, dulcís memóriá . . .
Ejús dulcís praeséntia . . .
Níl aúditúr jucúndiús . . .
Quíd sít Jesúm díligeré . .
Totús desíderábílís . . .
Jesúm omnes agnóscité . . .
Jesúm ardentes quaéríté . . .
Jesú decús angélicúm . . .
Qui té gustánt, esúriúnt . . .
Mané nobíscum, Dóminé . . .
Pulsá mentís caliginé,
Mundúm replé dulcédíné.

This is the only way to bring out the melody of these hymns. They are constructed on what must have been, at the time they were written, the popular method of accentuation. Now I maintain that this popular method of accenting Latin began to be recognized and adopted in church hymns before St. Bernard's birth (A. D. 1090), and ceased to be so recognized not long after his death. Here are the details of my proof. The French language began to be decidedly and characteristically French in the second half of the eleventh century, say from 1050 onwards. Now the chief characteristic of French is its tendency to stress the last clearly audible syllable of every word. This is why our French priests are always prone to say, when leading in the Hail Mary, "benedictá tu in mulieribús," and why the people always shout "orá pro nobís." It would be only natural,

then, for St. Bernard (A. D. 1090-1153), or for the Benedictine abess mentioned above, to give to Latin hymns the newly acquired fashionable accent. But, with the spread of Italian influence through the Franciscans and Dominicans in the thirteenth century, came the correct Latin accent, dishonored, it is true, in Frenchmen's own observance, but honored in the subsequent hymns of the Church, just as French priests in our own day, when innocent of Roman training, will mis-accentuate the Latin words of their breviary, though the acute accent there is staring them in the face. Once, on the feast of St. Canute, I heard a French priest recite this saint's collect in this way: "Deús, qui ád illústrándám Ecclésiám tuám, béatúm Cánútúm (instead of, as it is printed, Canútum) regém," etc.

This tendency to accent the last syllable of every word dates from and is due to the French method of clipping off the end of a Latin word to make it French: *matutinum* became *matín*,—*dormitórium*, *dortóir*,—*armatúram*, *armúre*. By this casting-off process the French keep the Latin accent in its place, whereas the English language does not, when it pronounces *dórmítory*, *ármor*, *mátins*.

When the Visitor General of the Oblates of Mary Immaculate, the Very Rev. Father Augier, a native of the South of France, where French peculiarities are most salient, addressed the students of St. Boniface College, Manitoba, he began by pronouncing his text as follows: "In *aciém* (pronounced as the French word *vin*) iturí, majorés et pósterós cogítaté." He also nasalized "Per Dominón nostrón Jesón Christón Filión tuón.

I cannot imagine St. Thomas Aquinas or any other hymn-writer of the thirteenth or fourteenth century perpetrating such a false quantity as "Nil aúditúr jucundius." After all, however, these false quantities in the Holy Name hymn, nearly every one of which I have quoted above, number only 20 out of 162 words, about one-eighth of the whole.

**Translated by the
Rev. Lewis Drummond, S. J.**

1 (Vespers)

O Jesus! Name sweet to recall,
Imparting true delights of heart,
But sweeter far than honeys all
Is tasting that Thou present art.

No song can breathe more melody,
No sound more full of joy can ring,
No thought more sweet can ever be,
Than Jesus Son of God our King.

O Jesus, hope of contrite mind,
To those who ask how well inclined!
To those who seek how more than kind!
But what art Thou to those who find?

No gifted tongue can truly tell,
Nor written letters ever show,
How love for Jesus casts a spell;
They only who have felt it know.

O Jesus! be our earth-bound joy,
Thou future prize without alloy:
In Thee alone our glory be
For all our blest eternity.

2. (Matins)

Thou Jesus, admirable King,
Whose triumphs round the wide world ring,
Thou, sweetness indescribable,
In Thee all is desirable.

When Thou abidest in our hearts
The truth to them doth brightly show,
And vile become the world's vain arts,
Whilst inly gleams love's fervid glow.

O Jesus, hearts' delightful calm,
Thou living well-spring, light of minds,
Exceeding all joy-giving balm
And every wish our nature finds.

Let all men Jesus seek to know
And ask that in His love they grow,
As ardently they seek for Him
And, seeking, burn like Seraphim.

May Thy dear name our tongue confess,
While Thee our virtues true express.
May every heart cleave unto Thee
Both now and for eternity.

3. (Lauds)

Sweet Name, the pride of Cherubim,
To every ear a dulcet hymn,
To every mouth celestial dew,
To every heart the nectar true.

Who tastes of Thee must hunger still,
Who drinks of Thee has ne'er his fill;
All know no other strong desire
Than Thou to Whom their loves aspire.

O Jesus, sweetest treasure mine!
Hope of the heart that sighs for Thine,
Of pious tears Thou art the goal,
To Thee cries out the inmost soul.

Remain with us, O Lord so bright!
And flood us with divinest light,
Dispelling darkness from the mind,
And filling earth with sweets refined.

Of Mother Virgin Thou the flower,
Of love's delights Thou Godlike bower,
Let praise and honor crown Thy Name
With Kingship's happy, endless fame.

Catholics in Congress

In connection with the religious complexion of the present Congress, Catholics may be interested in knowing who are members belonging to their Church in both Houses. They are, in the Senate: Ransdell and Broussard, of Louisiana; Walsh, of Massachusetts; Walsh of Montana, and Ashurst, of Arizona. In the House of Representatives: California, Mae E. Nolan; Connecticut, Patrick B. O'Sullivan; Illinois, Martin B. Madden, James R. Buckley, Thomas A. Doyle and Stanley H. Kunz; Kentucky, Ben Johnson; Louisiana, James O'Connor, H. Garland Dupre and Ladislav Lazaro; Maryland, Sydney E. Mudd; Massachusetts, William P. Connerly, Jr., Peter F. Tague and James A. Gallivan; Michigan, Robert H. Clancy and Clarence J. McLeod; New Jersey, Frank J. McNulty, Daniel F. Minahan and Charles F. X. O'Brien; New York, Loring M. Black, William E. Cleary, John F. Quayle, David J. O'Connell, Anning S. Prall, Christopher D. Sullivan, John J. Boylan, John J. O'Connor, John F. Carew, Anthony J. Griffin, Frank Oliver and James A. Mead; Ohio, Charles A. Mooney; Oregon, Nicholas J. Sinnott; Pennsylvania, James J. Connelly, John J. Casey and John M. Morin; Rhode Island, Jeremiah E. O'Connell.

More Light on the Emmerick Problem

In the literary supplement of Bavaria's leading Catholic daily, the *Augsburger Postzeitung* (1923, No. 49), a reviewer of Fr. Winfried Hümpfner's book, "Clemens Brentanos Glaubwürdigkeit in seinen Emmerick-Aufzeichnungen," recently noticed in this REVIEW (Vol. XXXI, No. 1, p. 11), calls attention to a remarkable confession made by Brentano in connection with his volume, "Die barmherzigen Schwestern" (1831). A young girl friend of

his, Margaret Verflassen, of Coblenz, thought of embracing the religious life. When Brentano heard of it, "he was very much displeased and tried in every way to dissuade Margaret from her purpose. He went so far as to stamp himself a liar when he told her: 'I fear you got crazy through reading my book; do not believe everything it contains!'" (Cfr. M. Verflassen's life, written by her friend Amalie Hassenpflug, 2nd ed., Hanover, 1871, p. 39.)"

The *Postzeitung's* reviewer agrees with us in holding that "with the establishment of Brentano's unreliability, for which scientific researchers have to thank Fr. Hümpfner, the question of the 'visions' of Ann Catherine Emmerick has been finally settled—they must be eliminated from the process of beatification."

This conclusion is confirmed by Msgr. Lawrence Richen in Vol. 21, Heft 1 of Herder's "Biblische Studien." Msgr. Richen, cathedral provost in Aix-la-Chapelle, examines "Die Wiedergabe biblischer Ereignisse in den Gesichten der Anna Katharina Emmerich" and shows that the alleged visions teem with errors and blunders in astronomy, geography, geology, and other sciences. There is a constant tendency to exaggerate, and in many places the visions contradict the well-ascertained conclusions of natural science. The biblical citations are not always correct, and the author of the visions, whoever he or she may be, shows a strong predilection for what is odd and strange.

Msgr. Richen wrote his treatise before Fr. Hümpfner's work was published, and his statements concerning Brentano must, therefore, be read in the light of the facts brought out by the learned Augustinian.

The real benefactors of the race are not those who compose great masterpieces or who scale lofty heights, whether in the interest of science or the advancement of human thought, but those who, perhaps unknown to the world, are quietly doing a greater work, that of Christian charity among the poor and friendless everywhere.

A Tribute to Dr. Pastor

The Rev. Dr. Peter Guilday, in an address at the Columbus meeting of the American Catholic Historical Society, fittingly called attention to the 70th birthday of Professor Ludwig von Pastor, the great historian of the Popes. Dr. von Pastor, he said, "has spent his whole life, along with his great friend Janssen, in bringing out the truth of the historical past of the Christian Church. Both these men—Janssen has gone to his reward—stand at the head of the historical profession. It was hardly to be expected in 1884, when Pope Leo XIII opened up the secret archives of the Vatican, that to a layman like von Pastor *carte blanche* would be given to examine every scrap of paper dealing with the history of the papacy. But this Leo did. No doubt there were misgivings at the time, especially because the policy of Leo XIII was so utterly at variance with that of the other chancelleries of Europe. Pope Leo recognized von Pastor's ability and his great spirit of fairness, and there has never been any question, since 1884, of his right to see every document in the history of the Popes. In dealing either with the papacy or with those leaders of the rebellion in the sixteenth century who wished to strike down its great power, von Pastor has written so impartially that Creighton must be rewritten.

"Such a scholar is a beau ideal for all historians and especially for the historians of the Catholic faith. The Catholic Church has played too great a role in the world's history to want or to need to hide its past behind closed doors or behind the cassocks of ecclesiastics. Ludwig von Pastor has shown the way, and has taught the Church, its friends and its enemies, that in history truth alone is great and that truth alone will prevail—*magna est veritas et praevalerebit*. Let us hope that now, in the twilight of his life, the Catholic Church will be able to produce at least one great scholar to whom von Pastor can hand on safely the torch of his historical idealism and his profound love of historical truth."

Dr. Nansen's View of Bolshevist Russia

Dr. Fridtjof Nansen, the famous explorer, after more than two years' famine relief work, which took him to many parts of Russia, in his new book "Russia and Peace" (London: Geo Allen & Unwin), sets forth the point of view of the Bolshevists "without prejudice, passion or partisanship." The emergence of Communism in its extremist form, he says, was the natural result of the almost equally extreme reactionary Czarism which had preceded it. He regards Bolshevism more or less as "a copy of Czarism turned upside down," as a perfectly understandable swing of the pendulum from one form of tyranny to another.

Dr. Nansen makes a strong point of the fact that the Russian "Communism" of 1923 bears little resemblance to the "Communism" of 1917. Genuine full-blooded Communism, he tells us, is now extremely rare in Russia, even amongst the industrial workers. It has scarcely ever been applied to the peasants, failing in every instance in which it was attempted.

The Russia of to-day, as Dr. Nansen sees it, is a state which has passed through the fire of hunger, disease, civil war, and a vast fantastic social experiment, and is slowly emerging, sadder yet wiser; with a heritage of misery which she has only just begun to liquidate, yet with a substratum of hope pervading the great masses of the population. The great estates have been broken up, and, though nominally the land is now the property of the State, it is in the effective occupation of the peasants; more important still, work and not birth has become the criterion by which a man is judged.

If Nansen is right (and no foreigner has a wider experience of present-day conditions in Russia than he), there is at least this much positive gain to be put to the credit of the Russian revolution against the horrors and destruction which have hitherto been the features uppermost in the thoughts of people in western Europe and the United States.

Van Loon's Bible

Hendrik Van Loon's "Story of the Bible" is even more unsatisfactory than his "Story of Mankind," which was noticed in the F. R. (XXX, 8, 157 sq.). It is a typical product of an age which demands that every aspect of life should be interpreted in its own superficial terms. Mr. Van Loon's interpretation of the Holy Book is too much even for the *Freeman*, who does not believe in the divine inspiration of the Bible.

"As one turns over the pages of this new version of the ancient book," says that agnostic journal (No. 197), "one feels not only as if the Holy of Holies had once more been invaded, but as if Mr. van Loon, in spite of his temerity, in spite of his facility with pen and crayon, had completely failed in conveying to his readers any real sense of that religious awe which has haunted the minds of men for a hundred generations. . . .

"The kind of humor displayed in the illustrations is identical with the kind of humor that makes the comic sheets of the daily papers such coveted reading. In its essence it is the humor of irreverence; the humor of a superficial, supercilious mind that takes a singular satisfaction in rendering the everyday incidents of life ludicrous and contemptible. Let any sensitive person who has respect for the poetry of the Bible, for the poetry of existence, open this book and inspect the two drawings entitled 'Joseph is Proud of His New Coat' and 'The Road to Golgotha,' and see if he does not feel that an unpardonable offense has been committed against his own aesthetic appreciations, and, in so far as the Bible expresses the deepest feelings of man, against the noble and tragic dignity of human experience.

"The same indecorous humor flickers through the text also; the same tendency to raise a smile by an unexpected juxtaposition of antique and modern associations. We know how we in our childhood, and our fathers before us, and the old men before them, have been stirred by the story of

David's playing on his harp to relieve the melancholy of the proud, dark-hearted king. Mr. van Loon feels no compunction in referring to David's music as a 'concert.' In describing how Moses struggled with the obdurate Pharaoh he writes as follows: 'Moses made an end to the pestilent visitation of the flies, and Pharaoh, glad to be rid of the nightmare, disregarded his promise as soon as the last fly *had been shoed out of his dining-room.*' Could any face-tiousness be more vulgar than that? Again he describes Goliath as being 'big as a house.' Of the end of Nebuchadnezzar he writes: 'He imagined that he had become an animal. He went around on all fours *and moored*, and died miserably in a field, where he had been eating grass, *like any ordinary cow.*' By the deliberate use of the petty phraseology of suburbia he successfully reduced the story of the birth of John the Baptist from its ancient dignity: 'But behold one day Mary heard from Elizabeth. There was to be a baby in the family, and could Mary come and take care of her kinswoman? for there was a lot of work to be done and Elizabeth needed a little attention.' The Holy Family is treated in the same 'amusing' manner: 'Joseph no longer lived, but Mary cleverly kept her small household together and the children could always return to their old home whenever *they needed a vacation.*' And so the book continues to the end. We are told that Jerusalem in the latter days became "a religious tourist centre," and that after the crucifixion half the world was set agog by the '*terrible new slogan*, Love your neighbor.' "

The Poet and His Song

By J. Corson Miller

He sang his song with the heart of a child,
Life tore at him like a lion wild—

He sang his song.

But the world, had it known,

Would have cared little more,

With a smile and a sneer, would have passed
his door;

But his eyes were bright, till the dream was
o'er—

HE SANG HIS SONG.

Anthroposophic Propaganda

Having shown up the true character of "Anthroposophy," (F. R., Vol. XXIX, No. 9, pp. 159 sq.; No. 10, p. 193), we are naturally somewhat interested in the first attempt made to acquaint the English-speaking world with Rudolph Steiner's system, to which so many distracted Germans are now pinning their hope. In a volume written by Ernst Boldt and translated into English by Agnes Blake ("From Luther to Steiner;" Methuen, London), a devoted adherent of Steiner acclaims him as the true guide of Germany, and through it of the whole world. Germany to-day, he blasphemously declares, shares her tragic destiny with the Man of Nazareth, who also was spat upon, scourged, and crucified; who also was thrown back upon Himself and on His divine power, and who, just because He was crucified, became the master of subsequent ages. Continuing its past services, he says, Germany must develop a new spiritual philosophy. It will rise again not by the rattling of sabres, but through the radiancy of the power of the Spirit. Its past leaders have led it astray, but if it will now follow Steiner, it will save itself and become the spiritual guide of the nations.

The book describes the teaching of Steiner, called "Anthroposophy," or spiritual science, the "knowing of the indwelling Spirit of God to which man has attained." We are told that Steiner found Theosophy unsatisfactory, but the methods by which, according to the author of this book, he has arrived at this conclusion, do not commend themselves to us. Writing of the Theosophical Society, he says: "The results of this Society's twenty-five years activity were such as could not blind the watchful eye of Rudolf Steiner—even when in his so-called 'material' period—to the fact that Theosophy was full of high-sounding phrases, pride, and pomposity, and of nothing else. He had joined the movement in 1902, so that, working from within, he might be in a better position to oppose it and administer to it that *coup de grâce* of which

it stood in need; for, as the proverb says, 'To slay the dragon you must needs slip within its skin.'"

As we have shown before (F. R., XXIX, 9, 159 sq.) "Anthroposophy" is nothing but a bastard Theosophy. It pretends to attain knowledge, not, like Theosophy, by visioning God, but by visioning the human soul. Steiner's teaching closely resembles that of Madam Blavatsky and includes the transmigration of souls and re-incarnation. His theory of the alleged "Acasha Chronicle" is pure nonsense. At bottom there is nothing new in all this foolishness. Anthroposophy is merely a revamped Gnosticism, with an admixture of Biblical elements, which, however, are so distorted that they can hardly be recognized. Propaganda for such nonsense among foreign nations can only result in increased contempt for the poor distracted "Fatherland."

If a book comes from a heart, it will contrive to reach all other hearts; all art and authorcraft are of small amount to that.

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Catholics and the Peace Movement

Our Holy Father Pius XI has recently stated that his conception of the "Peace of Christ through the reign of Christ," which alone can restore the shattered world, will be attained only if pastors, school-masters, and catechists teach the catechism properly, and so cause the universality of the moral law to be adequately grasped. Father J. Keating, S. J., says in No. 713 of *The Month*, that it is just as important "that national history should be read and taught in the light of Christian principles. Our text-books should be thoroughly purged of Jingoism and every sentiment that savors of racial pride. The crimes and follies of the past should be called by their right names, and not excused on plea of national exigencies: and justice should be done to other nations, at any rate, by not arrogating to ourselves rights which we deny to them. As no education which does not qualify its subject to be a good citizen can be thought adequate, so some training in the principles of true internationalism is essential. It is not too much to say that the exaggerated nationalism, fostered and furthered by the French revolution, has done almost as much as the great apostasy of the sixteenth century to obscure the notion of Christian brotherhood"

One belligerent nation, continues the editor of *The Month*, keeps perforce the rest in a state of belligerency, whereas "if Catholics everywhere were 'mobilized for peace,' the effects of such unanimity could not but be immense. Hence we should enter into relations with all bodies of fellow-Catholics abroad who have awakend to the fact that the States of the world, largely through their own supineness, and want of practical Catholicity, are not governed by moral-principles in their mutual relations. We must do our best to lay aside the emotions and prejudices created by the war, and by the lying propaganda that so extensively prevailed. That fog of hatred and suspicion, of hostility and fear, that made war possible, is clearing away but slow-

ly. Thus, it was something of a scandal to Catholic Christendom that two such prelates as the Cardinal Archbishop of Cologne and the Cardinal Archbishop of Orléans should have been recently engaged in public political polemic about the legality and force of the Versailles Treaty, and that the latter should, on the strength of his own statesmen's declarations, refuse to accept the personal testimony of the former. . . .

"How much better if each were to let the other abound in his own sense, whilst both aimed exclusively at emphasizing the immutable bonds that unite them, their common faith and common charity. It is with much greater satisfaction that one dwells upon the fact that in every country there are Catholic organizations devoted to peace and reconciliation. The Third International Catholic Congress, which met at Constance early in August, comprised twenty nationalities, but the most numerous group of delegates were the French and German. Apart from the general resolutions of the Congress, advocating the formation of an International Peace Council, etc., these delegates framed a statement concerning their own relations to the following effect:

"The French and German Catholics attending the Third International Congress recognize that the salvation of Europe and of the whole world demands a definite and permanent reconciliation between Germany and France, and consider the solution of this question not only as a political and economic task, but as a moral and religious duty, to be adjusted in accordance with the will of God in a spirit of justice and charity. In accord with the directions of the Holy Father, the Congress recognizes as a duty to justice and charity that the damage caused by the one nation during the war be repaired and that, on the other hand, this reparation be recognized by the other nation in a spirit of Christian justice, charity, and mercy.

"All right-minded persons of both nations are urgently requested to work in

order to bring about an early and direct understanding between the two nations.'

"When we join to such hopeful sentiments as these the October Pastoral of the German hierarchy, denouncing the virulent national egotism and the prevalent lust for revenge which they discern amongst their people, we seem to see the dawn of better things. 'We repudiate,' say the German bishops, 'all thought or plan of hate. We do wish not to destroy enemies but to be reconciled with them; not to divide peoples but to bring them together; not to disturb peace but to make it secure.' No Catholic of whatever nationality but wants justice and charity and peace to reign in the world: no Catholic should doubt that by developing these virtues at home and abroad, he is advancing the world's prosperity more than by emphasizing the policies which cause dissension."

Rome and The Ritual of the Knights of Columbus

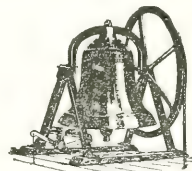
In reply to several inquires that have reached us of late we print the following letter addressed to a Louisiana pastor by the Cardinal Secretary of State. It shows that the S. Congregation of the Holy Office has had the ritual of the Knights of Columbus under examination, but has not seen fit either to approve or condemn the same.

"Segreteria di Stato di Sua Santità No. 99032. Dal Vaticano, die 22 Nov. 1919. Reverende Domine, Simul cum adnexo exemplari Ritualis Societatis vulgo "Knights of Columbus" pervenerunt ad Beatissimum Patrem litterae a Te datae die 4 mensis octobris p. e., quibus expetebas iudicium Sanctae Sedis circa ritum initiationis ad eandem Societatem. De mandato Sanctitatis Suae Tibi significo praedictum Rituale iam a Suprema Sacra Congregatione S. Officii examini subiectum esse et ideo novum examen non requiri. Cuncta fausta Tibi a Domino adprecatus, me Tibi profiteor addictum, J. Card. Gasparri."

Wanted—A Catholic gentleman, teacher and organist, to be principal in a high school. Applicant must have at least a first-grade Illinois Certificate. Man with normal training preferred. Address G. M., Fortnightly Review.

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Chicago References—

St. Michael's, Notre Dame, and others.

Msgr. Paulus' History of Indulgences

In No. 714 of *The Month* Fr. Herbert Thurston, S. J., devotes a sympathetic notice to the second volume (for a notice of the first see F. R., XXIX, 21, p. 398) of Msgr. N. Paulus' "*Geschichte des Ablasses*" (364 pp. Paderborn, Schöningh, 1923), in which the history of indulgences is continued down to the year 1350 and special attention is paid to the crusading indulgences, the jubilee, the question of the application of indulgences to the poor souls in Purgatory, the Catholic teaching regarding the treasury of the Church, the services rendered by spiritual favors to art and social life, and, finally, the abuses resulting from the appointment of pardoners (*quaestuarii*). The volume also contains an extremely valuable discussion of certain contested indulgences, notably that of the Portiuncula, regarding which Dr. Paulus, revoking his earlier conclusions, has come round to the view that the alleged verbal grant to St. Francis by Pope Honorius III is not historical. (Cfr. F. R., Vols. XIII and XIV, *passim*; XVIII, 8, 232 sq.; XIX, 20, 560 sq.)

"Since the days of Morinus and Amort," justly says Fr. Thurston, "no book has given proof of so much original research, and the author may be congratulated on the publication of a treatise which will be absolutely indispensable to all who in future wish to handle this difficult topic with accuracy and real understanding."

Let us hope that the life of the distinguished author may be spared until he has brought his researches down to the time of the Council of Trent, and that the work will soon be made available to the English-speaking public through an adequate translation.

"There Was No Room"

By the Rev. Law. M. Loerke, *Antigo, Wis.*

"We cannot leave these strangers in,
No name, no wealth, no social state,
For such there is no room within."
The door swung shut, the cold world spoke.

The shepherd folk on mountain side
That nightly pastured flocks of dreams,
Their hearts in welcome opened wide:
"We cannot leave our brethren out."

Notes and Gleanings

Not a few Catholics are wont to recommend Cobbett's "History of the Reformation," often reprinted, to non-Catholic truth-seekers. In doing so it is well to bear in mind, and to point out to the prospective reader, what manner of man the author was. "He was not," says *The Month* (No. 714), "a zealous convert to historical truth, but rather a party-pamphleteer, who wrote at different times as much against Catholics as for them," though "in this particular work, as Cardinal Gasquet points out, he had the advantage of Lingard's researches and sober appraisal of facts," and "consequently, his statements, vigorous as they are and wholly undocumented, generally stand the test of historical criticism, and his picture of the sources and progress and social results of the Reformation is a true one. Cardinal Gasquet himself has published a revised edition of the 'History' for the Catholic Truth Society, which contains all necessary corrections and confirmations."

A "Supplement to First Lessons in Greek," by A. Kaegi and Rev. J. A. Kleist, S. J., of John Carroll University (22 pages; B. Herder Book Co.), proves that Greek, at some of our schools at any rate, is not as dead as the proverbial door-nail. The demand for the Supplement came from the president of the Michigan Lutheran Seminary, at Saginaw, Mich. The sheet contains reading-matter dealing with the legend of the golden fleece and other myths. The "First Lessons" have had ten editions since 1902, while the "Grammar" in the same time has reached thirteen editions (24,000 copies). "Kaegi" stands for thoroughness in the fundamentals.

Burns, Oates & Washbourne, Ltd., have published an English translation of Pius XI's Encyclical Letter on the third centenary of the death of St. Francis de Sales. Fortunately, the translation here reproduced is not the altogether inadequate one sent out by

the N. C. W. C. News Service, but the one printed by the London and Liverpool *Catholic Times*, which is much better, though not as perfect as it might be. We would suggest that in future all papal encyclicals be gotten out in the style of this one, with the Latin and the English texts on opposite pages, so that one can verify the translation.

The onslaught against the evolutionary theory of culture is merrily going on. The latest writer to be summoned before the bar of critical scientific opinion is the well-known American psychologist, Dr. G. Stanley Hall. He has written voluminously, but not always wisely, on adolescence, senescence, children, etc. His latest lucubration is a tome that sells for \$7.50, on "Jesus, the Christ in the Light of Modern Psychology." Now this pretentious writer is being challenged as one who is unduly "prejudiced by particular theories." "One cannot fail to admire the enthusiasm with which he worked in collecting data, but his conclusions are not being sustained by his successors because he assumed that a certain evolutionary hypothesis was a fact instead of an hypothesis." We recall with pleasure that the FORTNIGHTLY REVIEW, through its esteemed contributor, Father Albert Muntsch, S. J., was one of the first among Catholic journals to call attention to the unscientific procedure of this vastly over-rated writer.

In his "Studies in the Romantic Chaos" (New York: R. M. McBride), Mr. Francis A. Waterhouse, who proves himself on the whole a sane, sound, and urbane critic, commenting upon the lack of good popular music in these United States, contrasts the "Tristan" of Germany, the "Faust" or "Louise" of France, the "Aïda" of Italy, the folk songs of all Europe, with the jazz lucubrations of America—such master works as "For She's My Jazzland Cutie," "O You Great Big Beautiful Doll," and so on, to cacophonous infinity. But is the parallel fair? When Mr. Waterhouse asks whether, in American "popular" music, there is anything

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that can approximate "these masterpieces," he makes the questionable implication that in France there is no cheap cabaret music, that in Germany the riff-raff sing excerpts from Wagner, and that vulgar music is not known in Italy. So plebeian a pursuit as phonograph-record statistics might show that "Celeste Aïda" is almost as popular in America as it is among Italian youngsters. The climax is reached when Waterhouse says that there is "no German youth who doesn't know 'Tristan.'" This is manifestly and demonstrably untrue.

A writer in the *Catholic Educational Review* deplores the growing attendance of nuns at secular institutions of learning, because of the dangers inseparable from such a practice. As a constructive measure he advocates diocesan institutes or community schools where religious women may be equipped for their work as teachers without being exposed to danger and insult. The underlying reason for his proposals is that there can be no educational system, programme, or training that does not involve a philosophy of life, and there is no compatibility between the Christian philosophy of life and that which prevails at secular institutions of learning. Surprise, nay scandal, is the normal reaction to the alleged broadmindedness that would send our Sisters to schools where the religious and cultural atmosphere cannot be otherwise than stifling.

In *Blackfriars*, Prior Vincent McNabb, O. P., takes issue with the main thesis of Fr. Maurice de la Taille's great work, "Mysterium Fidei," on the Holy Eucharist. He says that the conclusions which follow necessarily from Père de la Taille's statements are "nothing short of an *evacuatio crucis*: they are a denial of the mind of the Church on the redemptive sacrifice of Calvary." As for the Patristic authorities so copiously adduced by Fr. de la Taille, Prior McNabb says: "They are the main wealth of his book. But they do not prove his theory." The F. R.

is not the place to take up this theological controversy, which is likely to assume larger proportions as it grows hotter, and hence we must refer the interested reader to Fr. de la Taille's book, to No. 42 of *Blackfriars*, to Fr. J. B. Umberg's critical review in the *Zeitschrift für katholische Theologie*, 1923, 2. Quartalheft, pp. 283 to 288, and to Fr. J. B. Brosnan's paper in the December number (No. 672) of the *Irish Ecclesiastical Record*.

As is well known, the great Doctor of the Church, St. Thomas Aquinas, the sixth centenary of whose canonization we have recently been celebrating, died with his work (humanly speaking) unfinished, at the early age of fifty. "What might not that prodigious intellect, illumined by the vision of the Saint, have accomplished for Catholic truth," says a writer in *The Month* (No. 714), "if he had had twenty or thirty more years of life. His latest biographer, Père Petitot, O. P., who in 'Saint Thomas d'Aquin' (*Revue des Jeunes*, Paris) has given us a centenary sketch, full of vigor and insight, surmises that St. Thomas died of divine love, following on an ecstasy experienced some three months before his death. After that nothing on earth could interest him: even his beloved *Summa* was laid aside incomplete. Some foretaste of the Beatific Vision had rendered him once more dumb."

The things that count are not the big tasks, but the little virtues that go to make strong, enduring character. A character from which radiates all that is pure and good and true is, indeed, inspiring. It encourages others to remain steadfast and virtuous despite the trials and vicissitudes of life.

It is just as important to learn to let go as to hold on. Anything that cannot help us to get on and hold up in the world; anything that is a drag, a stumbling block or a hindrance should be expunged from our memory.

BOOK REVIEWS

The American Revolution.

Coming from the pen of an Englishman, "The Causes and Character of the American Revolution" (Oxford, Clarendon Press, 1923) will be a surprise to many a student and professor of American history, on this side of the Atlantic. In this volume, H. E. Egerton expresses opinions and draws conclusions quite out of keeping with the Rhodes-Carnegie programme mapped out and richly funded for the re-writing of our national history. Such writers and teachers as have steered clear of this insidious propaganda will be gratified to hear this English professor ascribing our War of Independence not to any single group, but to a long unbroken series, of events and conditions—events that necessarily and justly alienated the colonists more and more from their mother country and, accentuated by the unavoidable and legitimate development of social and economic conditions, gradually taught the colonists to think, and in the end also to act, as a people who realized that they were old, strong, and wise enough to govern themselves. In a word, the American Revolution was, as Egerton says, "the outcome of tendencies that had been at work ever since a Colonial Assembly was started at Jamestown" (p. 22). A century and a half of misrule created dissatisfaction with, and contempt for, the home government, while the final thirteen years of undisguised tyranny matured the idea of independence and provoked the struggle to obtain it. Or, to quote Egerton, "the age of Newcastle sowed the wind of incapacity, jobbery, and procrastination, and the next age reaped the whirlwind of rebellion, disruption, and failure" (p. 47)—"failure" from the British point of view, of course. The intolerable acts of 1774 brought matters to a crisis; they were the last straw that broke the camel's back—the finishing touches in the widening and deepening of the gulf between England and her colonies in America. After that, to bridge the gulf was not to be thought of. "We must admit," Egerton writes, "that the action of the British government was the immediate cause which precipitated the conflict" (p. 105). To the question whether in the end the war could have been avoided, he replies: "The answer . . . seems to be that the American Revolution was in fact inevitable, unless a wholly different spirit could have been introduced into the relations between Great Britain and her colonies from what was at the time dominant" (p. 197). But the need of a more conciliatory colonial policy was something that George III and the ruling party in Parliament were too stupid to see, too proud to acknowledge, and too selfish to remedy.

Francis Borgia Steck, O. F. M.

Literary Briefs

—"Christ and Evolution," by the Rev. T. Slater, S. J. (B. Herder Book Co.), is an examination of the central ideas, dogmatic and moral, of Catholicity—the Sacraments, prayer, the Church, Redemption, Jesus Christ. The author shows how completely the Catholic religion differs from all others. In the second part of the book we are brought to contemplate the Person of Christ as supplying the key to the Christian system. This is the root idea of Fr. Slater's book, and hence the title. The last four chapters deal with certain aspects of modern political and social life (*e. g.*, progress, patriotism), and are less obviously connected with the main theme.

—In "Belief and Freedom," Mr. Bernard Holland, the well-known English convert, explains, in a general way, the considerations that led him to enter the Catholic Church. He shows how a man does not surrender his liberty by making his submission to the Catholic Church, but actually comes into the possession of a larger freedom. The book is addressed to those outside the Church who say or feel that they would gladly believe if they could,—those who do not see that the first step is to enter the Catholic Church, and once this is done, a man receives as a gift the power to believe all that the Church teaches. The secret urge felt towards the true Church by so many who hunger and thirst outside her portals, is attributed by Mr. Holland to the action of Christ, who abides forever with His Church and continues, as when He walked visibly among men, to be the great centre of attraction. This is a splendid book to put into the hands of cultured non-Catholics. (Benziger Brothers.)

—"Thy Love and Thy Grace," by the Rev. Cuthbert Lattey, S. J., is as fine a book for retreats as we have ever seen. The author, of course, follows the Ignatian method, and the book is designed especially for an eight-day retreat, as usually given to priests and religious. This work will be invaluable for retreat masters and retreatants. There is no reason why it should not also be used with great profit by the laity, even for occasional reading and meditation. The literary style is splendid, and the bookmaker has done his work well. (B. Herder Book Co.)

—No Catholic need complain any longer that the lives of saints are unreadable. That day is happily passed, at least with regard to a number of them. "Saint Gabriel, Passionist" is one of those truly human characterizations that any right-minded person can read with enjoyment. Father Camillus, C. P., has written this story of a youthful life in a captivating manner. Cardinal O'Connell has contributed a pertinent introduction. (P. J. Kenedy and Sons.)

—"Verses for Various Occasions" will prove helpful to Catholic teachers. Many of them can be used for memory exercises in regular class-work as well as for the deten-

tion hour, if this worthy institution still exists. The booklet is by the editor of the *North American Teacher*, Miss Mary Christina Austin, and is illustrated by Harriet O'Brien. (The N. A. T. Publishing Co., Boston, Mass.)

—"Living with God," by the Rev. Raoul Plus, S. J., with a prefatory letter by Cardinal Mercier. (Benziger Brothers.) The translator of this little volume, who has chosen to remain un-named, has so well acquitted himself of his task that it might be thought that the work was originally English. Father Plus chooses a direct and simple path to men's souls through the maze of sighs, sounds, and sensations which in our modern world lies in the way of every serious thought seeking attention. Surely many and many a one will benefit by this book, so easy to use, yet so full of wisdom, and will make it known to his friends, so that the hopes of the author may be realized: "May Mary, the 'Mother of divine grace', grant that this modest book may bring to pass the words of her divine Son to Saint Mechtilde: 'All who seek Me faithfully will find in this book great cause for joy: those who love Me will burn with a more ardent love for Me, and those who suffer will there find consolation.'"

—"The Conventual Third Order of St. Dominic and Its Development in England," by a Dominican of Stone, with a preface by the V. Reverend Bede Jarrett, O. P. (Provincial) and an introductory note by the Rev. John Baptist Reeves, O. P. (Benziger Brothers) is sufficiently described by its title. We have only to add that its contents are most interesting, edifying, and rich in historical material.

—"St. Joseph's Oratory (A Descriptive and Historical Account), by Arthur Saint-Pierre. Translated by Arthur Barry O'Neil C. S. C., LL. D. (Montreal, The Oratory, Côte des Neiges), tells of the oratory in honor of St. Joseph which has been erected on the mountain side behind the city of Montreal and is visited continuously by many pilgrims and signalized by great favors granted through the Saint's intercession. The present edition is beautifully translated from the French and contains a sketch of the proposed basilica, of which the present oratory is the crypt. The plan is noble and imposing and takes full advantage of the unique site of this great votive sanctuary.

—A pamphlet entitled "Normae for Directing the Third Order in the Capuchin Province of St. Joseph," contains complete rules and instructions for the establishing and governing of the Third Order of St. Francis in the Capuchin Province of St. Joseph. The brochure is well printed and appropriately covered in brown. Its contents should be of great service to the directors of tertiaryes.

—"Of Mass," by the Rev. Joseph Boland (Benziger Brothers), shows the development of the Mass out of the Jewish liturgy along the threefold phases of the Pasch, the

Covenant, and the Memorial. Much solid matter is brought together here, and students of history will find the work valuable. It is to be regretted, however, that so much erudition is not presented in more readable form. At times the English is obscure, and Hebrew scholars may be just a bit suspicious of some of the author's etymological theories.

—"Broken Paths," by Grace Keon, is the story of a typical American girl, who wavers between her natural desire for the gaiety of life and her heart's hunger for love. The story was published serially in the *Extension Magazine* and is now reprinted in book form in response to many demands. It is well written and wholesome—"thoroughly human and thoroughly Catholic," as one reviewer says—and we wish it many readers. (Chicago: Extension Press.)

—Father Benedict Roth, O. S. B., has published Part II of his "Brief History of the Churches of the Diocese of Saint Augustine, Florida," containing, among other interesting matter, an obituary notice on the late Father Henry P. Clavreul, who arrived in Florida in 1860 and between that year and his death, May 19, 1923, traversed every part of the great State as a missionary. Père Clavreul's "Notes on the Catholic Church in Florida," published a number of years ago and reviewed at the time in the F. R., as well as his Diary among the prisoners of Andersonville, possess historical value. (St. Leo, Fla.: Abbey Press.)

—We took up Bruno Grabinski's "Spuk und Geistererscheinungen oder was sonst?" (2nd ed., Hildesheim, Germany: Franz Borgmeyer), which the author describes in the subtitle as "a critical investigation," with great expectations, but were disappointed. The author is not at all critical. Many of the phenomena which he accepts as undoubtedly genuine do not exclude collusion on the part of living agents (mediums). The investigations of Dr. von Schrenck-Notzing have been discredited by such authorities as M. von Kemnitz, Prof. G. Kafka, and Father de Heredia, S. J. It did not require Mr. Grabinski's book to persuade us that there are some occult phenomena which can not be attributed to subliminal consciousness; but he has not brought the mystery any nearer to its solution.

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Florilegium Liturgicum Medii Aevi. Collegit et composuit Fr. Willibrord Lampen, O. F. M. vii & 104 pp. 8vo. Fulda: Franziskanerkloster Marienberg, \$1.

Patriotisme, Nationalisme, Impérialisme. Conférence donnée . . . le 23 novembre, 1923. 63 pp. 5x7 $\frac{1}{2}$ in. Montréal, Canada, 1923. Imprimerie Populaire Limitée, 43, rue St. Vincent. (Wrapper.)

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The Fortnightly Review

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February 1st, 1924

Reconstructing Religion

By the Rev. Albert Muntsch, S. J.

We must confess that we are not much impressed by books bearing such titles as "The Challenge to the Churches," "Christianity and the Social Crisis," etc. In the two decades preceding the Great War books with similar titles had been rapidly accumulating, but since the outbreak of the catastrophe they have been flourishing (each one for a limited period) like the proverbial bay-tree.

The message of these volumes does not admit of much variation. Generally an indictment is brought against "the churches"—that in this, the "era of social service," they are "not measuring up to their responsibilities," that "they neglect to preach the social significance of Christianity," and so forth.

Now to these and similar charges it is easy (and proper) to reply, that there never was a time when "the churches" have done so much excellent social work and labored so splendidly for the removal of human suffering as at this period. In fact, some of the Protestant churches, as is well known, have become regular social-service institutions. During the War it was the churches of all denominations that launched "drives," took up collections, engaged in war-work for the maimed and the handicapped. Hence, we say, it is easy to take up the challenge issued by the writers of such books and remind them of patent facts.

These remarks are called forth by a late work of Professor Charles A. Ellwood: "The Reconstruction of Religion: A Sociological View" (Macmillan, 1922). Evidently he believes the churches have a great task in this era of reconstruction, for this is not the only volume in which he voices his opinion on the need of new spiritual

and moral ideals if civilization is to be saved from decay.

But, to continue in the strain above indicated, religion to-day stands in no more need of reconstruction than it did in any year preceding 1914. Individuals must, of course, daily try to cast out of their lives the old leaven of sin and to live as Christians in their particular station of life. But religion as such, *i. e.*, the body of revealed truth found in the Sacred Scriptures, entrusted to Christ's Church for preservation to the end of time, and the resulting duties of man towards God, need no reshaping or remodeling. "By religion," says Cardinal Newman, "I mean the knowledge of God, of His Will, and of our duties towards Him." This may not be accepted as a scientific, theologic definition, but it will serve our purpose when we say that religion, in this sense too, needs no reconstruction. We have sufficient knowledge of God, we know His Will, and we realize our duties towards Him and our fellowmen. What the writers who talk so much about "reconstructing religion" really mean, is that men who call themselves "religious," or churchgoers, ought to amend their lives and regulate them according to the sound canons of Christian morality.

When the challenge is more specifically directed against the Catholic Church, it generally takes some such shape as this: The Church is not alive to her social duties; she is not active enough in social amelioration. But this charge is so preposterous that it scarcely merits refutation. For the Church teaches at all times that serving the brethren is one of the safest ways to God. A Church which has multitudes of "religious communities" devoted chiefly to high-

ly specialized forms of charity and well-doing, and has had these bodies of men and women throughout the centuries working under her patronage and approval and blessing, is certainly one of the greatest social forces in history. In former times, and even to-day, in certain communities, the monks or brothers doff their habit, after an hour of prayer in the morning, and work in the shop or field, for the common good. In many a foreign mission the priest is as ready to dispense pills and powders as catechisms and tracts, depending just upon what gift is, at the time being, more serviceable. In other words, our foreign missions flourish not only because they are served by men of prayer and saintly lives, but also because they are connected with infirmaries and homes of refuge for the needy and the unfortunate. A Church which has nearly two thousand years of continued loyal service for suffering humanity to her credit, needs not to be reminded that she must fall in line with the demands of a new era of social service.

In fact, we can turn the tables upon those who say that our Church must adapt herself still more to a changing age, by reminding them of what competent authorities have said about "churches giving up preaching for social work." In an article entitled "Social Service and the Churches," in the *Atlantic Monthly* for February 1915, a former minister, Bernard Iddings Bell, writes as follows: "When the churches completely metamorphose themselves from supernatural agencies into natural agencies, at that instant they sign their own death-warrant. They deny the only reason they have for being. There is not—the writer thinks he speaks advisedly—a single bit of so-called social service work now being attempted by the churches which is not being done more efficiently by some one else . . . There is among us to-day a great soul-hunger. Let the churches cease their dilettante concern with sociological minutiae, and, as did the prophets, as did the Christ, let them once more lift their mighty voice in a cry for spiritual regeneration and revolution." (Page 164). The Church of

Christ ever tries to satisfy especially this "soul-hunger."

We were very much surprised to see Dr. Ellwood (pages 48 to 55) accept, apparently with approval, the antiquated notion of what he calls "the commonly accepted seven stages of religious evolution." So much has been done to disprove this thoroughly false and unscientific conjecture, especially by men of science, that it is hard to conceive how it could find entrance into a book published as late as 1922. Whatever helpful message the book may convey to the Protestant churches,—and it is for these it seems to have been primarily written,—the great Mother Church will proceed in these trying days of social reconstruction preaching the Gospel of the Saviour Christ Jesus. "For there is no other name under heaven given to men, whereby we must be saved." (Acts IV, 12).

Charity

The Rev. Dr. John A. Ryan concludes an article on "Charity Among Nations" in the January *Catholic World* as follows:

"During this winter millions of dollars will be sent to Germany to lessen the sufferings of that people from hunger and cold and nakedness. The American people will continue to exemplify their magnificent traditions of helpfulness to the foreigner who is in want. They will continue to obey the law of charity among individuals. Had the American people, and the peoples of the other countries that were victorious in the war, realized that the law of charity binds states as well as individuals, they would long ago have rendered present assistance to the German people unnecessary. They would have demanded from their debtors only those amounts of payment which were practically possible, and which would have allowed the debtors tolerable conditions of existence in the present and some degree of hope for the future. Because they have forgotten or ignored the duty of charity between states, they have plunged a large part of Europe into chaos and bankruptcy."

The Juvenile Problem

By the Rev. Aug. Bomholt

A few weeks ago the writer attended a meeting of the St. Vincent de Paul Society in the largest city of the State of M. Approximately 50 per cent of the population of this city is Catholic. In the course of the proceedings Mr. S. read a report on the work of the "Big Brothers," in which it was stated that during the months of October, November, and December, 1923, no less than 919 boys had passed through the Juvenile Court, of which number 516 were listed as Catholics.

In an effort, evidently, to minimize the evil as much as possible, the report emphasized the fact that quite a number of boys had been erroneously listed as Catholics, and that not a few of them were pupils of the public schools. This, however, constitutes a contradiction, because 501 of the "cases" were sent to parish Big Brother committees, including the cases of larger boys from the Recorder's Court. The authorities certainly cannot be presumed to have entrusted non-Catholic lads to the care of Catholic Big Brothers.

When passing through Chicago, another city with a large Catholic population, I visited the so-called Bull Pen in the rear of the Boys' Court and found six Catholic young men of one parish and five of another, who begged me to help them regain their freedom. Comparing the present condition with what it was five and ten years ago, I came to the conclusion that there is a decided increase in the cases of delinquency among both Catholic and non-Catholic boys, notwithstanding all the efforts that have been made to stem and turn the tide. In view of which state of affairs I beg to make the following suggestions:

I. To conceal a disease is not to cure it. Lying about it will do no good. Better face the truth, however unpleasant, and remove the causes, *ut cesset effectus*.

II. The primary as well as principal cause is moral and therefore cannot be reached and removed by the civil

law. The body may be made to obey while the soul rebels. It requires the judicious and continuous application of religion, and the priesthood to administer it. Too many fads have been tried and have failed. The reform of the soul is the soul of all true reform, and civil tribunals cannot accomplish that.

III. The poor boys are not primarily to blame. It is the home environment, and to some extent also lack of prudent discipline in the school, and, lack of active interest on the part of too many of the reverend clergy.

IV. It is nothing short of a crime to consign Catholic boys to the State industrial schools, where most of them lose the last vestige of faith and morality, if they still possess any of these things at the time of commitment.

The writer has listened to recitals by paroled boys that are truly revolting. To place unfortunate Catholic boys into such a moral cesspool is certainly wrong.

V. We have institutions for the redemption of fallen girls in nearly every large city of the United States; is it not possible to establish similar institutions, at least one in every ecclesiastical province, for the reclamation of these truly unfortunate lads, more sinned against than sinning, and there give them the essential thing they need, *viz.*, the protection of the Church and the care of priests and Sisters? Surely the burden would not be too heavy for a diocese or an entire province. By promoting such a work wealthy Catholics could earn for themselves the honorary title of Good Samaritans and Good Shepherds.

VI. Finally, let us bear in mind that the conditions mentioned are by no means confined to one or the other large city. They are general and in calling the attention of the readers of the F. R. to them, I have placed my finger upon a sore from which State and Church are suffering grievously and which threatens destruction unless effective measures are taken without delay.

The Safeguard of Communion

Frequent communicants sometimes complain about a want of variety in the preparatory prayers available for holy Communion, and search for new ones. Now we never hear a word of complaint from priests in the matter, although they recite the same liturgical Mass prayers every day. The solution of this problem lies in the words of Pius X: "Do not pray *in* the Mass, but pray *the* Mass." There are no prayers so well adapted for all characters, states, ages, vocations, etc., as the liturgical prayers of the Mass, for none other give such clear expression to the natural connection existing between Communion and Sacrifice and hence offer so good a preparation for holy Communion.

We must learn to know and appreciate the Mass as the Sacrifice of the new Law and to receive Communion as an integral part of it. All difficulties will then vanish. Let us assign the rosary, prayers to the Saints, hymns, and whatever other devotions we have been wont to follow during Mass to other times, or forego them entirely rather than omit the liturgical prayers. Our souls will reap greater utility, God will receive greater honor.

But many, upon perusing the liturgical Mass prayers, will ask: Where is the preparation for holy Communion? Up to the "Agnus Dei" Communion is scarcely even mentioned.

Note first of all that the idea underlying this question is wrong, as though Communion were the *end*, and Mass merely the *way* or *means* to Communion. Communion must ever remain subordinate to the Sacrifice. It is God's reward for the homage rendered Him in the Mass! But no one prepares for such a gift by drawing attention upon himself and this gift; that would be to seek oneself, whereas we are to honor God. We should rather direct all our thoughts and efforts to the act and gift, do Him homage, and then receive His gift (holy Communion) as something entirely undeserved and in a way unexpected. Whoever has prepared

himself properly to offer to the Lord a worthy gift in his own person, is ready to receive worthily the gift of the Lord. Now, in the holy Sacrifice of the Mass we do offer ourselves as a pleasing gift to God by our union with Christ. What, then, is wanting to a good preparation for the reception of this same Christ under the sacramental species?

Thus we find that the Church prepares to offer the holy Sacrifice with the same acts of faith, humility, desire, devotion, and love which are listed in our prayer books as acts recommended before Communion;—with this difference that artificiality and exaggeration are avoided in the liturgical prayers. Again, in the liturgical prayers of the Church all other sentiments are absorbed in the *giving of thanks* to an extent that, in essence, the Mass prayers are fitly called *Eucharistic*, or prayers of *thanksgiving*, and the action of the Sacrifice is presented as an act of thanksgiving. When the Church directs her priests after the official thanksgiving prayers of the Mass to recite still other prayers privately, she does not speak of thanksgiving for holy Communion, but for the grace of having offered the holy Sacrifice (Cfr. C. J. C., can. 810). Lastly, all the effects which we are accustomed and taught to ascribe to holy Communion, are in the liturgical prayers of the Church attributed to the Sacrifice.

In course of time the idea of Communion was dissociated from its higher union with the Sacrifice,—very much to its disadvantage. We must, therefore, return to the mind and viewpoint of the Church, who is the messenger and interpreter of truth. He who participates in the offering of the Sacrifice has a natural right to participate in holy Communion. He who brings his gift to God should also partake of God's gift to man. He who has united himself with Christ in the symbol of the Sacrifice should gratefully accept also the union of the Sacrament. He who is one with others in the sentiment,

the gift, and action of the Sacrifice, let him also be united with them at the Lord's Supper.

The custom of distributing holy Communion outside of Mass originated with the Mendicant Orders in the 13th century as the result of an endeavor to promote frequent Communion. The so-called preparatory prayers for Communion date from that period, and many of them, even to-day, are highly emotional. They satisfy personal devotion one day, but fall short the next; they suit some dispositions, but deter others. Prayer, to bear frequent repetition and suit the most diverse dispositions, must be based on thought and dogma, not on emotion. Now the holy Mass as a prayer is the most artistic and polished creation of the Holy Ghost, and never can cause ennui or disgust.

This, then, is the right order established by Christ: Communion in union with the Sacrifice, for He intended Communion to be primarily a sacrificial repast for souls, and not an homage to Himself. Deviation from this order has always proved detrimental. If frequent Communion is to become the common practice of the faithful, as the Church desires, the sacrificial banquet must be restored to its proper place in the Mass, according to the providential directions of Pius X. The law of the Church (can. 863) says: "The faithful are to be encouraged to strengthen (*reficiantur*) themselves often, even daily, with the Eucharistic bread, in conformity with the decree of the Apostolic See, and, when they assist at Mass, to communicate not merely by interior desire, but, after due preparation, also by the sacramental reception of the most holy Eucharist."

The true motive of much that we do in life is hidden, not only from the other fellow, but quite as often from ourselves as well.

The person who "enjoys poor health" usually lives to a ripe old age.

The "Apology" of Aristides

The *English Journal of Theological Studies* in its current number reproduces a papyrus fragment containing fifty-one consecutive lines of the original Greek text of the famous "Apology" of Aristides. The recovery of this "Apology," thirty years ago, was one of the most sensational of the many "finds" of early Christian documents made about that time. First a Syriac translation was found, and then a long speech in a late Greek romance was recognized as being this second-century "Apology" almost in its entirety.

The new fragment settles certain textual problems raised as to the respective merits of the previously known Greek and the Syriac. It shows (1) that the numerous passages found in the Syriac, but not in the Greek romance, are genuine and were cut out by the author of the romance; these fifty-one lines contain a piece of five lines and another of fifteen, standing in the Syriac, but not in the romance; (2) that what the romance-writer does preserve of the Greek is very accurate.

Thus the criticism, both textual and literary, of Aristides is established in a far higher grade of certitude than has been possible hitherto.

It is quite possible that the great love of a father and mother for their children may hamper the development as well as the success of these children. But that is not the rule. It is the exception. In the majority of cases the father and mother are more anxious for the success and development of their children than are the children themselves. It is therefore always dangerous, especially for young girls, to chafe at family restrictions.—Msgr. F. C. Kelley.

The truest mark of being born with great qualities is being born without envy.

A good deed is never lost. He who sows courtesy reaps friendship, and he who plants kindness gathers love.

The Malines Conferences on Reunion

The Archbishop of Canterbury's Christmas letter "to the Metropolitans and Archbishops of the Anglican Communion" was a report on steps taken to give effect to the resolutions on "Reunion of the Churches" adopted by the Lambeth Conference of 1920. A considerable part of the document is devoted to an account of conversations held at Malines between a number of Anglican clergies on the one side and, on the other, Cardinal Mercier, his Vicar-General, Monsignor Battifol and the Abbés Hemmer and Portal. The Archbishop frankly explains that these conversations could not be described as "negotiations," for those who took part in the exchange of views were on neither side authorised to act as representative delegates of the English or the "Roman" Church. It was at most a friendly conference on the Reunion problem.

These conversations at Malines, according to the Liverpool *Catholic Times* (Jan. 5), were the outcome of an earlier meeting between Lord Halifax and Cardinal Mercier, of which the former published an account some months ago. The veteran Anglo-Catholic leader seems to have given to the Cardinal's friendly welcome a greater significance than could be justly attributed to it. Lord Halifax was the central figure of the later conversations at Malines. His colleagues were nearly all Anglican clergies who approximately hold his own High Church views. The Archbishop of Canterbury writes that they "were not likely to forget what the historical Anglican position and claims have been in the past as set forth, for example, by the great theologians of the sixteenth and seventeenth centuries—a position which we have no thought of changing or weakening to-day." One wonders how far the Anglican visitors to Malines really made this clear to Cardinal Mercier and his colleagues. The typical period selected by the Archbishop of Canterbury includes the record of the English Established Church from the days

of Elizabeth to those of Anne. It was a time when Anglicanism was intensely and frankly Protestant, and the Tractarian methods of explaining away the Thirty-nine Articles in a "Catholic sense" had not yet been dreamed of. The Holy Mass was banned under the law of treason; priesthood was a crime; and it was the current fashion to denounce the Pope as anti-Christ. Lord Halifax and his colleagues at Malines represented, not the Anglicanism of these penal times, not its less aggressive Protestant phase of the eighteenth century, but the newer Anglicanism that grew out of the Tractarian movement of less than a hundred years ago. But this newer Anglicanism represents the views and the practice not of the Church of England as a whole, but of a section of it, a very important section indeed, but still a section only. Within this section again there are various shades and varieties of doctrine or opinion. Outside of it, but still in the Church of England, among its bishops, clergy and laity, there are the various bodies of Low Churchmen with their narrow, old-fashioned, anti-papal Protestantism, and of Broad Churchmen whose religious standpoint varies from a vague "Liberalism" to a thinly-disguised Rationalism that rejects some of the cardinal doctrines of Christianity. Thus the group of Anglicans who visited Malines, despite the fact that they went to Belgium with the authorisation of the Anglican primate, were in no way representative of the Church of England as a whole.

Under these circumstances one wonders what practical result anyone can have expected from the meetings at Malines. The Archbishop of Canterbury says that those who went there "sought merely to effect some restatement of controverted questions and some elucidation of perplexities." One need hardly emphasize that there could be no restatement of the Catholic position. If the "perplexities" of the Anglican representatives were "elucidated," and if they decided on reunion

with the Holy See, how many (or how few) in the Church of England could they speak for or influence? The plain fact is that the fundamental weakness of all proposals for finding some way of reunion of the Anglican Church as a whole with the Catholic Church, is that the Church of England itself is disunited, not by one, but by many lines of cleavage.

This is the situation that makes useless all talk of corporate reunion of

Anglicanism with the Universal Church that centres upon the See of Peter,—useless, that is, so far as its avowed purpose is concerned, though it may be indirectly useful to individuals here and there by leading them to consider their own position. Too often, however, the phantasm of “corporate reunion” has an unfortunate result, for it is for many an obstacle to a clear realisation of their personal responsibility.

A Petition with a Lesson

About the middle of December there was filed at the Massachusetts State House a bill that would take away from Cardinal O’Connell the custodianship of the church property of the Archdiocese of Boston and give the same to a board of trustees, to consist of the Archbishop of Boston; his vicar general; a member of the Knights of Columbus, to be elected by the grand knights of the diocese; a member of the Catholic Order of Foresters, to be elected by the chief rangers of that organization; and a woman, to be a member of the female auxiliary of the Ancient Order of Hibernians, and to be elected by the presidents of the various branches.

The two clergymen, according to the bill, would hold their places permanently, but the other trustees would be elected for terms of two years each. The salary of the archbishop, as chairman of the board of trustees, would be \$15,000 a year, that of the other trustees, \$5,000 each. Each trustee would be required to file a bond of \$10,000. Another provision of the bill is that the present corporation sole shall “immediately give an accounting to the new board of trustees of all church funds and all property.” (See *Boston Herald*, Dec. 19, 1923).

This bill, which was filed by Senator H. S. Clark upon petition of George F. A. McDougall, of Dorchester, a Catholic layman, is a plain symptom of dissatisfaction, not to say distrust, on the part of the Catholic laity of the Arch-

diocese of Boston, inspired largely, we believe, by the famous Keith bequest.

Our readers have heard, no doubt, of the Keith theatres. Keith, the founder, was a Protestant, but his wife was a Catholic, as was also his only son, Paul. The father died first, leaving his property to his wife and son. The mother died next, leaving all the property to the son. Paul died in 1918, leaving many bequests and directing that the residue of his estate be divided among the Harvard College Corporation and “His Eminence William O’Connell of Boston, Massachusetts, a Cardinal of the Holy Roman Catholic Church.” (v. Public Document, No. 12, Mass. Attorney General’s Report, p. 251).

Remark the extraordinary wording of this will. The money was not left to the Boston Archdiocese, not to the Archbishop of Boston, not to Archbishop O’Connell, not to the Roman Catholic Archbishop as a Corporation Sole,—the official title for the church property;—in fact, the words “Archbishop and Archdiocese” were studiously avoided; the property was left to William O’Connell, a private person. The result was that the Attorney-General decided that the O’Connell bequest must pay inheritance tax—some ten or twelve per cent, a yearly income tax to the State, and, of course, also to the federal government. With what loss to Catholic charities! Only the other day the appraisers made their official report to the Massachusetts Probate Court and swore that the O’Connell bequest was

of the value of \$1,587,500.00 in real estate and of \$304,556.00 in personal property; the actual value is much more. If this money had been left to the official Archbishop or the Archdiocese, as it was left to the official Harvard Corporation, all this tax money could have been saved. And who is to know how the rest of the money is to be used?

The point to be stressed is that in asking the abolition of the Corporation Sole in the Boston Archdiocese, the laity are simply asking for the enforcement of the Church law. The Congregation of the Council has ordered the dioceses of the United States to change the system of Corporation Sole into that of parish corporations, wherever the civil law allows it. This decision is incorporated and promulgated in a letter of the Apostolic Delegate to the American bishops, printed in Volume 45 (1911) of the *Ecclesiastical Review*, page 585. If the church law had been carried out in the Boston diocese, there would not have been any occasion for this extraordinary action before the civil authorities. The Massachusetts law favors individual parish corporations.

Our reason for commenting on this case is the important lesson it teaches of having bequests for ecclesiastical and charitable institutions made out to the official church titular, and not to private persons.

Studies in Herodotus

The eleven chapters constituting "Studies in Herodotus," a volume of essays by Dr. Joseph Wells, the new vice-chancellor of Oxford, must interest every reader who has studied Greek literature and psychology. The one on "Herodotus in English literature" traces the permeating influence of Herodotean stories down from the time when the anonymous "B. R." published his translation of "Clio" and "Euterpe," in 1584. The eighth chapter is a castigation of Dr. Delbrück, of Berlin, for his reconstruction of the whole story of the Persian wars

based on the theory that the army of Xerxes was little, if at all, superior to that of the confederate Greeks, a view depending on the assumption that untrained national levies can only cope with professional soldiers (such as Delbrück insists the Persians were) if they have the advantage in numbers, position, and everything else.

Another little monograph of interest is that on "The Persian Friends of Herodotus," bringing arguments to support the idea that the strange stories about the inner life of the Court of Susa were probably got from the fugitive satrap Zopyrus, who was some time at Athens in years when Herodotus may well have met him.

On most of the problems which form the subjects of Mr. Wells's other discussions he is an advocate for the cautious acceptance of traditional views;—such, for example, is his decision on the reign of Pheidon of Argos, whom he is content to place in the eighth century B. C., instead of the seventh, and on the Ionian Migration, which he will not (with Curtius and Holm) abandon as a figment of late genealogists: moreover, he fully accepts the story of Miltiades's attempt to break the Danube bridge during the Scythian expedition of Darius, which in recent years Obst, Macan, Bury, and Meyer rejected as morally impossible. But he will be found launching out into an ingenious novelty in his article on Gyges, whom he makes out, not to be a Lydian noble starting a new dynasty among his own people, but a Cimmerian *condottiere*, who imposed himself upon the conquered Lydians and became the father of a new race of kings.

Extreme views are never just; something always turns up which disturbs the calculations founded on their data.

A man has two eyes; if he lose one, he can use the other. He has two hands; if he lose one, he can use the other. He has two feet; if he lose one, he can use the other. He has but one soul. If that is lost, what then?

The Credit Problem

Under the title of "Economic Democracy" (London: *New Age*) we have an analysis of the present economic structure of society—an analysis which aims at bringing to light as the fundamental iniquity of Capitalism the usurpation and monopolization of financial credit, which belongs of right to the community, by the world's big lords of finance, who are thus enabled to exploit indefinitely the mortgaged labor power of the present and future generations of the world's productive workers. The author points out that financial credit in the capitalist system is simply a mortgage or lien on the potential labor capacity of future generations of the world's workers; that it belongs of right to the workers, or rather to the community; that it should be drawn upon only by public authority; that its advantages, belonging to the community, should accrue only to the community; but that in defiance of natural equity it has been usurped by the world's finance magnates; that they operate it through the credit banking system to keep the real purchasing power of the medium of exchange ("money"—which is mostly paper, *i.e.*, credit) so deflated that the worker is kept on the verge of starvation despite any rise in wages.

What, then, is the remedy? "There is no doubt whatever that the first step towards dealing with the problem is the recognition of the fact that what is commonly called credit by the banker is administered by him primarily for the purpose of private profit, whereas it is most definitely communal property. It is in its essence the estimated value of the only real capital . . . the *potential* capacity under a given set of conditions, including plant, etc., of society to do work."

How recover that financial credit for the community? The author thinks that the remedy can be put into operation without a military or bloody revolution. On this point we confess to some misgivings, as all the powers of capitalist finance will be mobilized against every effort to introduce the changes. The

author would not nationalize or confiscate plant, or disturb the actual process of production. But, holding as he does that "Natural resources are common property" (p. 110), his restoration of all the advantages of financial credit to the community would have the effect of gradually extinguishing the real value both of these resources and of all existing credit or loan bonds and securities *to their present possessors*. It would mean the extinction of private credit by a certain number of years' purchase; accompanied by an increasing growth in the real purchasing power of labor. Decentralization of economic power, and the direction of production towards real human needs, would mark the transition to the new economic system. The means of effecting the transition are suggested only in outline, and mainly in the volume on "Credit-Power."

The author's analysis of the factors in the production process which determine the "just price" is too condensed for the ordinary reader. Indeed, over-compression characterizes the exposition and arguments throughout. Nevertheless, in the words of Dr. P. Coffey, of Maynooth, whose analysis we follow, both books are profoundly suggestive, and will well repay the serious student of the social question both for the cost of procuring them and the labor of studying them. Dr. Coffey has no hesitation in recommending them to the serious study of all Catholic students of the labor and capital problem, and says: "The economic system advocated in them, while recognising and approving private capital ownership, would effect a sweeping and radical reform of the capitalist system. It is, moreover, quite in harmony with Catholic moral teaching."

Every Christian home should be rainbow-spanned with the seven true prismatic colors of love, joy, peace, long-suffering, gentleness, goodness, faith.

Good sense sees but one road and takes it; cleverness sees ten and does not know which to take.

Correspondence

Apropos of the Beatification of Anne Catherine Emmerick

To the Editor:

In the brief article on "The Case of Ann Catherine Emmerick" in your first January number, page 11, it is stated that the beatification of this servant of God "can never be brought to a successful termination, if the utterances (the writer evidently means *all* the utterances) attributed to her by Clemens Brentano are genuine." This is no doubt true. But until I saw Fr. Winfried Hümpfner's work, I was under the impression that this difficulty had been brushed aside by the Congregation of Rites, which threw the whole responsibility for the visions upon Clemens Brentano and thus eliminated them from the process. This was stated in the FORTNIGHTLY REVIEW in July, 1922, page 261, by Fr. Hubert Hartmann, S. J. I found the same statement in Niessen's "Anna Katharina Emmerich's Charismen und Gesichte," 1918. This latter author (if I remember rightly) adds the note that after the visions were ruled out, only one letter (or two) remained as the Venerable Nun's "writings." But now, while studying F. Hümpfner's Preface, I find that no official declaration of the Congregation of Rites has as yet appeared. (Page II.) It seems, therefore, that F. Hartmann as well as Dr. Niessen merely wished to state that they had reliable information of what the Congregation is likely to decide in this case.

The author of the article in the first January number translates a well selected sentence from Hümpfner. That the rendering is rather free is no objection. But in two points it is evidently not quite correct. F. Hümpfner says that it will be the task of the future biographer of the Coesfeld nun, after a careful study of the facts, to determine "*how far* extraordinary natural causes *may possibly* account for the visions, and *how far* it will be necessary to postulate supernatural agencies to ex-

plain them" ("wieweit ausserordentliche natürliche Kräfte im Spiel sein mögen, und wieweit schlechterdings übernatürliche Charismen zur Erklärung angenommen werden müssen"). (Page 573.) The translator's words, "how far extraordinary natural causes can account for the visions," are considerably more forceful and emphasize the element of doubt beyond what F. Hümpfner wishes to express. By saying, "*how far* it will be necessary to postulate supernatural agencies," Fr. Hümpfner indicates that in his opinion at least some of the visions will require the assumption of supernatural agencies, while the translator's rendering, "*whether* it will be necessary etc.," contains the strong hint that possibly not one of them can be attributed to supernatural causes. This may be the translator's personal view, but it is not right to ascribe it to Fr. Hümpfner.

Francis S. Betten, S. J.

Accent and Quantity in Hymns

To the Editor:—

I am very much interested in the article in No. 2 of the F. R. on the "*Jesu dulcis memoria*," by Father Drummond. I cannot refrain from pointing out something which it seems to me Father Drummond has overlooked. He finds evidence for dating the hymn in question in the eleventh or twelfth century rather than in the thirteenth or fourteenth, from the iambic stress which, he says, the rhythmic structure supposes. He thus proceeds to rhythmize in accordance with the rules governing *quantity* in Latin classic poetry. Long before the *ninth* century, hymn writers had substituted *accent* for *quantity* and had adopted *rhyme*, which was not used, needless to say, by the classics. To observe the classic rules governing *quantity* and at the same time preserve the accent proper to each word and follow a given "rhymic" scheme would be a *tour de force* which would discourage even the hymn writers, real poets though they were. No; they used words, not syl-

lables, for their material and nobody disturbed them until the Renaissance came to a head, when they were dubbed barbarians and came near being chased from the liturgy when the breviary was revised in the sixteenth century. The hymns in question scan beautifully if the *accent* proper to each word is *preserved*.

What Fr. Drummond says about the French manner of accenting the last syllable is most true. But were all the old hymn writers French? St. Thomas Aquinas used this modern method, *e. g.*, in the *Adoro te devote* and *Sacris solemnis* and his quantities will not bear close inspection, but his accent and rhyme are faultless and free as the wind.

Susan Tracy Otten

In Defence of Cardinal Schulte

To the Editor:—

While reading the *Month* article: "Catholics and the Peace Movement," quoted in No. 2 of the F. R., it struck me that the beginning of the third paragraph seems to condemn both Cardinals Touchet and Schulte.

When Cardinal Touchet attacked Cardinal Schulte, he impugned the veracity of Cardinal Schulte and the honesty of Germany and he declared that Catholic theology approved France's action towards Germany. It was not only a privilege, but the duty of Cardinal Schulte to defend himself. With deep chagrin I read Cardinal Touchet's proclamation in the "official organ" of one of our American bishops last year. I never noticed any defense of the Cardinal of Cologne in that same organ, though "*audiat et altera pars*" is a Catholic principle of law.

No, it were not better, decidedly not "much better," if Cardinal Schulte and the Germans had let Cardinal Touchet "abound in his own sense;" on the contrary, it would have been a betrayal of honor to leave unchallenged the traducer of the benefactor of French priest-prisoners of war, degraded to the ranks of common soldiers by "pious" France, but honored by the "impious" government

of Germany at the request of the then Bishop of Paderborn, the present Cardinal Archbishop of Cologne. Even our Lord said to His traducers: "I have not a devil: but I honor My Father, and you have dishonored Me" (John VIII, 49).

Oh yes! there would be a "peace" were every Catholic and every German to leave every slander, every calumny, every claim and accusation, every aggression go unchallenged, were French propaganda to go unchallenged, unrefuted the world over. But, is such a peace desirable? Would it be a *Christian peace*? I think not. Every Christian has God-given, inalienable rights, and among them is the right of self-defense. When his property, his liberty, his life or his honor are assailed he may, sometimes he *must* defend himself.

Speaking of the Cardinal of Orléans one is reminded of the Maid of Orleans. She was a warrior bold and fought for the rights and the honor of France, and she was lately canonized by the Church. The Cardinal of Orléans attacked Cardinal Schulte and appealed to the principles of Catholic theology for justification and approval of France's piratical and barbarous action in the Ruhr and other parts of Germany. I am con-

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vinced that the "Advocatus diaboli" would have to find worse flaws in the life of Cardinal Schulte than his defense of his honor and of his oppressed and starving people, should a process of canonization ever be instituted for him. (Rev.) M.

**"Correspondance Catholique
Franco-Allemande"**

To the Editor:—

Rev. E. J. Van Hoenackere, till last summer pastor of Madelia, Minn., now pastor of Annappes (Nord), France, sends us No. 3 of *La Correspondance Catholique Franco-Allemande*, a bi-monthly periodical of 30 pages, published in the interest of pacification by Charles Gravey, 9, Rue Monte-Christo, Paris (20e). It tells of the joint letter of the German bishops assembled at Fulda and asks the German readers what has been done in the different parishes of Germany in making known the contents of this letter. Then it tells of discouraging and encouraging comment. To the first it replies: "Nous avons conscience de travailler a une oeuvre opportune et nécessaire." The many quotations of friendly approval are written in a tone of true Christian charity. Thus several priests promise a monthly mass for Germany; laymen intend to go to communion frequently for this good cause on the first Sunday of the month, "the International Sunday." A brief account is given of the International Catholic Congress held at Constance, and, finally, many German letters are published in French: from the student Dominikus Henn, Cologne; from Hans Wirtz and Paula Klauß, Halberstadt; from Jos. Hüttenmeister, Velbert; from Dr. Spaetling, Hamburg; from Alois Joerger, Heidelberg; from Prof. Hoffmann, Breslau; from Benedikt Eberle, Cassel; from Cl. Kaminski, Bremen; from a Benedictine nun in Bavaria; from Rev. Hinz, Berlin; from Baroness Klara von Ascheraden, Ettal, Bavaria; from the Rev. P. Stratmann, O. P., Berlin; from Otto Elsaesser and Franz Knaebel, Freiburg i. B. Marc Sangnier is not men-

tioned, but he is the soul of the movement in France.

May God bless these efforts!

T. H.

**St. Thomas and the Doctrine of the
Immaculate Conception**

To the Editor:—

A critic in No. 1 of the F. R. attributes to me the statement: "By denying the first eight modes, St. Thomas, rather than Scotus or anybody else,

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settled the principles which had to lead, and in fact did lead, to the definition given ultimately by Pius IX." The statement is not mine. "St. Thomas settled the principles," etc., is a proposition given by me at the head of a paragraph, where the readers can find the proofs; but the words "by denying the first eight modes" do not appear there at all.

The critic attributes to me the statement: "In this way, St. Thomas has promoted directly the definition given by the Church," and in his paper the words "in this way" stand for "by denying the first eight modes" which immediately precede. Again, though the critic boasts of his fairness, I never made such a statement, for in my paper it follows a proposition which is greatly different.

The critic, wishing to assert his deep reasoning, makes a syllogism, with "atqui" and "ergo," the usual technical terms. I am a person of "shallow reasoning"; yet, this is sufficient to notice that his syllogism is a very poor one. He says: "St. Thomas saw only those first eight possible modes; *atqui*, all of them necessarily conflicted with the dogma of the universal necessity of personal redemption through Christ; *ergo*, he rejected the Immaculate Conception." Even granting the major, the conclusion does not follow, as it is. It follows, as it should be: *ergo*, he rejected the Immaculate Conceptions conflicting with the dogma of the universal necessity of personal redemption through Christ. And so far, we are in perfect accord.

Finally the critic says that the ninth mode "was pointed out, developed, substantiated, and defended first by Ven. John Duns Scotus," and "was throughout the next 450 years the teaching of the Franciscan School." Since the critic is well versed in logic, let him remember that "asserentibus probare incumbit." So, I keep waiting for the proofs.

Notre Dame, Indiana

P. Lumberras, O. P.

Points from Letters

I wish you a lot of patience and more readers who will appreciate the work you are doing and support you financially so that you may be enabled to continue your noble efforts. May God bless you and your work!—Rt. Rev. Msgr. E. A. Bouska, Tabor, S. Dak.

The Knights of Columbus deserve unstinted praise and commendation in at least one idealistic endeavor with which I became acquainted here, namely, to honor their patron, Columbus, by a generous attempt of supporting a Catholic missionary enterprise on the very spot on San Salvador (now Watling Island), at which Columbus made his first landing. This mission forms part of the missionary activities carried on in the islands for the last 30 years by, at present, five Fathers of the Benedictine Order from St. John's Abbey, Collegeville, Minn., with the intention of realizing the discoverer's purpose—to bring the Catholic faith to the inhabitants of these islands, the population of which is about four-fifths black and mostly Protestant. Owing to the character of the inhabitants, the attempt so far has met with varied success.—Rev. Bede Mayenberger, O. S. B., Nassau, Bahamas.

I take pleasure in sending you a copy of the first number of *Franciscan Studies* (Jos. F. Wagner, Inc., N. Y. City, publisher). I felt confident all along that you would be with us in the new venture, for you have been friendly to the Franciscan Educational Conference from the beginning, and your reviews of the published Reports have meant a great deal to the Friars. You will see on page 43 that your opinions have great weight with the Friars, and that it was the view expressed in your esteemed F. R. that encouraged the conference to launch what we all hope will eventually develop into a scientific periodical. The 1923 meeting of the F. E. C. dealt with the subject of science, and a copy of the Report should reach you in the near future. Your readers may be interested in the fact that copies of

the Reports dealing respectively with Sectus and the Franciscan School, the writing and teaching of history, and the teaching of science and the equipment of scientific laboratories may be obtained from this office.—Rev. Felix M. Kirsch, O. M. Cap., Herman, Butler Co., Pa.

Referring to Father Drummond's article in No. 2 of the F. R., where he states that the French always put the accent on the last syllable of a word, allow me to say that French has no accent. Each syllable has the same value. Since with us, as with all who use an accent, the last syllable is almost silent, it seems that when one sounds it as much as another syllable, he is putting the accent on the last syllable. When the French say *Deus*, they give to the *us* as much power as to the *De*, whereas with us the *us* is almost silent.—(Rev.) L. F. S.

The veneration of Bl. Peter Canisius, S. J., is now to be promoted by distributing rosaries. In Saxony, we learn from a private letter, of 1,000 Catholic children, hardly one has a rosary. Will not Americans help by sending supernumerary rosaries either to the Rev. Fr. Spicker, S. J., Valkenburg (L.), Holland, or to "Canisius," Kurbrunnenstr. 42, Aachen, Germany?—A Jesuit Father.

Regarding your list of Catholics in Congress (No. 2) which originated in a Masonic paper: are not Senator Cary from Rhode Island and Senator McNary of Oregon likewise Catholics? How about these two and are there any others?—P. H. Callahan.

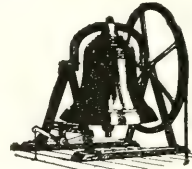
There is nothing so unwelcome to man as a severe sorrow. And yet for many men it is the only thing which leads them to God.

We must never forget that while we possess the faith once delivered to the saints, we also possess the responsibility that goes with it.

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Notes and Gleanings

General Sir Ian Hamilton, in his new book, "The Friends of England" (London: Allen & Unwin), endeavors to dispel the poisonous clouds of hate-gas which the war propaganda diffused. It is pleasant to be assured by him that the men who compose the British Legion bear no malice against their late enemies. We wish we could say as much for our American Legionaries, many of whom, alas, have not yet rid themselves of hatred and malice. The ex-soldier should be the first of all men to recognize the nobility of the old Roman idea: "Parcere subjectis et debellare superbos." Sir Ian Hamilton's soldierly plea for again shaking hands with Germany and her allies deserves earnest consideration in America no less than in England.

The daily press has been advertising several "inter-fraternal gatherings" lately between Freemasons and Knights of Columbus. One of the latest was at Syracuse, N. Y., where, according to a special to the *Chicago Tribune* (6 Jan.), "more than 200 Knights assembled at their club-house and marched to the Masonic temple, where they were welcomed by the president of the Masonic Club and by Judge William S. Farmer, former Grand Master of the Grand Lodge of New York State. Grand Knight John W. Dorsey responded in behalf of the Knights." We are assured that this is "the first of a series of inter-fraternal gatherings to be held this winter" in Syracuse, "for the promotion of good fellowship and a better working arrangement in philanthropic work." Who will make these misguided Knights realize that they are making themselves the laughing-stock of all genuine Masons, as the Masonic press of the country amply shows, and heaping ridicule upon their Church, which condemns Freemasonry as a heretical sect dangerous to Catholics?!

We are indebted to the *Catholic Herald of Wisconsin* (Milwaukee, Vol. II, No. 48) for the following kindly notice:

"Arthur Preuss, founder, editor, and publisher of THE FORTNIGHTLY REVIEW, St. Louis, begins his magazine's thirty-first volume with the issue of January 1, 1924. THE FORTNIGHTLY REVIEW is *sui generis* among magazines. It bears the stamp of its editor's personality. He is one of the most scholarly laymen in our country, and his magazine shows his erudition and his passion for accuracy. In the service of historical truth he hews to the line, nor cares where the chips may fall. Mr. Preuss's magazine will never be popular. Its readers will always be limited to men who are willing to listen to one who knows what he is talking about, whether or not they agree with him. To the comparatively limited circle to which it appeals, THE FORTNIGHTLY REVIEW is precious and its readers hope Arthur Preuss will continue to give them his magazine for many years to come."

Rebecca West, a popular British writer, declares that English women will soon knock down the double standard of morality. They will see to it that men enjoy no privilege which is denied to women. "This does not mean," observes the *Hartford Catholic Transcript* (XXVI, 28), "that all must be equally rigorous in observing the laws of morality, but equally lax A single standard of morality would be worth contending for, if that standard required both men and women to observe the law of God. Evil-doing can establish no right. Women should try to bring men up to the moral standard to which they themselves are required to conform. Letting down the bars and securing impunity for those who are now hedged round with wholesome, if unequal, restrictions is not a movement in favor of sound morality and Christian living. It is a movement which makes for degeneracy—a goal towards which those who undertake to form the standards of our age are tending with ever increasing velocity."

One of the most popular figures in Wiseman's "Fabiola" is the grave dig-

ger Diogenes. The *Fossores* or *Copiatæ* did not constitute themselves as a guild or corporation until after the time of Constantine, when they were reckoned among the lower ranks of the clergy. Originally the cemeteries appear to have been laid out by mining experts and worked by slaves. From the fourth century to the final closing down of the catacombs, the *Fossores* did a lucrative business by the sale of graves, especially favorite sites in the neighborhood of the tombs and chapels of martyrs. At the beginning of the fifth century there was a terrible scandal connected with some *Fossor*, who appears to have become excommunicated for apostasy. His name (which began with V and may have been Viventius) has been erased from several inscriptions, like the names of wicked emperors or unfaithful vestals. What tragedy laid behind this fact will never be known.

Among the relics of classic civilization in Africa brought to light during the three years of excavation of the ruins of ancient Carthage was a terra cotta organ with pipes and pedals, more than 2000 years old, spectacles with thick lenses, perfume vaporizers and the boudoir of a lady of rank, which contained face powder, rouge, mirrors and other toilet articles dating from 700 B. C. It is believed that if further excavating is carried on there, the antiquities revealed will be even more startling than those recently found in the tomb of Tut-ankh-Amen.

Dr. Ales Hrdlicka, than whom no one is better qualified to pronounce an opinion on the subject of the antiquity of man on the American Continent, in an address recently delivered before the American Association for the Advancement of Science said that it is not at all likely that there will ever be found on this Continent the remains of a man older than 8,000 or 10,000 years. "Two facts," he declared, "contribute to the negative evidence disproving the possibility of such a discovery. In the first place, while on the other continents ancient man left arch-

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aeological remains in many places and in great quantities, yet such evidence does not exist in America. In the second place, while man's skeletal and other remains of ancient date found in the Old World, show progressively greater simplicity, in America there has never been found a type of skeleton or implement different from those of the Indians."

In the *Current History* magazine for January, the Rev. Dr. Charles F. Thwing, president emeritus of Western Reserve University, after analyzing the causes leading to the disintegration of family life, upholds from a new standpoint the ancient Catholic doctrine that marriage is a sacrament and essentially indissoluble. The article has apologetic value.

We see from the *Schweizerische Kirchenzeitung* (1923, No. 51) that at the celebration held in Rome in commemoration of the sexcentenary of the canonization of Aquinas, Dr. Martin Grabmann read a remarkable paper on the teaching of St. Thomas on the distinction between essence and existence, one of the moot questions of Scholastic philosophy. Dr. Grabmann treated the problem historically and showed from inedited documents of the thirteenth century that St. Thomas believed in a real distinction. The *Osservatore Romano* in its report of the meeting headlined Dr. Grabmann's address: "The Last Word in a Century-Old Controversy."

Attention is called in the *London Universe* to the fact that the "*Salve Regina*" is inadequately translated in the current English version, "Hail, Holy Queen." The word "holy," to begin with, is an interpolation. The older version, as published in the *Tablet* of Jan. 23, 1909, omits the adjective. The same translation gives "those pitying eyes of thine," which is a much more expressive rendering of the "*illos tuos misericordes oculos*" than "thine eyes of mercy."

Excavations at Byblos have led to the discovery of a royal cemetery. Two tombs that have never been opened are being explored, curious funeral trappings have been found, and, most important of all, the furniture of the Prince of Byblos. The stela tells of magnificent gifts received by the Pharaoh Amen-em-hat, of the Twelfth Dynasty. The discovery is of great historical and artistic interest. Work on the other tombs still continues.

In the *N. Y. Times* for Dec. 30 there appeared a reproduction of a portion of the earliest known printed map showing the discoveries in the New World. The name given to this strip of coast, is "Terra Crucis," Land of the Cross. It was not until a year later, in 1507, that the famous map, giving to this continental fringe the name "America," was printed in St. Dié, France. The name, furthermore, was written upon what is now known as the South American Continent. In time "America" came to embrace the entire Western world from Alaska to Patagonia, the several parts being called South America, Central America, North America. Finally the United States appropriated to itself this generic, hemispheric name and its people began to call themselves "Americans."

At the Cincinnati meeting of the American Association for the Advancement of Science Dr. W. D. Harkins, professor of physical chemistry in the University of Chicago, announced that he had succeeded in isolating and observing the ray given off by the alpha particles of radium. He named it the Zeta ray. The discovery is believed to mark an important step in the liberation of the atomic energy of matter. Scientists are working hard at this problem of the disintegrating of atoms, in the expectation that if we can find a way of exploding atoms, we shall have at our command a source of incalculable power. Plans are already laid at the University of Chicago to study the Zeta ray.

BOOK REVIEWS

A Critical Survey of the Sources of the Life of St. Dominic

The need of a reliable biography of St. Dominic, the founder of the Order of the Friars Preachers, has long been recognized by scholars. Hitherto such a life could not be written because the sources had not been critically sifted. A portion of this important and difficult task has now been accomplished by Dr. Berthold Altaner, of the University of Breslau. In his book, "Der hl. Dominikus: Untersuchungen und Texte" (Breslauer Studien zur historischen Theologie, edited by Wittig and Seppelt, Vol. II), Dr. Altaner presents a critical survey of the contemporary sources of the life of St. Dominic. These sources are not nearly as numerous as has been supposed. In fact, the so-called source material, apart from the "Libellus de Initio Ordinis" of Jordan of Saxony and the testimonies contained in the canonization process, are almost entirely negligible, nay worthless.

In the third and final section of his book Dr. Altaner edits three of these texts, the "Legenda S. Dominici" of Bartholomew of Trent, the "Tractatus Brevis" of Stephen of Salanhac, and the "Legenda S. Dominici" hitherto attributed to an anonymous author, but shown by Dr. Altaner to be the work of Conrad of Trebensee.

Let us hope that this work, conscientiously performed according to the approved methods of modern historical criticism, will lead to the editing of all the other presumptive sources and their proper evaluation, so that the definitive life of St. Dominic can soon be written.

One thing is already certain, namely, that this life will contain but few of the miracles hitherto associated with the memory of the Saint, because only a few are found in authentic contemporary records.

Literary Briefs

—Blase Benziger & Co., Inc., have published a second series of "Augustinian Sermons" by the Rev. John A. Whelan, O. S. A. The first was exhausted in less than four months, which shows that the sermons fill a real demand. The second series deals with impurity, drunkenness, human respect, the dignity and influence of the Catholic woman, the Christian family, the obligation of hearing Mass, God's mercy to sinners, God's will that all men be saved, religion and life, the afflictions of this life, and the Passion and Resurrection of Christ. These sermons are, of course, primarily intended for the use of the reverend clergy, but the author says in the foreword that it was his intention "to give to the better-educated of the laity also, in popular and easily understood form, treatises on the principal truths of our religion." More volumes are to follow.

—"The Gospel according to St. John" completes Madame Cecilia's useful series of "Catholic Scripture Manuals," which have been found helpful in convents as aids to meditation and likewise in seminaries for purposes of study, for they are not only edifying to read, but quite scholarly. The present volume contains the text (Latin and English) with an introduction and annotations to the Fourth Gospel. The attacks and difficulties are to be dealt with in another volume entitled "The Credentials of St. John's Gospel." (Benziger Bros.)

—Father Mark Gross, S. J., author of "Double Eagles" and "The Dark Tower," has published another story for boys, entitled "Haunted Hollow," of which Fr. Francis J. Finn, S. J., says that "the principals of his first story re-enter the field—as brave as ever, but cleverer, more interesting, and more mature." Nuff said! (B. Herder Book Co.)

—Some one has done a real service to the Catholic cause by translating Fr. James Linden's booklet, "The Truth of the Catholic Religion." There are two essential parts, though the entire book consists of less than 100 pages: the first gives an explanation of the fundamental doctrines of the Catholic religion, and the second presents a survey of the essential points of difference between Catholic and Protestant belief. The first part is a marvel of concise, lucid, and adequate explanation of a very difficult subject. The second likewise is exceptionally well done. This book should have a wide sale, for it is superior to anything that is being used in our Catholic schools at present. Moreover, it cannot be surpassed in the instruction of converts. The price, too, is very reasonable. (B. Herder Book Co.)

—"The Secret History of the International," by "Onslow Yorke" (William Hepworth Dixon, at one time editor of the London *Athenaeum*), was written more than fifty years ago, but has lately been reprinted. It is a very readable account of the International Workingmen's Association, one of the tools of Karl Marx. But what is more important, it is history properly told, and as such can be used effectively by students of the social question. (Boswell Printing and Pub. Co. London 2, Whitefriars St.)

—Former pupils of Father Hugo Hurter, S. J., and those who have derived instruction and help from his compendium of dogmatic theology (adapted into English by Fr. Sylvester Hunter, S. J.), his "Opuscula Selecta Patrum," and his indispensable "Nomenclator Literarius Theologiae Catholicae," will read with genuine interest the little book by Fr. Joseph M. Hillenkamp, S. J., entitled "P. Hurter S. J.: Ein Charakter- und Lebensbild." It describes the humble convert who never pushed to the front, yet taught at Innsbruck for over 100 semesters and wrote important books for the honor of God and the benefit of his fellowmen. His memory ought

not to be allowed to fade. Fr. Hillenkamp's booklet is valuable also for the information it furnishes about Hugo Hurter's progenitor, the famous convert-historian Friedrich Hurter, biographer of Innocent III, his family, and his Catholic life. This memoir is not strictly scientific, but written in a familiar style, mainly for the late Fr. Hurter's former pupils, colleagues, and friends. It contains many interesting anecdotes. (Published by Fel. Rauch, Innsbruck; American agents, the Fr. Pustet Co., Inc.)

—The Paulist Press, of New York, since its rejuvenation under Father Gillis, has been publishing a number of valuable and timely pamphlets. One of the latest is "The Ethics and History of Cremation," by Fr. Bertrand L. Conway, C. S. P. In popular language the author shows how burial has always been the Christian method of disposing of the remains of the dead, not because cremation is contrary to the divine or the natural law, but because it directly tends to diminish man's reverence for the dead, runs counter to ancient usage based on Revelation, and is associated almost exclusively with the aims and spirit of unbelievers, who deny the immortality of the soul and the resurrection of the body. He briefly disproves the arguments alleged in favor of cremation and refutes the objections raised against the inhumation of corpses. At the end is a useful bibliography, to which may now be added Koch-Preuss, "Handbook of Moral Theology," Vol. V, pp. 197—207.

—Father Ernest R. Hull, S. J., has published a second edition of his brochure, "Why Should I Be Moral?," in which he pictures a moral education conference confronted with this question by a youth impersonating the "Rising Generation," and analyzes the answers offered by a number of learned professors, each representing a different school of ethics—the Hedonist, the Utilitarian, the Altruist, the Idealist, the Evolutionist, the Positivist, and so on. Each one of these learned professors is ignominiously "put in the sack" by "Rising Generation," and it is only when Canon Waterton comes on the scene that "Rising Generation" declares himself satisfied. The handling of the subject is serious enough, but the situation often becomes comic and there is perhaps a little too much fun. Aside from this defect—if it is a defect—we know of no more effective treatise on the motive underlying our accepted code of morals than this brochure of the learned editor of the *Bombay Examiner*. (B. Herder Book Co.).

—"The Starlight of the Hills" is a novel with a purpose, namely, to teach the fallacy of "sandwich education." In so far as it attempts to "preach" this lesson it is successful. Catholic education, pure and undiluted, is ably defended. Whether or not a novel can be truly artistic and at the same time avowedly set out to teach a lesson, need not be discussed here. Probably all the great novels which have become part of our

literary heritage were conceived with some "purpose" in the mind of the author. But their story-telling art is supreme; the "preaching" is secondary—a phase of the unfolding of the characters as they appear before us in the telling of the story. This is, of course, the task of a great artist. Mr. Jason Rolfe Strong, the author of the book before us, has done well in teaching the lesson he had in mind, and his facility as a storyteller, while secondary in this romance of the Kentucky mountains, is nevertheless commendable. We trust that this book will be well received by the Catholic reading public. (Fr. Pustet Co., Inc.)

—"The Pussy Cat of the Baby Jesus," by Sister M. Anthony, is a booklet of not more than a dozen pages, which can well be used in the kindergartens of our Catholic schools. The theme is unique, but well told, in fitting verse, and embellished with good illustrations. (B. Herder Book Co.)

—"Up and Down Lourdes," by Edith Cowell, is an entertaining account of a trip to Lourdes. It is valuable as presenting the evolution through which the mind of an ordinary Catholic might pass who is somewhat skeptical as to the existence of modern miracles. (Benziger Bros.)

—"The Charities of St. Vincent de Paul: An Evaluation of His Ideas, Principles, and Methods" by the Rev. Cyprian W. Emanuel, O. F. M. (Franciscan Herald Press, Chicago), is a volume of 337 pages, replete with the fruits of painstaking research. After an historical survey of the times and the chief events of the life of St. Vincent, the author sets forth in detail, principally from the Saint's own writings, the general sociological and politico-economic ideas of St. Vincent, the principles that guided him in his social work, and the methods which he employed. One must know something of the incredible zeal displayed by him during his eighty years of life, to appreciate the worth and importance of a study such as this. An alphabetical index enhances the value of the book for ready reference. It is to be regretted that the literary style of the book is not equal to its scholarly character as a work of solid research.

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Presenting the Truth to Non-Catholics

By Patrick Henry Callahan, K. S. G., Louisville, Ky.

Generous approval was accorded the suggestion, printed in these columns last year, that we Catholics should endeavor to make a wider use of secular papers in putting before the people the teaching and position of our Church on matters of public interest, as our Catholic papers, as a rule, are not read by many persons outside of the Catholic fold.

Some one connected with Cardinal O'Connell's paper, *The Pilot*, recently took action along this line. When the so-called Fundamentalist-Modernist controversy broke out in New York, just before Christmas, and was given feature space by papers over the country, the *Pilot* "caught on", and the next day the same newspapers carried double column heads announcing through the Associated Press that the *Pilot*, the official publication of Cardinal O'Connell and the Boston Archdiocese, was printing a series of articles on subjects pertinent to the New York controversy. This followed the similar action taken a few weeks previously by Father John Burke, of the N. C. W. C., when the head of the Ku Klux organization in a public speech in Dallas arraigned the Catholics, along with the Negroes and the Jews, as undesirable citizens. Father Burke's answer, published in the papers next morning, was printed all over the country.

It is safe to say that the non-Catholics who read either Father Burke's statement or the *Pilot's* announcement, will outnumber all of the non-Catholics reading our Catholic papers in the course of many years. It is only to be regretted that the articles which the *Pilot* announced were not run in the secular papers as well as in the *Pilot*, as they no doubt would have been if arrangements had been made to have them appear one each day. It is the ex-

perience of most of us who have tried it, that any well written article, when tied up with an interesting news feature, is welcome to the secular press, and especially when it sets the viewpoint of Catholics before the people in proper light.

The *Pilot* and Father Burke examples indicate that it is largely attributable to ourselves that we so seldom come in for a share in the news that breaks, which often has a distinct Catholic angle. The Catholic laity are perhaps no less appreciative of the illusive thing called news value than are non-Catholics generally, but as compared to non-Catholic ministers, our clergy for the most part seem to disregard the benefits of publicity and newspaper features. Intelligent Catholics all understand why these things are so, and, generally speaking, we are satisfied for them to remain as they are. It does seem possible, however, without a notable sacrifice of that spirit of self-effacement which is at once the glory and the crown of our Catholic priests, to have a limited number of them specially trained in secular journalism, at some center like the Catholic University, who, when dispersed among a half dozen populous centers of the country, would be able to take advantage of any news features breaking in their section, and thus secure space for dignified, effective publicity, which would be welcome to the newspapers, interesting to their readers, and objectionable to nobody who was fairly disposed.

The teaching and position of the Catholic Church on civic matters and on public questions attracting the attention that calls for newspaper features, are of public interest. The people wish to know and, in truth, are entitled to know, what the attitude of any great

organization on such things is. But Catholics alone are in a position to give out this information as regards Catholics or the Church. When others than Catholics assume to state the attitude of the Church, or the belief of Catholics, it is presumption. Moreover, when there are Catholics willing to give this information to the newspapers, and able to give it to them in a way that conforms to all the newspaper canons, it would be not only unfair in itself, but an imposition on the public as well, if the non-Catholic were given space and the Catholic denied space in a newspaper, and it is safe to say that no creditable newspaper in our whole country would fail to appreciate this, when properly presented. It has often been observed by me that a very bad impression is made on the jury when

a lawyer attempts to put his own statement of facts in the mouth of a witness, and it is much the same thing, though more impertinent, for one person to undertake to state what another believes, especially when the other is ready to speak for himself.

A corps of Catholic writers equipped to prepare attractive copy for secular newspapers and known to be available, would put the onus on the newspapers for printing from non-Catholic sources statements or articles that misrepresent the teaching of the Church or the position of the Catholic people.

Newspapers do not print anything about a public citizen without first calling on him for a statement, if he can be reached; a little encouragement would induce them to show that much respect to the Catholic Church.

British Propaganda in American History Text-Books.

The following resolutions, read by Prof. Haynes, of Columbia University, the first secretary of the American Catholic Historical Association, a good Catholic and a good historian, was unanimously adopted by the American Historical Association at its annual meeting in Columbus, December 28, 1923:

"Whereas, there has been in progress for several years an agitation conducted by certain newspapers, patriotic societies, fraternal orders, and others, against a number of school textbooks in history and in favor of official censorship; and

"Whereas, this propaganda has met with sufficient success to bring about not only acute controversy in many cities, but the passage of censorship laws in several States; therefore

"Be it resolved by the American Historical Association, upon the recommendation of its Committee on History Teaching in the Schools and of its Executive Council, that genuine and intelligent patriotism, no less than the requirements of honesty and sound scholarship, demand that textbook writers and teachers should strive to present a truthful picture of past and

present, with due regard to the different purposes and possibilities of elementary, secondary, and advanced instruction; that criticism of history textbooks should therefore be based not upon grounds of patriotism, but only upon grounds of faithfulness to fact as determined by specialists or tested by consideration of the evidence; that the cultivation in pupils of a scientific temper in history and the related social sciences, of a spirit of inquiry and a willingness to face unpleasant facts, are far more important objectives than the teaching of special interpretations of particular events; and that attempts, however well meant, to foster national arrogance and boastfulness and indiscriminate worship of national 'heroes' can only tend to promote a harmful pseudo-patriotism; and

"Be it further Resolved, that in the opinion of this Association the clearly implied charges that many of our leading scholars are engaged in treasonable propaganda and that tens of thousands of American school teachers and officials are so stupid or disloyal as to place treasonable textbooks in the hands of children is inherently and obviously absurd; and

"Be it further Resolved, that the successful continuance of such an agitation must inevitably bring about a serious deterioration both of textbooks and of the teaching of history in our schools, since self-respecting scholars will not stoop to the methods advocated."

In sending us these resolutions, a Catholic professor of American history writes:

I have no desire to enter into a discussion with your good Franciscan correspondent who, in the *F. R.* of January 1, p. 13, spoke so forcibly and surely of the influence of "Rhodes-Carnegieism" in the present-day writing of American history. Such a controversy would in the end accomplish little or nothing. It is so easy to make general charges and to work oneself into a patriotic frenzy over this matter of British propaganda. There are still too many who believe that it is impossible to be a good American unless one is anti-British, just as there are some who seem to feel that it is necessary to be "Irish" (at least politically) in order to be a good Catholic.

All the charges made against the textbooks have come from just one source—the aforementioned "historical expert of the Hearst syndicate." In New York, Boston, Washington, California, Oregon, Wisconsin—wherever there have been hearings and investigations in the matter, the same garbling of text, the same unfair omissions of qualifying words and phrases, the same lack of distinction between the requirements of elementary, secondary, and advanced instruction, the very phraseology of the Grant Miller pamphlet have been in evidence. The true story of the Hirshfield Report in New York City will be found in a series of articles by M. J. Racusi, in the *N. Y. Tribune*, November 5-12, 1923. To those who have an open mind on the subject, let me also suggest J. T. Adams on "History and the Lower Criticism," in the *Atlantic Monthly* for September, and J. F. Jameson on a "Pure History Law," in the *American Historical Review* for July, 1923.

The fact that State legislatures, patriotic societies, and individual teachers have been misled by this propaganda does not prove the truth of the charge so much as it proves the power of the press. How many high-minded individuals and excellent organizations became hysterical over the stories of German atrocities during the Great War, as told in our daily press. Some are now much ashamed of their attitude in this regard. In all this long controversy it is significant that not a single historian of position or prominence has joined in the outcry against British influence in our history writing. It is unlikely that the K. C. Historical Commission, under its newly appointed chairman (see *F. R.*, XXX, 23, 457 sq.) will continue in the attack.

Because one or two historians, through honest motives, may have shifted the emphasis in treating of American relations with Great Britain, it will serve no useful purpose in the teaching of history, nor, in the absence of proof, does it show a scientific temper, to continue the cry of conspiracy. Modern historians, perhaps more than any other class of writers, strive for truth as disclosed by the documentary sources, without which they hesitate to write. To make the sweeping charges that have been made against them is to brand them as the silliest and most venal of men.

No one is sent into this world just "to have a good time." There are occasions for enjoyment in life, but life itself is not for enjoyment. Life is God's testing ground. We are in the world to exercise our free will and choose good, which is God. Evil is permitted a certain strength to make the test complete. But evil is never given sufficient strength to overcome an honest effort to follow what is good. The Church exists to help us, to show us how to overcome evil and, through her teachings and through her Sacraments, to give us the strength to do it.—*Extension*.

Patience, persistence, and power to do are acquired only by work.

Relief For the German People

By U. S. Senator Robert M. La Follette

The question of whether the American people should assist in feeding starving Germany does not, in my judgment, rest upon the guilt or innocence of the German Empire in provoking the World War.

The most intelligent and enlightened opinion of the world now appears to be agreed that the World War resulted from the secret machinations of imperialists and ambitious rulers in all the countries involved, and that no one nation can be charged with sole responsibility for the colossal tragedy which resulted. Indeed, if documentary evidence consisting of secret treaties and heretofore suppressed diplomatic correspondence, published since the conflict ended, can be credited, France and Russia were the aggressors in precipitating the war and had been plotting to that end long prior to 1914.

But I do not believe that this is the time to discuss this issue. History will decide the question of responsibility, and the wisdom or folly of those who opposed American participation and of those who favored it will be finally determined. *The real issue at the root of our present policy toward Germany is the question of our own responsibility toward the people of that unfortunate country.*

Before and after the declaration of war by Congress in April, 1917, President Wilson publicly proclaimed, again and again, that our quarrel was not with the German people but with the Prussian autocrats—the war-lords who were the masters of Germany.

For months prior to November, 1918, President Wilson in his messages and addresses expressed great friendship for the people of Germany. He absolved them from all responsibility for the war. He was speaking with full responsibility as President when he said in one of his official messages: "We have no quarrel with the German people. We have no feeling towards them but sympathy and friendship. It was not upon their impulse that their govern-

ment acted in entering this war. It was not with their previous knowledge or approval." And again: "No nation or people shall be robbed or punished because the irresponsible rulers of a single country have themselves done deep and abominable wrong. It is this thought that has been expressed in the formula: '*No annexations, no contributions, no punitive indemnities.*'"

Referring further to the terms of peace when the war should end he said: "We shall be free to base peace on generosity and justice, to the exclusion of all selfish claims to advantage, *even on the part of the victors.*" And in the very address referred to in the Armistice he declared that: "The day of conquest and aggrandizement is gone by."

After enumerating the "fourteen points" in this same address—afterward approved by the Allies as a basis of settlement—he said: "*We have no jealousy of German greatness and there is nothing in this programme that impairs it.*"

Those messages could have but one meaning. The President was the responsible spokesman of the American people and their government. It had intervened in the war at a time when the Allies were most desperate. Its voice would control at the peace table. It would be there to "*base peace on generosity and justice to the exclusion of all selfish claims to advantage even on the part of the victors.*"

Every word uttered by President Wilson which could serve to win the German people away from their imperial masters and weaken the morale of their army was carried to the German people by all possible channels. And it was most effective. There is abundant evidence that the President's friendly and oft repeated reference to the German people and his assurances that there was nothing in his peace programme to "interfere with German greatness" was known throughout Germany and inspired a peace drive

which was disastrous to their army at the most critical period.

It is literally true that the German people did most effective work in bringing the Kaiser's government to seek a termination of hostilities based on President Wilson's fourteen points and his assurances of a just and generous peace, repeated in many addresses and acquiesced in by the Allied governments.

Alas, little of all this is now remembered.

Most Americans seem to have forgotten that the Allies, in conjunction with President Wilson, Commander-in-Chief of the armed forces of the United States, made a formal compact with Germany to conclude peace on the basis of the liberal terms of Wilson's fourteen points in the following declaration: "The allied governments * * * declare *their willingness to make peace with the Government of Germany on the terms of peace laid down in the President's address to Congress in January, 1918 [the 'fourteen points'], and the principles of settlement enunciated in his subsequent address.*"

To this the Allied governments attached only two conditions,—one reserving "freedom of the seas" for discussion, and the other claiming in connection with the restoration of occupied territory "compensation for damage done to the civilian population."

Upon this understanding with the United States and with the Allies, Germany laid down her arms.

This compact, made before all the world, constituted the pledge of this country and the Allied governments to Germany that its provisions were to be embodied in the formal terms of the treaty.

Everyone now knows that the Treaty of Versailles violated the terms of the armistice based upon Wilson's addresses and the 14 points, in nearly every particular. After Germany had disarmed and put herself at the mercy of the Allies, and the German people had established a republic modelled after our own, the wicked Versailles treaty despoiled her of her colonies and com-

mercial rights, robbed her of her most valuable coal and iron resources, appropriated and apportioned among her trade rivals her shipping, and left her economically bankrupt, with an indemnity unparalleled in history saddled upon her. The late Senator Knox, former Secretary of State and former Attorney-General, spoke the truth when he declared in the United States Senate that this "Punic peace" was the cruellest and most inhuman document of recorded history.

Having failed to insist at Versailles upon the honorable fulfillment of our obligations to Germany under the armistice, one of the first things that the United States should do is to hasten to the aid of the destitute and starving millions of German people.

In many different German cities a few months ago, I saw hospitals in which hundreds and thousands of babies, unborn when the war was fought, were dying of tuberculosis from lack of nourishment. I saw men, women, and children starving in their bare homes and the long lines of hungry, emaciated people packing the streets for blocks from morning till night waiting for their meager rations. The suffering of the people of this distracted country passes description. Let us remember that these are the people who aided in forcing an acceptance of the armistice, relying upon American good faith.

A number of bills have been offered in Congress proposing appropriations for the relief of Germany. Some of these bills have been introduced by men who favored the war and defended the Versailles Treaty. This is very gratifying and bespeaks early and favorable action upon this vitally important legislation.

Propaganda persists in the press that the Germans are in reality prosperous and that they are not in need of relief. These reports are literally untrue, as every person who has visited Germany within recent months will testify.

Every family in America which can spare clothing, supplies or money should contribute directly to German relief through the channels provided for that

purpose. The Congress of the United States should act promptly and without stint to provide funds liberally for this same just and humane purpose, as we

did in the case of starving Russia.

We can do no less if we are to discharge a moral obligation we can not honorably escape.

The Romance of Mars

Mars is the fourth planet in order of distance from the sun and the next beyond the earth. It is 4,200 miles in diameter, being only about twice the size of the moon, and not much more than half as large as our globe. The orb revolves round the sun in 687 days at a mean distance of 141 million miles. Mars rotates on his axis in 24 hours and 37 minutes. His seasons resemble those of the earth, except that they are twice as long; they are also modified by the marked elongation of the ellipse described by the planet.

Mars is distinguished from all the planets by his deep red color and fiery aspect, being named after the Roman god of war. His brightness and apparent magnitude vary much at different periods; sometimes the orb is nearer to us by the diameter of the earth's orbit—over 180 million miles—then he is in opposition, and comes within 47 million miles of our globe, and, rising about the time when the sun sets, surprises us by his magnitude and splendor. But when he moves to the other side of the sun, or to his superior conjunction, he declines to the dimensions of a small star.

Viewed with a powerful telescope, Mars is deeply interesting. Its surface is diversified with three shades of color—reddish-ochre, greyish-green, and pure white. The latter is visible as two corresponding opposite patches. Each pole is surrounded by a brilliant white cap indicative of the presence of snow or ice such as occurs in our Arctic and Antarctic regions. Each cap has been observed to diminish in size as the summer advances, until only a remnant of it remains; but with the return of winter the cap again becomes prominent, and regains its former dimensions. These seasonal changes are nowhere else observed in the planetary system; they indicate the possibility of

the existence of animated creatures not unlike those of this earth. The visible melting of snow is a proof of the presence of water; it is therefore apparent that the green aspect of portions of the surface is due to the presence of seas and straits that intersect the land, the dull reddish color of which seems peculiar to the soil.

The greater part of the land of Mars is in the northern hemisphere, of which it occupies about two-thirds. This vast continent of orange hue is intersected in all directions by canals or waterways, forming what may be called a network of land and water. The canals run in perfectly straight lines for distances varying from 350 to 4,000 miles. Sometimes they are in duplicate, arranged in parallel lines at various distances apart. The canals always extend between two bodies of water, and are of different widths, the narrowest appearing like fine spider threads, and estimated to be eighteen miles across.

Mr. Percival Lowell writes: "Scattered over the orange-ochre groundwork of the continental regions of the planet are any number of dark round spots. How many there may be it is not possible to state, as the better the seeing, the more there seem to be. In spite, however, of their great numbers, there is no instance of one occurring unconnected with a canal. What is more, there is apparently none which does not lie at the junction of several canals. Most of these foci are about 120 miles in diameter, and appear most precisely circular when most clearly seen." Mr. Lowell calls them "oases" that are fertilised by water obtained from the canals, which he believes are of artificial construction.

The ultimate melting of the snow caps sets free an immense quantity of water, which causes the polar seas to overflow, thus giving rise to great inun-

dations that extend over the surface of the planet as far as the tropics. These may to some extent account for the altered hue of certain portions of the surface of the planet, and also for the more distinct visibility of the canals; but no explanation can be given which will account for their duplication. There is much associated with these canals that needs elucidation. Dark areas, supposed to be seas, are traversed by them, and duplication appears to be dependent upon the sequence of the seasons. Professor Barnard, with the Lick telescope, observed a wealth of detail on the planet, "so intricate, small and abundant that it baffled all attempts properly to delineate it." It was embarrassing to find these minute features belonging more characteristically to the "seas" than to the "continents."

It has been suggested that the canals are too minute to be visible, and that what we perceive are belts of vegetation that extend along their banks. Possibly such may be, but at present these canals constitute a perplexing problem.

Mars has an atmosphere—the formation of snow is indicative of its existence; but it is much more attenuated than that of the earth, and it is improbable that there is any accumulation of cloud capable of producing rain in any quantity. The conclusion arrived at by Flammarion that "the general order of things is very different on Mars and on the earth" may be safely adopted.

Mr. C. E. Housden, in his lately published work, "The Riddle of Mars" (Longmans), believes he has solved the perplexing mystery associated with the natural phenomena and physical changes that take place on the planet Mars. He not only assumes that Mars is inhabited by beings who possess a high degree of intelligence, but that the Martians are very capable hydraulic engineers. He avers that "the difference in the precipitation of water vapor in the two worlds (the earth and Mars) is the key to the riddle of Mars," and adds: "On the earth, water, when

evaporated into its air as water vapor, can again return in large quantities to its entire surface in the form of rain, hail, snow, sleet, and at its polar caps ice-spicules. On Mars it cannot now return probably anywhere, but is almost entirely precipitated at the polar caps, mainly in the form of ice spicules, but may be also as hail, snow, or sleet."

Notwithstanding the tenuity of the atmosphere of Mars, and the apparent absence of cloud in the planet's skies, it is very difficult to believe that whilst the aqueous vapor in the atmosphere is precipitated in the form of snow and ice at the poles, the equatorial and temperate regions of the planet, which alone are habitable for beings constituted like ourselves, should be deprived of moisture from above, and that the aqueous element should be supplied by means of a vast system of waterways, pipes, and pumping stations constructed on a scale undreamt of on earth.

Mr. Housden devotes seven chapters to the elucidation of his theory—the circulation of water on Mars—and gives minute details with as much assurance as would lead one to imagine he had paid a prolonged visit to the planet. He first describes the color-markings on Mars, and assumes that the blue-green areas are depressed ocean-beds covered with vegetation, but many capable observers of the planet regard them as seas and inlets subdividing continents. He next compares Mars with the earth. Its atmosphere, physical features, surface-markings, and temperature are discussed and contrasted with those of our globe. Two chapters are devoted to "the flow of water on Mars and how it is utilised." The inundations caused by the melting polar snows spread over the level surface of the planet and in their onward career reach the depressed areas—"flowing through vast plains of existing vegetation." At this time "broad, ill-defined lines appear" that traverse the blue-green areas—channels that prevent the formation of large lakes. "The water flowing down the escape channels is, therefore, somehow spirited away in large quantities before it has

time to collect into such lakes." The writer adds: "This could have, engineering experience suggests, been effected by pumping the water away from where it was collecting . . . to where it could be usefully utilised in the irrigation of crops or vegetation." Located at considerable intervals are pumping stations, at which the water is pumped up to high level reservoirs, from which it is distributed for irrigation purposes. The power is derived from the sun, although Mars receives but half the quantity of heat that reaches the earth.

It is needless to give any more details regarding this audaciously speculative scheme that is unsupported by one trustworthy scientific fact. Mars without doubt is a very curious little world, and, if inhabited, the beings allotted there are as well adapted to their mode of existence as are those who live on our earth.

The Canadian Martyrs

Readers of the F. R. will be interested to know that the cause of the beatification of eight of the Canadian martyrs of the Society of Jesus, prominent among them Father Noël Chabanel and Father Isaac Jogues, is at last being proceeded with at Rome. The Rev. E. J. Devine, S. J., has written, and the *Canadian Messenger of the Sacred Heart* has published, a little book to promote the cause. It is entitled "The Canadian Martyrs" and tells the story of these martyrs in a straightforward and readable form. There are few more glorious records in the history of the Church than that of the Jesuit missionaries among the Indians of Northern Canada in the seventeenth century. The general reader only knows it, if at all, from the pages of the Protestant Parkman, who, in his "History of the Jesuits in North America" somewhat grudgingly acknowledges the heroism of the missionaries, while professing himself quite out of sympathy with the cause to which they devoted their lives.

Profit-Sharing in Practical Operation

How profit-sharing is practiced by one corporation in the Middle West,—which, by the way, is controlled by Catholics,—may be seen from that corporation's statement for 1923, which reads as follows:

Profits for the year ending December 31, 1923:	\$175,146.90
Everyone connected with the Company in any way having received their compensation during the year, therefore, the first procedure is to compensate the capital invested on the actual cost-basis and at 6%	39,517.24
Net profits, after deducting compensation for investment, ready for distribution:	135,629.66
The remaining sum is now divided on the 50-50 basis, which is the very fundamental of any philosophy of partnership:	
One-half going to the workers who helped to make the profits:	67,814.83
The other half going to capital or the stockholders:	67,814.83

This makes a dividend of 19½% on the wages paid during the year or an equivalent of about ten (10) weeks' pay.

"Reading the dictionary," to use Mark Twain's phrase, is the means recommended by a recent writer for enlarging one's vocabulary. What appears to be one of the humorist's jokes, is found, upon closer examination, to be sound sense. The dictionary may be, and probably most often is, used as a handy reference book. But the humorist had undoubtedly found, as anyone may find, that a flood of light streams over many a subject when the origin of words is studied. Stems, prefixes, and suffixes, synonyms and antonyms are spread out in the dictionary, and he who will study words with regard for these elements will gain a mastery of their shades of meaning and be introduced to many related vocables. Aside from reading good literature nothing will so develop the mind and train it so well in the processes of accurate thinking as frequent consultation of the dictionary.

Cardinal Begin on Dancing

Cardinal Begin, Archbishop of Quebec, in a recent pastoral letter, forbade practically all those dances which have become popular of late years, and which really are not dances at all, but, as Irene Castle, an authority amongst the teachers of dancing, has said, "mere hugging-matches." There has been harsh criticism of the Cardinal's prohibition, but, in the words of the *North-west Review* (No. 1995), "it was inevitable that toleration could not go much farther in regard to a custom which so evidently tends to sin. Fathers and mothers have been implored to restrain their sons and daughters in this matter; and they have taken little or no notice of the admonitions addressed to them. As for the young people themselves, jazz seems to have gone to their heads; and indeed, those who have watched a roomful of young people squirming through the modern dances, must have given up all the knowledge of mankind's weak and passionate nature if they could say that such performances held no danger for those who seemed to be suffering from a rush of jazz to the head. . . . Can young people twist and squirm and wriggle in a close embrace for hours at a time and evening after evening, without having their sense of modesty impaired, at the very least? What the results are likely to be at their worst, is not pleasant to think about; but if young people will not think about it in the right way, some one must think of such results, and authority must be exercised to save them from the consequences of their own folly.

"Lust is the hardest of all sins to overcome, once it has set its hooks into a human being. Yet, there are many Catholics who profess to believe this who nevertheless have not made the smallest attempt to prevent their sons and daughters from spending hour after hour in close sensual embraces, whilst they wriggle and squirm to the incitement of sensuous music, of music which not only suggests, but actively promotes physical relaxation and attitudes which ought not to be for one moment tolerated amongst people who

call themselves Catholics, and who believe that sinful thoughts indulged deliberately and with pleasure, defile the soul like criminal actions.

"The dangers and evils above spoken of are aggravated exceedingly by the scantiness which has characterized the fashions in women's dress for a long time past. The methods of dancing are bad enough. But when such dancing is done by women who are hardly half clad, no one but a fool or a liar can deny that the situation is too dangerous to be tolerated by the Catholic Church."

The article from which these passages are extracted was "written by a Catholic layman who has danced for thirty years," and embodies his "deliberate opinion of the modern methods of dancing."

A Course of Lectures on Co-Operation Among Farmers

The Central Bureau of the Central Verein (3835 Westminster Place, St. Louis, Mo.) is arranging for a course of lectures on co-operation among farmers, to be held in its own building on February 26 and 27. There are to be five lectures by experts, on two consecutive days, some of the lectures dealing with the co-operative movement in its wider aspects, others treating of phases of rural co-operative endeavor. The topics selected are: (1) Principles and Advantages of Co-Operation (an ethical and economic study); (2) Co-Operation among American Farmers (a historical study); (3) The Co-operative Elevator Movement (a study in grain marketing); (4) Co-operative Marketing (a more general study of the various phases of marketing by the co-operative method); (5) Co-operative Production and Marketing of Dairy Products; (6) Co-operative Buying by Farmers.

The Central Bureau will welcome the attendance of priests and laymen, farmers and those interested in the welfare of the farmer. The urgency of the farmers' problems and the importance of the co-operative movement warrant the hope that the course will be well attended.

How the K. K. K. Persecutes its Enemies

To most of us the Ku Klux Klan means hardly anything more than a thing which occasionally furnishes us with "interesting" reading. But to those who reside in small communities, where everybody knows everybody else, the Klan appears at its worst, and it is in such communities that its fist often falls heavily on decent and respectable people. A glaring case is reported by the *Catholic Observer* (Pittsburgh, Pa., Vol. XXV, No. 32) from Muncie, Ind., which, by the way, isn't exactly a "small" community, as it has a population of approximately 60,000.

Editor George Dale, of the *Muncie Post-Democrat*, some time ago printed a story in which he referred to a Muncie Klansman as a "100 per cent draft dodger" in the World War. The Klansman sued him for criminal libel. At the trial, the plaintiff admitted under oath that lies and misrepresentations he had sworn to in his draft questionnaire were responsible for his exemption from war service; admitted also that he had for several years been engaged in the rum-running traffic, and admitted still further that he was then, and is now, running a gambling house. Despite all these damaging admissions by the plaintiff himself, the jury found Mr. Dale guilty and sentenced him to a fine of \$1,000 and six months on the State penal farm. He has appealed the case to the State Supreme Court.

Since his trial, editor Dale has discovered that every member of the grand jury which indicted him was a member of the Klan; that the judge who presided at his trial was a Klansman, and that every member of the jury which found him guilty against the weight of overwhelming evidence was a member of the Klan. Charges have also been framed against Mr. Dale in Marion, Kokomo, Hartford City, Elwood and Anderson, in every one of which the Klan is strongly entrenched and in every one of which he is liable to be convicted, no matter how flimsy the evidence against him.

Hundreds of Indianians, outraged at the treatment accorded Mr. Dale, have rallied to his defense and are aiding him in his fight against the "H. H. H."—"Hooded Hoosier Hoodlums." George Dale is not a Catholic.

Notes and Gleanings

We learn from Quaracchi, Italy, that work on the new critical edition of the writings of Alexander of Hales, which has been under way for nearly two decades, is progressing surely, though slowly, and that the first volume of the *Summa* of that eminent Franciscan theologian is now in press. This, like all Catholic undertakings in post-war Europe, is suffering from lack of men and money, and it may be years before a start can be made on Scotus.

A writer in the London and Liverpool *Catholic Times* (No. 2937) attributes the post-war manifestations of anti-Catholic bigotry, such as the Ku Klux movement in America, to the hatred stirred up by the World War. "During the war," he says, "people were encouraged from the platform and pulpit, and in the press, to kill, kill, kill. We stopped killing Germans, but the devils that we harbored then have yet to be expelled. The people, used to the idea of hating some one, continue to do so. They usually hate the weakest."

Denis A. McCarthy, LL. D., the well known poet and lecturer, has joined the editorial staff of Ginn & Co., Boston, publishers of school and college textbooks. Dr. McCarthy was associated for many years with the late Monsignor O'Brien in the editorship of the *Sacred Heart Review*, and is a constant contributor to Catholic publications, including the *F. R.* He is the author of four books of poetry and, in 1922, was given the honorary degree of LL. D. by Boston College. Last year he was on the Chautauqua platform for a whole summer's engagement, and traveled five thousand miles delivering his

unique lecture-recital, "A Poet's Gospel of Good Will."

A literary critic in the *Christian Science Monitor* calls attention to an exclamation uttered at frequent intervals by Mr. Shelby in Booth Tarkington's novel, "The Midlander": "Gee-mun-ent-ly!" We heard this exclamation often in our younger days, but have no notion of its derivation or significance, if it has any. Might it not be worth while to make a collection of old exclamations, in or out of books?

In the first number of the new *American Mercury* (New York: Alfred A. Knopf) Isaac R. Pennypacker has an article on "The Lincoln Legend," in which he challenges the general belief in the humble origin of Lincoln's ancestors. He contends that the "obscurity of Lincoln's father was but an accident in the family history caused by the Indian's rifle, which left him fatherless at six years." He goes no farther back than to Mordecai Lincoln, the great-great-great-grandfather of Lincoln, who established the first furnace and forge in New England. But two generations before Mordecai, Samuel Lincoln sailed from London as an indentured servant. How long the lowly status of the family persisted from the time of the landing of Samuel in 1637 to the time when Mordecai set up in business, Mr. Pennypacker does not say.

In "Pascal et S. Ignace" (Paris: Champion), Ernest Jovy, the well-known Pascal expert, deals in a very scholarly way with Pascal's debt to Saint Ignatius Loyola. A reader of the "Lettres Provinciales" might suppose that few writers would have been so antipathetic to Pascal as the great Jesuit saint; but the mere fact of his attacking the Jesuits forced Pascal to study St. Ignatius, and, as M. Jovy points out, there is a significant change of tone as the "Lettres" proceed. The "Spiritual Exercises" actually had a considerable influence upon Pascal's religious life and writings.

Two Marylanders, who were visiting the National Museum at Washington, were standing in front of an Egyptian mummy, over which hung a placard bearing the inscription "B. C. 1187." Both visitors were much mystified thereby. Said one: "What do you make of that, Billy?"—"Well," said Bill. "I dunno, but maybe it was the number of the motor car that killed him."

Of far more importance than might at first sight appear was the successful experiment conducted the other day at the farthest end of the uncompleted Jersey-Manhattan tube of the dual vehicular tunnel, when a radio concert was heard below the surface of the Hudson River and some 1600 feet from an exit. This means that the wireless can almost certainly be used by deep sea divers and entombed miners, adding greatly to their safety. The remarkable nature of the experiment is best appreciated when it is recalled that the vibrations carried into the tunnel penetrated thirty feet of water, sixty feet of earth and several inches of steel.

President Charles A. Blanchard, of Wheaton College, in the *Christian Cynosure* (Vol. LVI, No. 9, p. 261), tells amusingly of a young man who,



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upon approaching his majority, asked his father, who was a Freemason, whether he should join the lodge. The father very positively answered, "No." The young man was greatly surprised and demanded: "Why, what is wrong with the lodge? You have been a member of it all your life. I supposed it must be a good thing and have been looking forward to membership in it. Is there anything wrong about it?" "No," the father replied, "nothing particularly wrong, but it is so silly; it is like a parcel of calves in a pen sucking one another's ears."

A writer in the *Catholic Observer* recently remarked: "It would be interesting, at least to this writer, to know the reason for The *Catholic Transcript's* apparent hostility to the Knights of Columbus, and also what prompts the numerous anti-K. C. articles in the FORTNIGHTLY REVIEW. The *Transcript* is the official organ of the diocese in which the Knights of Columbus was founded as an order and in which it maintains its national headquarters, at New Haven." Whereupon the *Milwaukee Catholic Citizen* (Vol. LIV, No. 9) justly observed: "This comment may be due to a state of mind which cannot distinguish between criticism and hostility; whereas criticism is sometimes the best sort of friendship. And little pomposities in a fraternal order often think they are immune from criticism; whereas the good of the order is subverted by such discussion."

We shall have to await the verdict of scholars upon the latest Scriptural "find," a Coptic version of St. John's Gospel, dating back to the close of the fourth century. But of the manuscript itself and the methods in handling it Sir Flinders Petrie has given an interesting account in "The Bible in the World." He surmises that it is part of a copy meant for use in church. Towards the close of the fourth century, the persecution of Julian the Apostate was over, and Christianity under Theodosius was free to expand once more. Many churches were built and for them

the scriptures had to be provided. The actual copy of this Coptic version has been deposited among the treasures of the British and Foreign Bible Society.

The late Professor Basil Lanneau Gildersleeve was known as "America's greatest classical scholar." His career was as picturesque as his personality. Born at Charleston, S. C., in 1831, he translated Anacreon at 12, graduated

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from Princeton with high honors at 18, studied at Berlin, Bonn, and Göttingen, and upon his return, became professor of Greek at the University of Virginia, in 1856. He was called to organize a department of Greek at Johns Hopkins 20 years later, and it was during his 47 years of residence in Baltimore that he made his reputation as a man of prodigious learning and irrepressible wit. His most solid achievement was his "Historical Syntax of Classical Greek." For years Prof. Gildersleeve expressed himself informally on every subject under the sun in the back pages of the *American Journal of Philology*, which he founded. His department, called "Brief Mention," became a veritable hall of fame—it was a distinction to be mentioned there, even unfavorably.

Mr. James Oneal, of the editorial staff of the (Socialist) *New Leader*, contributes an article to No. 1 of Mencken and Nathan's *American Mercury* on "The Communist Hoax." He compares the Palmer-made Communist delirium with the myth of the Angels of Mons, an army of ghostly figures which many credulous people believe saved the left wing of the British Army during the Mons retreat. The article is a brief history of the seventeen Communist organizations that have appeared in the United States since 1919.

In "Somerset Holy Wells and Other Named Wells," which forms part of an interesting series of publications of the Somerset (England) Folk Press, Dom Ethelbert Horne gives a valuable account of the "holy wells" of that part of England. Some are "holy" by virtue of an old tradition; others are of doubtful holiness. Local inquiries by the author elicited the information that in a great majority of cases the water of the well was good for the eyes, and he connects this belief with the rite of Baptism and the spiritual light which it confers. A large number of these English holy wells are located close to the parish churches, sometimes in the

churchyards. Dom Ethelbert includes "wishing wells," arguing, very reasonably, that the "wish" of to-day is the descendant of the direct appeal to the Saint of Catholic times.

One of the thousand and one useful things we seldom stop to realize is the fact that nothing good to say can be said too often. We are apt to suppose that things we know for certain must be very familiar to everyone else, and so uninteresting and rather useless. But that is simply not so. In a great many instances the good thing, the true thing, springs from a view of life that may be totally unfamiliar to those around us. This is especially the case of Catholic verities, ours being a time when almost every other kind of thought is shouted like thunder from the roofs.—*Are Maria*, N. S., Vol. XIX, No. 2.

Correspondence

St. Thomas and the Immaculate Conception

To the Editor:—

The reply of P. Lumbreras, O. P. (F. R., Febr. 1, 1924) to my criticism of his article in the *Homiletic and Pastoral Review* (Dec. 1923, pp. 253-263) requires an answer. May I ask you to allow me a column or two of your valuable space?

In the first two paragraphs of his reply, P. Lumbreras accuses me of attributing to him statements that he denies having made. Now, let anyone read his article in the *Homiletic* and then my synopsis of it in the F. R. (Jan. 1, 1924), carefully noting what is in quotation marks and what is not. The reader can then judge for himself whether my synopsis presents P. Lumbreras's line of argument correctly, and whether I put anything in quotation marks that is not his.

In the third paragraph, he denies the conclusiveness of my syllogism. The fact is, however, that he merely supplies what I presumed he would have sufficient intelligence to supply; in which presumption I was not mistaken. "And so far, we are in perfect accord," to quote P. Lumbreras. The attitude of St. Thomas towards the question of the Immaculate Conception reminds me of the attitude of that African chieftain toward the question of ice. A missionary told him that, in his country, at certain times of the year, water became so hard that people could walk on it. The chieftain refused to believe this. Why? Because of his limited experience. Similarly, St. Thomas rejected the doctrine of the Immaculate Conception. Why? Because

he considered the proposition only under those eight possible modes, beyond which his limited, though brilliant, intellect did not reach. Regarding the ninth mode, P. Lumberras says that St. Thomas "has not denied it in terms, for he never discussed it." But it is a long way from not discussing and not denying in terms to actually defending the ninth mode.

The fourth paragraph of his reply strikes a very different note and ends with the challenge: "I keep waiting for the proofs." Proofs for what? For my statement regarding the teaching of Ven. John Duns Scotus and of the Franciscan School on the Immaculate Conception? Really, I hope P. Lumberras does not expect me to transcribe for him an entire library of quotations from Scotists on the question at issue. Even to supply anything like a complete list of authors who have treated this purely historical side of the controversy, is out of the question. A few authors, however, selected at random, might be of some interest, if not benefit, to the ardent admirer of St. Thomas. Here they are:

Scheeben, *Dogmatik*, vol. iii, pp. 527-558; Pesch, *Prælectiones Dogmaticæ*, vol. iii, pp. 152-185; Pohle-Preuss, *Maryology*, pp. 55-71; Schwane, *Dogmengeschichte*, pp. 413-428; Toebbe, *Die Stellung des hl. Thomas von Aquin zu der unbefleckten Empfängnis der Gottesmutter*; Ioannis Duns Scoti *Opera Omnia*, Paris, vol. xiv, pp. 159-176; vol. xxiii, pp. 261-267; Frassen, *Scotus Academicus*, vol. viii, pp. 767-819; Herder's *Kirchenlexikon*, vol. iv, pp. 456-474; *The Catholic Encyclopedia*, vol. vii, pp. 674-681; Franciscan Educational Conference, *Fourth Report*, 1922, pp. 105-155.

For obvious reasons I suggest that P. Lumberras begin with the last item. It may convince him that Duns Scotus and the Franciscan School are not so negligible a factor after all in the history of Scholasticism. Moreover, he must not be surprised to find *The Catholic Encyclopedia* on the list. The author of that article in volume vii, the Rt. Rev. Msgr. F. G. Holweck, will remain one of our foremost authorities on Maryology, despite P. Lumberras's observation, which "is as gratuitous as several others to be found in his contribution" (*H. & P. R.*, Dec. 1923, p. 262, note 38).

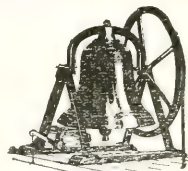
To conclude. If after consulting the works listed, P. Lumberras should still be "waiting for the proofs," then I fear his term of waiting will not end until the full light of the Beatific Vision discloses to him the soundness and sublimity of the theological system which Ven. John Duns Scotus evolved and his followers adopted. Chances are, however, that in his eager search for the truth and in his obvious passion for fairness, P. Lumberras will see the light even here below. In fact, while making that list, I thought of the words of the man in the Gospel: "Why would you hear it again? will you also become his disciple?" (John IX, 27).

A Franciscan

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Chicago References —

St. Michael's, Notre Dame, and others.

"Jesu, Dulcis Memoria"

To the Editor:—

In the Jan. 15th number of the F. R. the Rev. Lewis Drummond, S. J., raises the interesting question of the peculiar meter used by ecclesiastical hymn-writers. Some of the critics of the Renaissance period, taking for granted that these hymns were written according to quantity and not accent and meeting such verses as "Níl aú dítur júcúin díús," where "Níl," "di" and "ju" are long instead of short as required by the meter, dismissed the whole thing as "monkish ignorance."

Father Drummond in the article mentioned takes for granted that these hymns are written like modern poetry, according to accent. And he, meeting such lines as "Níl aú dítur júcúindíús," decides from intrinsic evidence that the "Jesu, Dulcis Memoria" belongs to a period from the middle of the eleventh to the end of the twelfth century, and explains the false accents by French ignorance. He adds: "I cannot imagine St. Thomas Aquinas or any other hymn-writer of the thirteenth or fourteenth century perpetrating such a false quantity as "Níl aú dítur júcúindíús." Now that is precisely what St. Thomas does, not once but again and again. Take the "Verbum supernum" in Lauds of the Feast of Corpus Christi. The very first word is an example.

Verbúm supérnum pródiéns
Venit ad vítae vésperám
Suís tradéndis áemulís
Priús in vítae féreuló
Quíbús sub bína spéicié
Carném dedit et sánguinem
Totúm cibáret hómíném
Bellá premúnt hostiliá
Nobis donét in pátriá

However, this method of versification is not peculiar to St. Bernard and St. Thomas. We find this disregard of accent in nearly all of the Church hymns. "Vení, Créator Spíritus," "Te lúcis ante términúm, Rerám Créator póscimús," etc., ranging from the times of St. Ambrose and St. Gregory down to the end of the Middle Ages. These writers were neither ignorant nor were they all French. The method of Higher Criticism applied to the hymns of the Church leads to the same results as when applied to the Bible. There is a great show of learning but—"it don't mean anything."

It would be interesting to have a study on the versification of these hymns. They are not written according to the rules of classic Latin poetry; but *above all they are not written according to accents*; yet both of these elements have some influence. Thus the third last syllable of this style of hymns is practically always both long and accented. Other peculiarities exist. Perhaps some student will tabulate them and base on them a system of versification that will not have *ignorance* for the master key to unlock its understanding.

Edmund J. Wirth, D. D.

The Only Way Out

To the Editor:—

The F. R. for Feb. 1 quotes a passage from an article by the Rev. John A. Ryan, which contains the following truly golden words: "Had the American people, and the peoples of the other countries that were victorious in the war, realized that the law of charity binds states as well as individuals, they would long ago have rendered present assistance to the German people unnecessary. They would have demanded from their debtors only those amounts of payment which were practically possible, and which would have allowed the debtors tolerable conditions of existence in the present and some degree of hope for the future. Because they have forgotten or ignored the duty of charity between states, they have plunged a large part of Europe into chaos and bankruptcy."

Are there many Catholic editors in this country who dare to speak so plainly? Are there many Christian pulpits which tell their hearers that the divine law of Christian charity must be practiced not only between individuals, but also between nations? Do our so-called "solons" act on this principle? Pagans might be excused for crushing an enemy state, but we claim to be Christians living in a Christian age. Is not charity the essence of Christianity?

May the brave words uttered by Dr. Ryan inaugurate a better era! Only charity and justice can help the world out of the slough into which it has fallen.

(Rev.) Raymond Vernimont

Mass and Communion

To the Editor:—

Kindly allow me to make a few remarks in reference to the article in the F. R. Febr. 1, entitled "The Safeguard of Communion." That Mass and Communion belong together, everyone instinctively feels. Hence the Church wishes that all those who assist at Mass should communicate during that Mass, just as it was done in the beginning. As far as prayers of preparation and thanksgiving are concerned, it is evident that the liturgical prayers are the most suitable ones, because they are inspired by the Holy Ghost Himself to Mother Church. But the Church leaves a great latitude to the individual in this respect, and we must not forget that the only things required for the worthy reception of the Bl. Sacrament are freedom from mortal sin and a right intention. The decree of Pius X explains what is meant by a right and wrong intention.

The writer of the article referred to says, that "The underlying idea is wrong, as if Communion were the *end* and Mass merely the *way* or *means* to Communion. In answer allow me to say that it is precisely so. Mass is the way and means to Communion. Mass is for the purpose of Communion. When Jesus said the first Mass, He said: "Take and eat ye all of this, for this is my body." It was for the purpose that they should eat it,

that he changed bread into His Body. All this because He had said before: "Unless you eat the flesh of the Son of Man and drink His Blood you can not have life in you." He instituted the Mass in order to prepare His Body in such a way for His disciples and for us, that it could be consumed. The Mass brings the sacrifice of the cross near to us, it is a continuation of that sacrifice. Without it the Sacrifice on the Cross would be without the necessary finish as a sacrifice, the consuming of the victim. A sacrifice is often defined as an offering to God, in which offering the victim is annihilated. But this is to say the least, incorrect. Nothing can really be annihilated. It is better to say, an offering to God in which offering the victim is consumed. So it was with the offerings, the sacrifices of the Old Law, especially with the offering of the Easter Lamb, the true type of the Sacrifice of the Cross and of Mass, wherein the victim was consumed. Now the Mass is just as it was when Jesus said it first. The Consecration constitutes the whole sacrifice. You may object that then there is no Communion, because it takes place sometime afterwards. But the very species suggest Communion and the very sight of them suggests spiritual Communion, which is replaced a little later by the real Communion. If the Mass would be understood thus, then those who have a Mass said, or who assist at Mass fasting and without mortal sin, would also go to Communion, for it is for Communion that the Mass is said, that it does exist. Since only two conditions are necessary for the worthy reception of Communion, why does the writer say that we are "ready to receive the Lord worthily if we offer to him a worthy gift of our own person." We can certainly do so, but let us not forget that for worthy reception only two conditions are required: freedom from mortal sin and a good intention.

It seems to me, if I understand the writer right, that he in some way holds the two, Mass and Communion, too far apart, whereas he wants to prove that they belong together. They do belong together. Without Mass Communion is impossible, without Communion Mass is incomplete. Just like without Mass, which furnishes Communion, the Sacrifice of the Cross is incomplete, without the Sacrifice of the Cross, Mass with Communion would be, as it were, hanging in the air. They all belong intimately together. Mass is a continuation of the Sacrifice of the Cross. Jesus offers Himself in both. We can offer ourselves with Him, but the main thing which we have to do in order to have life is to partake of this His Sacrifice by consuming the Victim. Could He not have been satisfied with a spiritual Communion? Certainly. This is what the Protestants believe. But He has done differently:—instead of asking for a spiritual Communion, a union in mind with Him on the Cross, He has instituted the Mass, so that we may communicate, i. e., partake of him, consume Him, the Victim, in reality. Sacerdos

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A Deplorable Custom

To the Editor:—

While visiting a brother in a certain city I made the discovery that the following non-sensical and deplorable practice prevails in a number of Catholic schools.

A week before Christmas the boys send presents to the girls and the girls to the boys of their respective rooms; and the Sister, acting the part of Uncle Sam—Postmistress—during an afternoon session, hands the presents to the addressees. The performance is repeated on St. Valentine's day, and the writer has seen and read many love letters written by the little and big darlings.

We wonder how the custom originated and found its way into the Catholic schools, and still more, how it can be tolerated and even promoted by the authorities. Sensualism is all too strongly developed in our boys and girls and leads them into all kinds of troubles, a fact which, we presume, is well known to priests and educators. Why, then, pour oil into the flames, and add to the misfortunes of our boys and girls which are already plentiful? In court language I would style it: "Contributing to the delinquency of minors." It will not do to make a sweeping denial of the fact here commented upon, because the writer happens to know some of the school Sisters and quite a number of the children involved.

(Rev.) A. Bomholt

Points from Letters

It is dreadful to see 60,000,000 of our American fellow citizens practically churchless. Are they atheist? God forbid! They are merely sheep without a shepherd. The confusion of the sects has placed them in that deplorable condition. Would it not be beneficial to tell those millions, when, where, and how the different sects had their origin? There are millions who know nothing of Luther or Henry VIII. If they knew that the Catholic Church can trace her origin to the first half of the first century A. D., many would say, "That must be the true Church of Christ." Many of the non-Catholic church members do not know the name of their founders or the date of their beginnings. They are willing and eager to know the truth; why keep the truth and historical facts in the background? — (Rev.) Raymond Vernimont, Denton, Tex.

The tribute paid by the *Catholic Herald of Wisconsin* to the F. R., as quoted in your issue of Feb. 1, page 55, is well deserved. But why did you not reproduce the two-column article on Arthur Preuss from the December *Extension*? That splendid eulogy surely deserves to be rescued from oblivion by being incorporated in the bound volumes of the F. R., which one finds in so many houses and institutions throughout the country. Many of your readers would marvel at the immensity and variety of your literary production as

reviewed by Mr. Baldus. Few realize that the F. R. occupies but a portion, and a small one at that, of your time and energy, and if your books were better known, I am sure they would have a much larger sale. By all means reprint the *Extension* article in the F. R. — Amicus. [The article in question is some what too long to be reproduced in the F. R., where space is always precious, and, moreover, *Extension* circulates so widely that most of our readers have no doubt read the article in its pages.—Editor].

Have we any Catholic novel or novels dealing with country life? Is it not rather the fashion with writers of juveniles to pick up a picturesque character somewhere in the country, and in the natural course of the story to arrange for his leaving the farm and finding his full development in the city? I am speaking of juveniles for the younger ones, of the upper grades and high school. If we are going to keep our youngsters on the farm, let us weave a bit of romance about farm life and perhaps incidentally give the youthful readers an idea of how to improve living conditions on the farm. It's an easy task, because country life is the ideal life of romance. —A Reader.

I, too, have received copies of *La Correspondance Catholique Franco-Allemande* (F. R. No. 3, p. 52), from France. Its aim is to form and cement a union between French and German Catholics, first of all. Priests in the cities and priests in the country, professors, doctors, lawyers, artists, scientists, students, and businessmen plead nobly for peace, union and happiness. The Germans write in French to the French, the French write in German to the Germans. They pray in France for all Germany, in Germany for all France, and have the first Sunday of the month appointed to receive Holy Communion and have Masses said, one for the other. The letters printed in *La Correspondance* are filled with a truly Christ-like spirit and with good will for peace, justice, charity, and mercy among French and German Catholics.—G. J.

"The Tribute to Dr. Pastor" paid by Dr. Peter Guilday (cfr. F. R., No. 2) may create the impression that all Roman archives have been opened to Dr. Pastor. But that is not the case. In the *Historisches Jahrbuch*, 1912, pp. 510 sq., Dr. Pastor complained that he met with a flat refusal when he petitioned for getting access to the Inquisition Archives. Accordingly Dr. Pastor could not "examine every scrap of paper dealing with the history of the papacy." And Dr. Guilday knows well that the Propaganda Archives are practically inaccessible, since the present Cardinal Prefect told him personally that these archives are a "Family Archive" which is to be kept closed. The latest advices from Rome informed me that the Propaganda Archives are less accessible at present than ever before.—John M. Lenhart, O. M. Cap.

BOOK REVIEWS

A New Manual of Scholastic Philosophy

Following upon the heels of the German and Belgian attempts to put scholastic philosophy within reach of the ordinary reader (and, we might add, within reach of the ordinary seminarian, for the difficulties of interpretation of philosophical and theological Latin encountered by that individual are unnumbered), we are apparently to have similar attempts for the American English-speaking public.

"A Manual of Scholastic Philosophy," by the Rev. Charles R. Baschab, Ph. D. (B. Herder Book Co.), is an excellent manual. It is easy to read; it is concise, yet adequate for the purposes intended; it is, above all, Neo-Scholastic in the best sense of that term. All departments of philosophy are well and ably presented.

We do not agree with all that the author puts before us. Thus substantial transformation in chemical processes is by no means as yet definitively solved. Perhaps the weakest portion is that in which the author deals with Capitalism under "Ethics." Why is it that, when our Catholic philosophers tackle current ethical problems, they leave the sure ground upon which they otherwise tread? Probably because the same careful thought has not been given these newer topics. And yet they should be studied with all possible thoroughness. We ought to have a veritable conclave of our most eminent political economists and philosophers to study, let us say, the specific causes of the present economic chaos. There are not two Catholic writers at the present time who would agree on this head, and yet it is of the greatest importance that at least the fundamentals be made common and certain knowledge.

But to come back to Dr. Baschab's book: we bespeak for it a wide and generous welcome and trust that it will help to create and stimulate an interest for philosophy among the Catholic laity.—H. A. F.

Literary Briefs

—In "Religion in the Plays of Sophocles," a dissertation submitted to the faculty of the Graduate School of Arts and Literature of the University of Chicago, for the degree of doctor of philosophy, Miss Margaret Brown O'Connor has achieved a creditable piece of work. Of course, the ground has often been gone over before, but we have here a very clear and succinct account of the religious significance of the Greek bard. The distinction between Olympian and Chthonic gods is a useful one for the purpose of this discussion, and enables the reader to find at once the Sophoclean attitude towards the chief mythologic creations of Ancient Greece. It is good to see on page 100 that the author accepts the view-point of the new

anthropologic school of culture. "Anthropologists declare that no savage race exists which does not believe in some sort of immortality;" and again: "Immortality is one of the earliest beliefs of the human race." On page 54 we read that "Such ideas of the supremacy of Zeus as those we have discussed, paved the way for the development of monotheistic ideas." But if we can speak of "the supremacy of Zeus" over the other gods, this means that there had all along been a monotheistic belief, rather than a "development of the monotheistic idea." Classical students will find the book a serviceable aid in reading one of the world's greatest dramatists. (The Collegiate Press, George Banta Publishing Company, Menasha, Wisc. 1923.)

—We were agreeably surprised to see our familiar friend, *Catholic Book Notes*, appear in a new and enlarged form in the January-February number 1924. It now presents itself as *Catholic Truth and Catholic Book Notes*. All honor to this noble review, which so boldly proclaims its Catholicity on its title page, and which has done so much for the cause of truth and sound Catholic literature. An "approval" of a book by *Book Notes* usually means that the work measures up to a high standard of excellence. We bespeak a wider clientèle and many new friends for this trusty champion of Mother Church.

—We have seen quite a number of books for the Catholic teacher, but not all of them measure up to the standard of "Zeal in the Class-Room," by the Rev. M. V. Kelly, C. S. B. It is easy to see that the author has the right idea of the teaching profession, and of the important duty that devolves upon the Catholic, especially upon the religious educator, that is, upon the members of religious communities of men and women engaged in the noble work of the Christian training of the young. Are they not apt to become mere "educators" and to forget the duty that is theirs of bringing souls to Christ and of strengthening minds and hearts in the Christian warfare, which ends only with death? Members of the teaching orders would do well to take the following sentence for an hour of meditation: "We must not forget that the more members of college staffs confine their efforts to the class room and the fewer opportunities they embrace of guarding and guiding their pupils' behavior, the more will their calling descend to the standard set by non-Catholic teachers, and the less will it conform to the spirit inculcated by those founders of great teaching bodies, whom God sent forth to outline His work." (St. Michael's College, Toronto, Canada.)

—A new style of instruction both for candidates for marriage as well as for such as have already launched forth on that perilous sea, is furnished by Father Martin Scott, S. J., in his novel "For Better for Worse" (Benziger Bros.). The thesis stuff is sandwiched in rather violently, but then, the truths

in question are essentially hard and unbending, and the author has made the plot interesting enough to carry the reader across the arid patches thus created.

—For the fifth time we welcome the "Seminarists' Symposium," edited by the St. Thomas Literary and Homiletic Society of St. Vincent Seminary, Beatty, Pa. This sumptuously printed year book is maintaining the high intellectual and literary standards set at the beginning. The present issue has some well-written and scholarly papers on "The Prisoner of Love," "An Unseen Drama," "Buddhism," "Historical Views on Interest Taking," "St. Charles Borromeo and the Seminary," "Origin of Rhyme in English Verse," "The Eastern Churches," etc., and one or two inferior contributions, such as that on "Benjamin Franklin," whose immoral life and false principles of conduct cannot and should not be condoned on the strength of "that merciful maxim: *De mortuis nihil nisi bonum*," which in reality runs quite differently, viz.: "*De mortuis nihil nisi bene*," emphasizing the command of charity even towards the dead. There is some meritorious verse and much information about the Seminary, its students, alumni, etc. Some of the illustrations are superb.

—Dom Bruno Destrée's book, "The Benedictines," translated by a Benedictine of Princethorpe Priory, and published with a preface by Dom Bede Camm, O. S. B., contains a concise and readable account of Benedictine history and polity, together with the latest statistics of the Order throughout the world and will therefore be found useful by many readers. The work is addressed primarily to outsiders, but it also has a message for Catholics, whose appreciation of the past services and present-day activities of the Order of St. Benedict will be deepened by its perusal. The ideal of life conceived by St. Benedict is evidently as fruitful to-day as it was in the sixth and the following centuries. The Benedictine Order, it has been truthfully said, is "the Church in miniature." (Benziger Bros.)

—A volume of solid and interesting spiritual reading along the lines of the Ignatian Exercises is "Keep the Gate," by the Rev. Joseph J. Williams, S. J. (Benziger Bros.). Primarily intended for supplementary reading during the time of retreat, it furnishes excellent matter for reflexion for anyone at all concerned to break through the deceptions of this earthly life and to get down to the basic realities of eternity. The author employs comparisons and anecdotes freely and, as a rule, with success.

—With the intention of supplying "something different" in the prayer-book line the Rev. C. T. Holland has edited a manual of devotion larger than six by four inches with only forty-seven pages in bold-faced type. The prayers for use during holy Mass are so written that some of them may serve for con-

fession and others for communion. The large well-printed page is agreeable and restful to the eye, though perhaps less adapted to the average pocket. (Blase Benziger).

—Norman Thomas is the author of "The Conscientious Objector in America," just published by B. W. Huebsch. The book tells, among other things, the story of the famous strike in Leavenworth Prison. Senator Robert M. La Follette has written a preface to the volume.

New Books Received

How to Talk to the Deaf. By D. D. Higgins, C. SS. R. 162 pp. 8vo. \$2. (For sale by the author at 1118 N. Grand Ave., St. Louis, Mo.)

In Christ Jesus. By the Rev. Raoul Plus, S. J. Translated by Peter Addison. xiii & 207 pp. 12mo. Benziger Bros.

The Seminarists' Symposium, 1922—1923. Vol. V. Edited and Issued by the St. Thomas Literary and Homiletic Society of St. Vincent Seminary, Beatty, Pa. 270 pp. 8x10¾ in. Illustrated.

Lessons in Scholastic Philosophy. By Michael W. Shallo, S. J. New Edition, with an Outline History of Philosophy by Patrick J. Foote, S. J. x & 423 pp. 12mo. Philadelphia: The Peter Reilly Co. \$2.50.

A Handbook of Moral Theology. By the Rev. Antony Koeh, D. D. Adapted and Edited

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(3) *Albert Kuhn, Allgemeine Kunstgeschichte*, 6 vols., with separate index vol., 4to Einsiedeln, 1909, in the original bindings, \$30.

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- by Arthur Preuss. Volume V: Man's Duties to His Fellowmen. vi & 624 pp. 12mo. B. Herder Book Co. \$3 net.
- Report of the Fifth Annual Meeting of the Franciscan Educational Conference, Cleveland, Ohio, June 28, 29, 30, 1923.* 167 pp. 8vo. Office of the Secretary: Herman, Butler Co., Penn.
- False Gods.* A Novel by Will Scarlet. 302 pp. 12mo. Benziger Bros. \$2 net.
- Parish Sings and Out of School Study for Parish Members.* Issues No. 10 and 11 of the Parish Information Service of the Y. M. S. State Office, Effingham, Ill.; edited by Rev. Geo. Nell. 24 pp. each, 16mo. (Wrapper).
- Brevis Commentarius in Facultates quas S. Congr. de Propaganda Fide dare solet Missionariis.* Auctore P. Ant. Iglesias, O. F. M. 145 pp. 4½x7 in. Turin and Rome: Pietro Marietti. 6.50 Lire, postpaid. (Wrapper).
- Au Service de Jésus Prêtre.* Notes Intimes Tirées des Écrits de Mère Louise Marguerite Claret de la Touche. I: Les Voies de Dieu. 299 pp. 4½x6¾ in. Turin and Rome: Pietro Marietti. Fres. 7, postpaid. (Wrapper).
- Souvenir of the Diamond Jubilee of the Immaculate Conception Parish, Ottoville, Ohio.* 1848—1923. 121 pp. 8vo. Illustrated.
- Die Wiedergabe biblischer Ereignisse in den Gesichten der Anna Katharina Emmerich.* Von Msgr. Laurenz Richen, Stifftsherrn in Aachen. viii & 75 pp. 8vo. (Biblische Studien, Vol. XXI, Heft 1). B. Herder Book Co. 30 cts. net. (Wrapper).
- Altar Prayers and Services.* 62 pp. 8vo. Joseph F. Wagner, Inc.
- Dokumente deutschen Denkens und preussischer Prinzipien.* Heft Nr. 3: Der preussische Schwertglaube—Deutschlands Verhängnis. 56 pp. 4½x7½ in. Verlag "Friede durch Recht, G. m. b. H.," Ludwigsburg i. Württbg., Germany.
- The Uniate Eastern Churches.* The Byzantine Rite in Italy, Sicily, Syria, and Egypt. By Adrian Fortescue, Ph. D., D. D. Edited by Geo. D. Smith, D. D. xxiii & 244 pp. 8vo. Benziger Bros. \$3 net.
- Missionary Service from Holy Writ and Liturgy.* Specially Adapted for the Church Unity Octave and Other Missionary Celebrations. iv & 26 pp. 5½x8 in. American Franciscan Missions, Santa Barbara Province, 133 Golden Gate Ave., San Francisco, Cal. (Wrapper).
- Corvey Abbey* ("Dreizehnlinden"). A Lyrical Epopee by F. W. Weber. Thought into English by Maximilian Mügge. xii & 177 pp. 7½x10 in. B. Herder Book Co. \$4 net.
- A Term of Adventure.* By Alfred E. Whittington. With Illustrations by E. R. Spency. 247 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.50 net.
- Louis Manoha.* By the Abbé A. Bessières. Translated from the French by Rev. I. Domestici. 98 pp. 12mo. Boston: The Stratford Co. \$1.25.

New Publications

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March 1st, 1924

Missionary Ethnologists

By the Rev. Albert Muntsch, S. J.

In an address on "Ethnology: Its Scope and Problems," delivered at the Congress of Arts and Science during the St. Louis World's Fair, Dr. Alfred Cort Haddon, one of England's foremost ethnologists, spoke of some of the qualifications needed by the student of primitive life and culture. He said:

"The investigator should have sympathy. A great deal has been done by energy and intelligence, but the finest ethnological work can be accomplished only by that subtle quality that eludes definition. All sorts and conditions of men will open out and reveal their secrets and unveil their mysteries if approached in a spirit of *camaraderie*, but it is permitted only to the sympathetic to enter into the innermost shrine where are laid bare the hopes and fears, the ideals and aspirations, of another's soul. The rude and the rough, the cynic and the skeptic, cannot enter here." (Congress of Arts and Science, Universal Exposition, St. Louis, Mo., 1904, Vol. V).

Those who have read either the missionary annals of our religious orders, or governmental records of ethnologic investigation among primitive tribes, know that the Catholic missionary as a rule possesses the gift of sympathy referred to by the English professor, and is thereby enabled to do efficient work both as a missionary and as an ethnologist. It was his genuine sympathy with the Blacks of the Congo forest that enabled Bishop Le Roy, in 1892, to gain their friendship and to become an "initiated member" of one of their exclusive societies; it was the same sympathy that won for Fr. Gusinde, S. V. D., and for Fr. Koppers, S. V. D., in 1922, the privilege of initiation into a secret society of the tribes of Tierra del Fuego.

Were further illustration needed of the world-wide sympathy with which the Catholic missionary approaches his duties, we find it in two splendid volumes that have lately reached us—both of them contributions to missionary history and ethnology.

The first of these magnificent tributes to the heroic work of our Catholic foreign missionaries takes us to the fairy land of Assam, a province of North-eastern British India. ("*Im Stromtal des Brahmaputra*. Von. P. Dr. C. Becker, S. D. S., eh. Apost. Präfekt von Assam." xxix & 512 pp. 8vo. Salvator-Verlag, München 19, Germany. \$2 net; copies can be purchased from the Salvatorian Mission House, Elkton, Maryland). Even the man who does not accept Christianity will peruse these absorbingly interesting pages with profound interest. For they are written from the heart. They are the words of a man who gave up all, considering it a high privilege to preach the Gospel of his Master. It is such sincerity of purpose as we see in this record that produces real literature.

We can imagine the pleasure with which Father Wm. Schmidt, S. V. D., editor of the *Anthropos*, will turn the pages of this book. It was he who, in the early numbers of that scholarly journal, referred again and again to the unique opportunity of the missionary for recording at first hand the language and religion, the customs and folklore, of primitive peoples, some of whom will soon vanish before the inroads of "civilization."

It is true that Dr. Becker does not write primarily for the scientific student of foreign cultures. But his book is interspersed with valuable ethnologic data. There are 172 illustrations,

many of them here published for the first time, which could be secured only with the aid of government officials. The great Orientalist, Professor Max Mueller, of Oxford University, when urged by his friends to visit India, the land of his scholarly research, used to say that "My India is not of to-day, but lies a thousand years under the surface." But in this excellent volume India, old and new, passes before us in a vivid panorama. And what is more to the point, every page bears the imprint of genuine fidelity in narrating facts and impressions.

Where there is so much of interest it is difficult to point out select passages. But the references to the head-hunters, on pages 74 and 75, embodying the personal observations of P. Marcellinus Molz, S. D. S., who visited the tribe of the Ao-Nagas in 1908, and is now in America, will interest the student of primitive culture. This missionary gave a more detailed and scientific account of "head-hunting" practices in *Anthropos*, Number 1, 1909. The chapter on "The War and the Mission of Assam" will bring vividly before the reader the loss that Catholic missionary activity sustained by the restrictions and "internments" that marked that dolorous period. The Salvatorian Fathers had a vast missionary territory in Assam, which they were cultivating with unusual success, for they conducted 48 stations and had enrolled some 10,000 converts. The War compelled them to leave the scene of their heroic labors, for they were banished as "aliens." May the Lord of the vineyard soon send equally valiant labors into that promising field!

The other volume, not as large and not as richly illustrated, but equally authentic and interesting, takes us to the heart of the African forests. ("*Meiner Urwaldneger Denken und Handeln*. Von Joseph Frässle, S. C. J." iv & 234 pp. 8vo. B. Herder Book Co. \$1.10 net). Seventeen pictures form a vivid comment to Father Fraessle's life and experiences with his dusky flock. The zeal and devotion of this missionary, a member of the Society of the Sacred Heart, are

evident from the first page of the narrative to the last. Africa seems to be truly a promising land for Catholic missionary efforts. The touching story of the young Negro girl, Elizabeth Sina, who died a martyr to Christian ideals, ought to be read in our Catholic schools. The incident narrated shows conclusively that the children of the Dark Continent are as amenable to the most exalted Christian teaching as the youth of more favored climes. There are eleven other "sketches" of the manifestation of Christian life, and sometimes of heroic virtue on the part of the missionary's parishioners. How these stories from life will change preconceived notions about the character of Africa's people! We cannot but express our agreeable surprise that in these days of expensive bookmaking these two volumes sell at so low a price.

The Translating of Books

Most linguists will tell you that a really good translation is impossible, but Mr. Filson Young, the editor of the *Saturday Review*, does not agree with them. "To reproduce a piece of real literature in another language," he says (No. 3559), "requires that the person who translates it should have almost all the qualities of the original author, and some additional ones as well. If you translate, for example, from the Italian, you must know the Italian mind, the kind of value that certain Italian words and phrases have for the Italian mind, and in addition know how to produce the corresponding ideas in the English mind—possibly by quite different methods. As people possessed of these faculties are much more occupied in producing their own works than in reproducing the works of others, good translation is a very rare thing. But the fact that people who know how to read works in the original almost invariably pooh-pooh translations should not discourage others from making them. The translation of books is one of the greatest sources of civilization, and helps to produce a common pool of human thought in the world."

The Juvenile Problem

By the Rev. A. Bomholt

In the F. R. of Dec. 15, 1923, appeared an article under the title, "Safe-guarding the Young," by Fr. Albert Muntsch, S. J., of St. Louis University. Throughout this very timely article the reverend writer emphasizes the truth of the adage that prevention is better than cure. While not questioning this truth, nor the good intention of Father Muntsch, we consider it well to elucidate some points, in order that things may be more perfectly understood.

Fr. Muntsch says (p. 475) that if the individual parent, teacher, priest, policeman, etc., can do little to ameliorate a desperate situation, a properly organized bureau can work wonders. This I am inclined to deny, because when the three essential factors of education,—and, in this case, of juvenile crime prevention,—have failed, it is hopeless, and therefore useless, to resort to any bureau. By the three essential factors of education, or juvenile crime prevention, I mean the home (parents), the school (teachers), and the Church (priests). This opinion is backed up by twenty years of practical experience in dealing directly with delinquent boys of all ages and conditions both in and out of the Juvenile and Boys' Courts.

If the home, the school, and—now I suppose I am getting myself into trouble—the clergy function properly, we shall get along nicely without policemen, "Big Brothers," Juvenile and Boys' Courts, and State penal institutions for the elimination of delinquency. A few suggestions may not be out of place.

1. Priests must secure the continuous coöperation of the parents. Hence it is commendable to assemble all of them, say four times a year. Present the facts of boy delinquency, induce the parents to maintain practical Catholicity in their homes, to give a good example at all times, to compel obedience, which is the *conditio sine qua non* of good order, to have regular family

prayers, to exercise constant vigilance over their offspring, not to permit them to roam the streets in questionable or bad company, nor habitually to frequent the "movies" until 11 P. M.

2. Teachers should quit "sissifying" the boys and apply sane and sound discipline in school. Most boys need, expect, and, indeed, desire that firm discipline without which good character and true Christian manhood are impossible.

3. Priests should show a sympathetic interest in the boys entrusted to their care, study the conditions under which they are compelled to live, the temptations that beset them from within and without, treat them kindly and help them along when they sum up enough faith and courage to come to the confessional to expose the secrets of their poor young hearts, in order to find consolation, advice, relief, and strength. The saying of St. Bernard is still true today, that one can catch more flies with a drop of honey than with a barrel of vinegar. Why make the burden heavier than it is?

When passing through Chicago last December I could not withstand the temptation of visiting the Boys' Court and the "Bull Pen," so called because boys are confined in this room before and after trial. There happened to be a gang of six boys from one of the largest parishes of the metropolis. One of them was paroled and before he left the building, Sergeant Thos. Ryan gave him a friendly lecture. At the conclusion the Sergeant turned the lad over to the writer, saying, "Here, Father, let him tell you what he said to me." And the unfortunate lad admitted that, since he was a little chap, he had constantly received the Sacraments sacrilegiously. And why? Because he had been time and again "balled out" and found no help in the Sacred Tribunal of Penance. The Devil is using every means to get the poor boys into his trap by inspiring them with fear, shame, and despair,

and the sooner we realize this and counteract this Satanic influence, the better it will be for the Church and for the boys. I say it again, most emphatically, that the solution of this

problem lies mainly with the *home*, and unless all concerned,—parents, teachers, and priests—do their whole duty all the time, a large percentage of our future men will assuredly be lost.

From Moses to St. Paul

Under the title, "Von Moses bis Paulus—Forschungen zur Geschichte Israels, nach biblischen und profangeschichtlichen, insbesondere neuen keilinschriftlichen Quellen" (Münster i. W., Aschendorff) Fr. Francis Xavier Kugler, S. J., has published a new book on the chronology of the Bible. Works in this field are always welcome, and a special welcome will, we are confident, be extended to this publication because the author is a scholar who is at once a learned Orientalist and a trained astronomer and mathematician, well known to the scientific world by his standard work, "Sternkunde und Sterndienst in Babel."

In the preface the author tells us how he came to write this book, and how, under his hands, the work outgrew the limits first intended for it. In December, 1914, having come upon the fragment of a cuneiform inscription dating from 141 B. C., and describing an invasion of Media by Demetrius II Nicator, Fr. Kugler thought it practical to publish this newly discovered historical fact by which the first Book of the Maccabees finds wonderful corroboration. But as there are numerous apparent discrepancies between I and II Maccabees, the whole series of difficulties in these books had to be discussed. Thus, as one problem led to another, it became necessary to re-examine almost all the chronological data from Moses down to the Maccabees and St. Paul. This examination threw light on other problems as well, for example, the authenticity of the Pentateuch and of Chronicles, and the exact dates of Hammurabi's time. Thus the book, as completed, contains ten treatises and covers more than 500 small folio pages.

A short analysis will show how numerous and varied are the problems

solved or touched upon in the course of the investigation.

The first treatise serves as an introduction, and acquaints us with the old and later Jewish calendars as well as with the Sabbatical Year and the Year of Jubilee. We are told of the Phenician and the Babylonian names of the months and their introduction into Israel, and, lastly, of the Julian Calendar.

The second treatise is, properly speaking, a thorough defence of the Pentateuch, of the feasts related therein, of the central place of sacrifice prescribed when the land should have been finally subdued. Also the so-called Priestly Code (the "P" of the Wellhausen School) is discussed; solid reasons are brought forward to show that the contents of this Code are very old and not a fiction.

In the third part the well-known controversy about the kings of Juda and Israel is thoroughly investigated, and, the author hopes, settled forever. Other proposed solutions are refuted, special notice being taken of the opinions of Fr. Joseph Hontheim, S. J., and Fr. A. M. Kleber, O. S. B., of St. Meinrad, Ind. (See *Biblica*, Rome, 1921).

In the fourth treatise the chief problems of the books of Ezra and Nehemias are taken up and discussed. The author here, as in most places, keeps to the old traditional views. Sheshbassar is the same person as Zerubbabel, Ezra does not return to Palestine before 458 B. C., and the walls of Jerusalem are rebuilt under Nehemias, in 445 B. C.

The fifth part of the book is a solid defence of the much maligned Chronicles. The author proves that they are genuine and valuable sources for the history of the Jews and that they supplement and elucidate many facts narrated in the Books of Kings.

The sixth treatise is based more than the others on the conclusions drawn from cuneiform inscriptions, the subject being the history and chronology of the Seleucid and the Parthian kings. The decisive battle of Ipsus is fixed on May 22nd, 300 B. C., not, as is commonly held, 301 B. C.

In the next treatise the author devotes himself to the work of disentangling the numerous difficulties in I and II Maccabees. Here he uses to advantage the above-mentioned fragment of a Babylonian tablet which he himself has deciphered.

The eighth and shortest treatise tells us the exact dates of the two captures of Jerusalem in the last century before Christ, *viz.*, September 24th, 63 B. C. and October 6th, 37.

In the ninth part of the book the voyage of St. Paul from Philippi to Jerusalem and his imprisonment are described in minute detail—almost day for day. Fr. Kugler's calculations place the date of this voyage in 58 A. D. (Acts XX, 6—24, 21).

The last treatise is a discussion of the chronological system used by Flavius Josephus in his "Jewish War." At the end of this part Fr. Kugler gives a complete list of all the events that occurred between the years 66 and 73 A. D., the time of the Jewish rebellion. On the 6th of August, 70, the Temple of Jerusalem was set on fire, and on the 3rd of September, the city was completely taken and burned.

We have given a detailed account of the rich contents of this book in order to show how much fruit may be derived from its study. Not only are many facts and dates of the Bible wonderfully confirmed or newly fixed according to highly scientific calculations, but much light is thrown on the history and chronology of different nations connected with the Jewish people. Moreover, many obscure Biblical passages are satisfactorily explained and many difficulties solved.

Some exegetes will probably attack the author's method and blame him for not having first examined all the solutions previously suggested. But, besides having forestalled these objections in the preface, Fr. Kugler en-

joys the unique advantage of being both an astronomer and an Orientalist, thus having at his disposal special means and methods of verifying dates and other statements. For this reason also the astronomical and chronological discussions are a valuable part of his book and will have a lasting effect. That every solution of historical or exegetical difficulties suggested by Fr. Kugler will be accepted by all experts, we dare not affirm, but his sound reasoning, his judicious weighing of the arguments pro and con, his unvarying courtesy towards his adversaries, as well as his common sense and orthodox bent of mind will surely be recognized by all. This new book on biblical chronology is recommended most earnestly to all scientific libraries and to every biblical and historical student.

Mr. Ramsey MacDonald is not only a labor leader and a politician, but a real scholar. Fr. W. H. Kent in No. 4368 of the *Tablet* points out a number of biographical articles contributed by the new Premier to the "Dictionary of National Biography." They deal mostly with Gaelic poets and Scottish scholars. Catholic readers will be particularly interested in the article on Father Archibald MacDonald, O. S. B. (1736-1814), who published a defense of the authenticity of Macpherson's "Fingal" and a volume of "Moral Essays." Among the other notices contributed to the D. N. B. by Mr. MacDonald, there are several of Scottish Presbyterian divines, some of hymnologists who wrote verse in English, and one on the famous lay preacher Brownlow North. In the field of politics we have sympathetic notices of such English Radicals as William Saunders and Peter Taylor, the first of whom is described as becoming eventually too Socialistic for his Liberal colleagues. A longer article is devoted to an appreciation of the good work accomplished by the American philanthropist George Peabody for the education and better housing of the poor, and for promoting good feeling between England and America.

The Recent Geological Finds In Washington

By the Rev. Stephen Richarz, S. V. D., Ph. D.

Certain geological finds made in Washington, D. C., recently have attracted considerable attention. In digging for the foundations of a new hotel on Connecticut Ave. and De Sales Str., the steam shovels brought up some old tree trunks and stumps, some bricks, a bullet, and some seeds. Local scientists, after an examination, declared that the unearthed relics dated from the Pleistocene period and were probably from 200,000 to 500,000 years old. Others pooh-poohed the idea. One of the oldest inhabitants of the District of Columbia asserted that, when he was a boy, he hunted ducks and caught fish in the water that once covered the site of the new hotel; that a small creek flowed through that part of Washington then; that cypress trees like those unearthed by the excavators' shovel could be found within thirty miles of the city; that trees used to be shipped from Bladensburg before the Anacostia River became filled with silt, and that after the creek was diverted and the swamp filled in, the boys' old swimming hole was used as a dump. What was now dug up was then flung in. A tree expert from the Forestry Service of the Department of Agriculture agreed with this old inhabitant that the stumps came from modern trees, and that if they dated back to the Pleistocene age, the bullets and the bricks excavated with them must have been made by the mythical anthropoid ape!

Dr. Mennis commented in *Truth* (June, 1923): "The exigency of the Darwinian theory for the lengthy periods, wherein to consummate the slow, gradual, but gigantic developments in the animal kingdom, explains partially the scientific mania for postulating millions of years where thousands would suffice."

The official report of the excavation, (*Journal of the Washington Academy of Sciences*, January 4, 1924), shows the following facts:

1) In a depth of 27 to 18 feet below the present street level there have

been found tree stumps of the bald cypress (*Taxodium distichum*) in an upright position, buried in a swamp muck which offered all signs of an undisturbed geological deposit. Above these fossil swamp relics there was another similarly undisturbed deposit of sandy clay and gravel, 10 feet thick, without any trace of human activity, whereas the last 13 feet, reaching to the street level, are certainly products of an artificial filling. They are all mixed up and contain many articles of human source as: coal, bricks, tile, tin cans, glass, metal, etc. The cypress stumps were lying at least ten feet deeper.

2) In the same deposit together with the cypress trees were buried seeds of 27 well determined species of higher plants and 78 species of diatoms (fresh water algae).

3) Cypress trees of the same species as found in the excavation were common during the Pleistocene period, or the time of the Great Ice Age, in southeastern North America as far as New Jersey. At present they are no more in the District of Columbia, and have not been there in historical time, but they still grow in the Coastal Plain, about 20 miles from Washington, on the lower Potomac River.

4) The other 27 species of higher plants "represent with scarcely an exception such an assemblage as might be obtained in southern Maryland or Virginia at the present time." Also a great number of the fresh water algae washed out from the cypress bed in Washington are today lacking in the surroundings of the city, while most of these remains are characteristic of certain fossil diatom beds located in Central Alabama (Montgomery).

The obvious interpretation of these facts is that the swamp deposits found in the excavation (and before at other places in the City of Washington) are deposits of an older period with a somewhat different climate from the present, and very likely also another situation of Washington in relation to the sea-

coast. To determine this time more accurately is possible only after a careful study of the entire area. The final conclusion reached by the geologist Wentworth is that the deposits and their contents date back to the Pleistocene period, or, more particularly, to an interglacial stage of this period. There is no reason to doubt this statement.

Moreover, if the geologist speculates as to the time that has elapsed from the deposition of the tree stumps, and if he requires at least 100,000 years, then he is in accordance with the present views of most of his colleagues. One may have doubts as to whether this number of years is indeed a minimum, but it seems to be certain that we have to figure with several tens of thousands of years.

This statement is in no way suggested by a special predilection for Darwinism. The geologic chronology has nothing to do with Darwinism or, in general, with Evolutionism. Even if there would be no such theory, this chronology would stay unaltered, based as it is on firmly established geological facts.

As to the objections of some old inhabitants of Washington, the geologists admit that there was a stream running through the locality in question, that there may have been marshy spots, and that large trees probably grew on its banks. But all this happened much later, when the cypress trees and the other organic remains were already buried under a cover of about ten feet. Moreover, the bottom of the small water course just mentioned was found to be several feet above the layer containing the cypress trees,—a new proof for the higher age of the latter! The same observation excludes the possibility that these trees may have been brought to this locality by the first settlers; in their time the tree stumps were already buried beneath accumulations more than ten feet deep.

The Lesson of The War

Dictatorships are springing up all over Europe as the direct consequence of the Great War waged "to make the world safe for democracy." In Italy, Spain, Germany, Russia and in other countries the autocracy is but partially veiled. In a famous speech nine years ago, Mr. Asquith expressed his belief that after victory there would be more liberty in the world. After victory, almost without opposition, democracies in many countries yield the control of their destinies to dictators. Indeed in some cases they hail the dictator with acclamation.

What are the lessons to be drawn from the war and from the present low repute of democracy? One lesson surely is that physical conflicts for spiritual ideals defeat their own object. We may defeat the enemy materially and be ourselves defeated spiritually. This is so because all wars engender hatred, and we inevitably grow like what we hate. Half the world set itself to overthrow Prussian militarism, and the victors and many of the onlookers have in greater or less degree become Prussianized themselves. Germany sought to make its own political system dominant, and it reacted through revolution to a social democracy. Now it seems to be swinging back to autocracy, just as France, after a violent revolution to assert democratic rights, soon fell under the domination of Napoleon. In Russia the hated autocracy of the Czar has been succeeded by another dictatorship, in which there is but little evidence of the democracy the revolution was to assert.

"The more passion enters into a conflict," says the *Irish Statesman*, "the more swiftly does the thing hated obsess the soul. We hated the deeds of Black-and-Tans and Auxiliaries, and cried out against the murders and burnings, and those whose hearts were hottest with hatred came themselves to adopt a policy of wreckage and assassination alike in all respects to what they had condemned. We may fight against what is wrong, but if we allow ourselves to hate, that is to ensure our spiritual defeat and our likeness to what we hate."

Our customs and habits are like ruts in the roads, the wheels of life settle into them, and we jog along through the mire because it is too much trouble to get out.

A Hindu Prophet

In the Sunday Supplement (1924, No. 2) of South Germany's leading daily newspaper, the *Augsburger Postzeitung*, Fr. Bernard Seiler, O. S. B., devotes a long article to Sadhu Sundar Singh, a Hindu prophet, who recently traveled extensively in Europe and America.

Sadhu Sundar Singh was born in 1889 in Rampur and trained in the doctrines of the Sikh religion. As a boy he read some passages in the New Testament. At fifteen he claims that Christ appeared to him and said: "How long wilt thou persecute me? I have died for thee; I have given my life for thee." From that moment he believed in Christ. In 1905 he was baptized in the Anglican church at Simla and began to go about preaching in the yellow robe of a "Sadhu" (saint), barefoot and with no equipment but a blanket and a copy of the New Testament. Later he severed his connection with the Anglican Church and preached Christianity *tout court*. In Tibet he was miraculously rescued from a well into which he had been thrown.

After having traversed Japan and China, he received a call to visit the Christian nations of the West and give testimony to Christ. In Europe he was permitted to preach in many Protestant churches and made a profound impression. In Germany Dr. Friedrich Heiler, the author of a remarkable monograph on prayer, has just published a book on this strange Hindu prophet, titled "Sadhu Sundar Singh, ein Apostel des Ostens und des Westens" (Munich: Ernest Reinhardt, 1924; 234 pp. 8vo., with illustrations). Dr. Heiler gives a very impressive character sketch of his subject, without however, endeavoring to assign him to any particular category of sainthood. He holds that Sadhu's piety is entirely *sui generis*, resembling that of the Catholic monk, but differing from it in its lack of obedience to authority.

Fr. Seiler is inclined to concede that Sadhu is a saint. "He is baptized, lives according to the dictates of his

conscience, devotes his whole life, which he spends in poverty and chastity, to the service of Christ, and surely belongs to the invisible Church. We must believe that Christ appeared to him and that his miraculous rescue from the well was more than a vision or an autosuggestion." The learned Benedictine thinks that Sadhu may have the providential mission of presenting Christianity to his people in a form adapted to Hindu mind. "The Hindus," declares Archbishop Söderblom of Sweden, "have need of the living water, but not in a European cup." While Rabindranath Tagore and others advocate a syncretistic fusion of Christianity with Hinduism, Sadhu wishes to preserve the peculiar character of the Christian religion and rejects all doctrines incompatible with what he conceives to be its essence.

Father Seiler adds that Sadhu may have a mission even for the Occident, in as much, namely, as he is a preacher of penance. "The Christians of the western world," he says, "have forgotten how to commune with God in prayer. Their intellects have grown to great proportions, but their hearts have shrunk. Sadhu tells them: You are too hasty; you have no time to pray and to live. You possess a precious pearl, but you do not appreciate its value. If all Christians led a truly Christian life, the whole world would soon be converted to Christianity."

Evidently we can all learn a lesson from this curious Hindu prophet, of whose activities we shall probably hear more in future.

Education is not so much what you know as how to apply what you know.

The Church has with her the wisdom of twenty centuries as well as that of her Divine Founder. All experience has shown that, though her guiding hand may be soft, it is sure and safe. Could the Church lose in one generation the strength that was with her in the generations that have gone? If any one holds such a belief, upon what can he base it but personal conceit and presumption?—Msgr. F. C. Kelley.

A Negro View of The Ku Klux Klan

Opportunity is the title of a journal of Negro life, published monthly by the Department of Research and Investigations of the National Urban League, New York City. Vol. I, No. 9 contains two good articles on a subject in which men of the Colored race are naturally deeply interested—the insidious and sinister K. K. K. movement.

The first article, on "The Spirit of the Ku Klux Klan," by Robert W. Bagnall, concludes with the following striking characterization: "The spirit of the Ku Klux Klan is the manifestation of a group mentally sick. It is the evidence of a lack of sanity in the realm with which it is concerned. It is the result of minds dwelling amidst shadows, creating imaginary hob-goblins, and striking in hysterical and maniacal fury at innocent victims. It is the fatal result of a dogma that the human race permanently can be divided into groups of tyrant and subject, master and serf. It is the fevered expression of a sick world that must be healed, if it is not to die."

This is sound criticism in line with the article "A Sociological View of the Ku Klux Klan," published last year in the *F. R.*

Guy B. Johnson writes on "The Race Philosophy of the Ku Klux Klan." He says: "The Klansman, particularly the southern variety, is a product of fear, prejudice, and intolerance. His attitude is not unlike that of an athlete who, long accustomed to nothing but winning, is annoyed when one of his 'inferior' competitors begins to gain upon him; for there is great temptation to gain by unfair means, and he is likely to develop the compensatory complex which takes refuge in his past superiority."

Mr. Johnson concludes with the following well-worded appeal. "Does not war beget war, hatred beget hatred, and prejudice beget prejudice? Can not the heritage to the coming generations be one of sympathy, respect, and co-operation? Those who think clearly and are unafraid say—yes! But now comes the Ku Klux Klan, that black monster robed in white, to prolong that

hopeless, intolerant, and undemocratic heritage of Reconstruction days. To drive the race farther apart when their salvation depends upon their co-operation—that is the real danger of the Ku Klux Klan."

It is noteworthy that the late President Harding, in a letter addressed under date April 25, 1921, to Mr. Eugene K. Jones, Executive Secretary of the National Urban League, pleaded for this very spirit of co-operation referred to by Mr. Johnson. He wrote:

"The National Urban League has, as I understand its work, been particularly useful in its contributions towards the solution of the problem of races in the United States, because it has sought to secure the coöperation of leading people of both races in attacking these problems. As was suggested in my recent message to Congress, I feel that this represents the only procedure by which we can hope for the fullest and most desirable results. The race problem is one that concerns all of us, and which we must all join in handling. I shall hope for, and be confident of, your hearty coöperation in every effort in this direction."

There is a large field for more continuous and well-directed efforts along this line in the Catholic Church. Negroes often make most fervent and exemplary Catholics. The helping hand stretched out to people in need has always been blessed by Christ, who came to save all men and to bring them together as children of God, His and our Father.

A. M.

In No. 706 of the *Catholic World* Dr. James J. Walsh reviews at some length Prof. Lynn Thorndike's two-volume "History of Magic and Experimental Science During the First Thirteen Centuries of Our Era" (Macmillan). He praises it as "a monument of scholarly research," which is apt to destroy many anti-Catholic prejudices, but regrets that the author does not possess the same competency in the field of science as in the field of history and too readily accepts unproved theories, such as the evolution of mankind from the beast.

Why The "Manuel Biblique" Was Forbidden

The same number of the official *Acta Apostolicae Sedis* (Vol. XV, No. 13) that promulgates the decree of the Holy Office prohibiting the famous "Manuel Biblique" of the French Sulpitians Vigouroux, Bacuez, and Brassac, contains a letter from Cardinal Merry del Val to the General of the Society of St. Sulpice, in which the reasons for the decree are explained. The letter covers four full pages of the *Acta* and is written in Latin. Its contents may be briefly summarized as follows:

The "Manuel Biblique," originally edited by PP. Vigouroux and Bacuez, and later recast by P. Brassac, was denounced to the Roman authorities several years ago. In 1920, the General of the Sulpitians petitioned the Holy See to have the work subjected to an examination and to point out the objectionable passages, so that they might be corrected. Benedict XV granted this unusual request and turned the matter over to the Holy Office. The S. Congregation, upon examining the "Manuel Biblique" as recast by Fr. Brassac, found that it had so many serious defects that correction was out of question (*ut prorsus impossibilis foret ipsius emendatio*).

The principal objection was Fr. Brassac's false idea of the inspiration and inerrancy of Holy Scripture,—a conception which is contrary to the decrees of the Councils of Trent and of the Vatican, to the decisions of the Holy Office, to the decrees of the Biblical Commission, and to Catholic tradition.

After proving this statement from the Encyclical "Providentissimus" of Leo XIII, the decree "Lamentabili" of Pius X, and the decree of the Biblical Commission of June 18, 1915, Cardinal Merry del Val discusses the method employed by Fr. Brassac, which he says, is wrong, because it does not properly bring out the positive Catholic teaching as against the positions of modern higher criticism.

The Holy Office furthermore objected to a number of Brassac's inter-

pretations of Scriptural passages as contrary to the mind of the Catholic Church.

These defects, says the Cardinal, are all the more serious as the "Manuel" was intended for the instruction of young men preparing for the priesthood, whom the Church wishes to inspire with reverence and love for the Holy Scriptures.

The decree of the Holy Office, dated Dec. 15, 1923, forbids the following editions of the "Manuel Biblique"; "Nouveau Testament," 12th, 13th, 14th, and 15th editions, all by Brassac; "Ancien Testament," 14th ed., edited by Brassac and J. Ducher, vols. I and II. These are forbidden both in the original French and in translations, and Cardinal Merry del Val adds in his letter that the Sacred Congregation will not permit the publication of the remaining volumes of the fifteenth edition of the "Manuel."

In the course of its campaign to restore Latin and Greek to something like their former standing in the high school curriculum, the American Classical League has reached the conclusion that one sure way to make a subject attractive to students is to have it effectively taught. So it has established a service bureau, which will gather information concerning the best methods of teaching the classics and be ready to help teachers to improve their technique. The material to be collected will include: professional information on such points as college entrance requirements, state requirements, tests and measurements, and courses of study; articles, pamphlets, and books, nonpedagogical in character, which add to the teacher's knowledge of the subject matter of secondary-school Latin and Greek; equipment such as books, pictures, slides, games, maps, etc.; miscellaneous material dealing with such subjects as classical clubs and publicity committees.

The tallest trees are most in the power of the winds, and ambitions of men are the blasts of fortune.

The Cause of Pius X

The process for the beatification of Pope Pius X has now been constituted for the diocese of Rome by the Cardinal Vicar, and has commenced its labors. Between the close of the autumn holidays and the feast of Christmas the tribunal met two or three times a week at the Vicariate and examined many witnesses. The Promoter of the Cause is the Right Rev. Abbot Pierami, Procurator-General of the Benedictine monks of Vallombrosa. The most interesting of the examinations so far has been that of the two sisters of the saintly Pontiff, Maria and Anna Sarto. By an act of special deference, the tribunal, instead of summoning them to the Vicariate, held the interrogation in their own apartment in the Piazza Rusticucci. The same privilege will be extended to several of the Cardinals who have to give evidence. In addition to the above, diocesan tribunals for the collection of evidence have been erected in the dioceses of Venice and Treviso. The bishop of the latter place has not only invited contributions towards the expense of the Cause, but has also asked that all persons possessing letters or other writings of Pius X should send them in to the ecclesiastical authorities for the usual examination.

The New Mexico Missions

An architectural survey of the old Franciscan missions of New Mexico was made by the School of American Archaeology during the past year under the direction of Mr. Douglas Loree and Mr. M. C. Harrington of the School of Architecture of the University of Michigan. Beginning with the mission of Gran Quivira, they proceeded to Quarai and Abo of the archaic saline group; then to Acoma, Laguna, Isleta, San Felipe, Santo Domingo, Zia, Santa Ana, and Cochiti, the surviving missions south of Santa Fe. The northern group was next visited, including Tesuque, San Ildefonso, Santa Clara, San Juan, Taos, Picuris, Las Trampas and Chimayo. Pecos and the Santa Fe churches of San Miguel and Our Lady

of Guadalupe were included in the survey.

As a result we now have studies, embracing ground plans, architectural details, decoration work, with drawings, sketches and photographs of all the New Mexico missions (Jemez having been thoroughly studied and described last year). There is now a mass of information that will be of great value in connection with proposed repairs or restoration that may be undertaken.

"The earnest support and coöperation of His Grace, the Archbishop of Santa Fe," says the Annual Report of the School of American Archaeology (see *El Palacio*, Vol. XVI, No. 1), "gives assurance of steady progress toward the conservation of these priceless structures."

During 1923, the Zia Mission has been restored. This rugged structure, one of the oldest in New Mexico, with walls over six feet thick, has been provided with a new roof of such construction that it not only gives the church as much of its original appearance as possible, but assures its permanency for a long time to come. The building looks as if it had just emerged from the hands of the Franciscan Fathers of old.



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The Last Days of Ernest Renan

The last hours of famous apostates and arch-heretics have always been of interest, not only to the curiously minded, but also to the student of religious psychology. Years ago a controversy was going on, whether Luther ended his days by suicide. Much had been written concerning the end of Voltaire, until the researches of Fr. W. Kreiten, S. J., gave evidence that the unfortunate man wished to die at peace with His God and with the Church, but was prevented by his "friends" from publicly declaring his intention.

The *Revue Apologétique* (Tome XXVII, No. 422, 1 Décembre, 1923), prints an interesting note on "La Fin de Renan." The great French exegetist and author of "The Life of Christ" was perhaps the best known of the modern rationalists who used their pen against Christianity. The circumstances of Renan's life are peculiar in that he was an ecclesiastical student who left the seminary before receiving Holy Orders, and became a rank and militant infidel. The *Revue* bases its remarks on a work published last year at Paris under the title "Renan d'après les Documents Inédits." The author, M. Jean Pommier, was enabled to make use of certain manuscripts in the "Fonds Renan," at the National Library, and of other papers procured for him by Mme. Noémi Renan.

On the 29th of September, 1892, Ernest Renan entered upon his last agony. We quote from the "Journal de Mme. Cornélie Renan," used by M. Pommier. "Ces dernières heures furent remplies d'une longue et incessante plainte. . . . Ayez pitié de moi, mon Dieu, ayez pitié de moi, j'ai pitié de moi-même, disait-il d'une voix forte." (These last hours were filled with a long and constant complaint. Have compassion on me, O God, have compassion on me, I pity myself, he said in a loud voice). It seems, then, that this arch-infidel in his last hour turned and appealed to the mercy of God. Let us hope that his dying prayer was not in vain! A. M.

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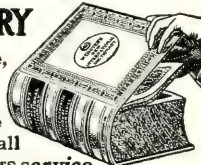
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Spiritistic Phenomena—A Suggested Explanation

J. Malcolm Bird, editor of the *Scientific American*, who has spent a whole year studying spiritistic phenomena, has published a book, "My Psychic Adventures." He says: "I am still unable to find anything that has occurred in my presence which is in the least degree demonstrative of survival and communication and activity on the physical plane by deceased humans. Beyond one séance, I must say that I found nothing in my experience which, of itself, would constitute very strong evidence against the spirit hypothesis. But bringing all my experiences together, I regard the probabilities as overwhelmingly in favor of some other explanation for whatever psychic phenomena may occur, subjective and objective alike."

One such explanation is suggested in a new book, "Voices From Another World—The Waking Dreams and Metaphysical Phantasies of a Non-spiritualist," by F. Gurthis, translated by Lilian A. Clare (Allen and Unwin).

"F. Gurthis" is the well-known German art critic, Willibald Franke, who, from time to time in the course of the past twenty years, has experimented with the "psychograph," an apparatus that combines the features of the planchette and the "ouija board." The main part of the book consists of the annotated records of sixty-four séances. These are all of the usual type of so-called "spirit" communications, except that they are much more entertaining. Franke adopts the view that all such phenomena are derived from the psychic processes of those who participate in the séances, and that the clue to the mystery is to be found in the sympathetic nervous system. This, he suggests, is the great storehouse of sub-conscious or pre-conscious memories—memories that are not only individual, but ancestral. Franke's argument is, to put it mildly, highly speculative, but it indicates a promising line of inquiry.

Our friends are those who continue to love us in spite of our success.

A Tribute to Henry Austin Dobson

A writer in the London *Morning Post*, who masks his identity with the initials W. H. B., has had the happy thought of writing in the favorite form of the late Henry Austin Dobson (see F. R., Vol. xxx, No. 23, p. 264 sqq.) a reply to the question and the wistful hope implied in the closing lines of "In After Days" (reprinted *ibid.*):

TO AUSTIN DOBSON

You wrote, I think, in days gone by
About the stone 'neath which you'll lie,

Saying you'd let the world adjust
What claim you had to honored dust,
Knowing you could make no reply.

'You would not see the morning sky,
Nor hear again the night-wind sigh,
You would be mute as all men must.'

You wrote, I think?

And I, still living, fain would I
That someone still shall testify,

Saying—'He held his pen in trust
To Art, not serving shame or lust.'
An epitaph which by the by

You wrote, I think.

It is only another tribute to the unequalled craftsmanship of Austin Dobson that the anonymous fellow-poet who sought, with reverence speaking in every line, to honor his memory, should have fallen far short of the master's own accomplishment. Both rondeaux are equally correct, but only Dobson could make these conventional forms something more than correct.

We see from an advertisement in the *Fellowship Forum* (Washington, D. C., Feb. 2, 1924), that ex-priest Bernard Fresenborg, author of "Thirty Years in Hell," is not dead, as was believed by many, but still lives at Hooker, Okla., where he has just issued another anti-Catholic pamphlet, entitled "Will the Pope Make America Catholic?" Those who possess the useful brochure "Defamers of the Church," published by *Our Sunday Visitor*, Huntington, Ind., may want to add this bit of information to the sketch of Fresenborg on pp. 43-45.

The highest exercise of charity is charity towards the uncharitable.

Notes and Gleanings

In "Mid Snow and Ice: The Apostles of the Northwest," the Rev. P. Duchaussois, O. M. I., gives a detailed account of the labors of his Oblate brethren in Northwestern Canada. Founded in France 76 years ago, the Order of the Oblates of the Immaculate Conception sent its first missionaries to Montreal, in 1841. After working among whites and natives as far as the coast of Labrador, the Oblates began to explore the West and Northwest. Father Lacombe was probably the first white man who crossed the prairie from Lake St. Anne to the Red River (in 1860), a journey which, even twenty years later, took seventy-five days, through icy water and mud, in which the carts continually sank to the axles. Through a great part of the Northwest territory the missionaries pushed their way, and Father Duchaussois has some interesting chapters on the different tribes of Indians—Caribous, Beavers, Yellow-knives, Dog-ribs, Crees, and others—among whom they labored. The book is a record of brave endurance and self-sacrifice, simply but graphically told.

So many of our Catholic weeklies, including the official organ of the successor of Archbishop Ireland, Peter Paul Cahensly's bitterest enemy, have printed fair, if not adequate, notices of that eminent Catholic layman, who died in his native city of Limburg a. d. L., Dec. 28, 1923, that we can forbear repeating the gist of the many articles we have at various times published in his defense. Mr. Cahensly devoted a great part of his time and a large portion of his means to the care of Catholic immigrants. He was the founder of the Society of St. Raphael, which he transplanted to America. It was in connection with the activity of this Society that he was so severely criticized. But the famous memorandum submitted to Leo XIII aimed at nothing more than to group the immigrants in districts and to prevent their isolation and "Americanization" until

VALUABLE BOOKS FOR SALE

The librarian of the famous Benedictive Abbey at Beuron, with the permission of his Abbot, wishes to sell the following valuable books:

(1) **Jos. Wilpert, die Malereien der Katakomben Roms.** 2 vols. 2°, Freiburg, 1903, bound in half leather, like new, \$170.

(2) **Jos. Wilpert, Die roemischen Mosaiken und Malereien der kirchlichen Bauten vom 4. bis 13. Jahrhundert,** 2d ed., 4 vols. 2°, Freiburg, 1917, bound in cloth with jackets, in two wooden cases; like new; \$520.

(3) **Albert Kuhn, Allgemeine Kunstgeschichte,** 6 vols., with separate index vol., 4to Einsiedeln 1909, in the original bindings, \$30.

(4) Another copy of the last-mentioned work, unbound, and without the index volume, \$25.

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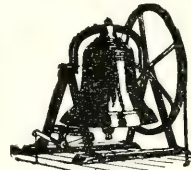
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they had taken firm root in the soil of their new home. The charges of Pan-Germanism hurled at Mr. Cahensly and the St. Raphael Society were entirely unfounded. We hope Archbishop Messmer will live to publish the authentic history of "Cahenslyism" on which he has been at work for several years. According to the *Echo* (Vol. IX, No. 51), that eminent prelate declared not long ago that a number of American bishops had admitted to him that they had been deceived by the lies circulated against Mr. Cahensly.

In a notice of the "Missiones Catholicae," an official survey published for the S. Congregation of the Propaganda by the Typographia Barbera, of Florence, a little over a year ago, Fr. J. Elliot Ross, C. S. P., says in the *Catholic World* (No. 706) that information in regard to medical, educational, and philanthropic work in the foreign missions is "practically negligible" and emphasizes the need of "just as complete and full a report as the Protestants have of their work. Until we get such a report," he declares, "we can make no intelligent estimate of what is being done along these lines." The unofficial publications of Fr. Charles Streit, S. V. D., still remain the best reference works we have on our foreign missions.

"The truth, the whole truth, and nothing but the truth," would be a fatal maxim for a correspondent in war time, says Fr. Gillis in the *Catholic World* (No. 707). No correspondent could tell the whole truth, or even as much truth as he knows, and be permitted to remain at the front. The best of all correspondents in the Great War, Sir Philip Gibbs, says as much in his recent book, "Adventures in Journalism": "There was no need for censorship of our despatches. We were our own censors. The English-speaking world knew the best, if not the worst, of what was happening in the field of war." There it is: the people at home are given as much news as is supposed to be good for them. Perhaps less than that. They get the best but not the

worst. If they got the worst news, the folks at home might call for an end of the war, victory or no victory, instead of shouting "On to Berlin! Hang the Kaiser!"

Mr. A. W. G. Randall tells the readers of *Blackfriars* that they should always verify their quotations. Thus it was not Talleyrand who said, "c'est le commencement de la fin," and we ought to say, "Le style est l'homme même," rather than, "Le style c'est l'homme," and so forth. In this country it seems useless to insist on accuracy in quotations: American speakers and writers, with rare exceptions, are content to re-echo all the ancient misquotations and often even add to them.

The *Almanach Catholique Français* for 1924 (Paris: Bloud & Gay), among other interesting things, contains twenty-five illustrations representing "Animals in the Lives of the Saints." Here we have St. Pacôme, as the French call him, crossing the Nile on the back of a crocodile; St. Malo "going one better" on a whale; and St. Corentin with the very obliging fish which allowed a nourishing steak to be cut from his body and grew whole again for another day's dinner after it had been thrown back into the pond.

A silver chalice exhumed about fourteen years ago at Antioch, which is now in the possession of a New York collector of antiquities, is said to contain portraits of Christ (one as a youth and another as a man), of St. James the Less and St. Jude, and of six other Apostles and to be "of the latter part of the first century." Some believe it is identical with the "Holy Grail" of medieval fame. If Dr. Gustavus Eisen, curator of the California Academy of Sciences, who has written a monograph on the subject, can establish his case, this wonderful relic will prove of far more than merely archaeological importance. But the extracts from Dr. Eisen's book quoted in the newspapers do not inspire confidence in his qualifications as an iconographer.

Correspondence

Was it a Pagan Philosopher Who Said This? To the Editor:—

In the Rev. Dr. Healy's eulogy of the late Maurice Francis Egan he ascribes to a pagan philosopher the saying: "As often as I have been amongst men, I have returned the less a man." Can any of your readers tell me what pagan philosopher said this? I find it in Thomas à Kempis, "Imitation of Christ," Book I, Chapter XX, given in this way: "The greatest Saints shunned the company of men when they could, and chose rather to live unto God in secret. As often as I have been among men, said one, I have returned less a man. This we too often experience when we talk long."

The way in which this saying is given in this text would cause the reader to imagine that it was one of the Saints who said it. Yet Thomas à Kempis may be quoting one of the pagan philosophers, although he does not say so.

Inquirer

A Question

To the Editor:—

The *Baltimore Catholic Review* of February 9, 1924, gives an account of a meeting, apparently Catholic, held at the City Club Auditorium, Washington, D. C., on Monday Feb. 4, at which Archbishop Curley and the assembled Catholic women and elegy prayed publicly for the repose of the soul of Woodrow Wilson. Does this not seem to have been contrary to the discipline of the Catholic Church, which does not permit public prayer to be offered for any decedent who departs from life outside of the communion of the visible Church? Perhaps the incident might merit a comment in the F. R., for if the procedure was lawful, it seems to be a borderline case.

A. A. MacE.

St. Thomas and the Immaculate Conception To the Editor:—

The answer given by the Franciscan critic to my reply, and published under this heading in the last issue of the F. R., deserves a few lines. I insist that his synopsis did not present my line of argument correctly; for correctness requires not only to put the words in quotation marks, but chiefly to keep the meaning of the quoted words. I insist that if "it is a long way from not discussing and not denying in terms to actually defending the ninth mode," it is not so long a way from not discussing and not denying *in terms* the ninth mode to actually discussing and defending it *in its principles*, thus preparing its discussion and defense *in its terms*. And, finally, I insist upon having proofs. References to other writers do not help a serious personal discussion; stories, digressions, and rhetoric, neither. This is, however, the only kind of discussion I should be in favor of carrying on. Let my critic prove both his statements; just one proof; but a good one.

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To the Editor:—

Some time ago a friend in America sent me some numbers of your excellent FORTNIGHTLY REVIEW—the first I had seen. I am writing with a view of bringing to your attention an enterprise started in Ireland eighteen months ago and which may interest you and your readers—the Central Catholic Library. It began from nothing and grew very slowly and gradually during the days of strife. Yet we have now some 5,000 volumes, and the Library is much used by all classes. However, in Ireland at the present day appreciation of things intellectual and educational is small, and money is scarce.

Naturally one's thoughts turn to America. In the United States there is a big population of Irish origin which in the past has done a great deal for Ireland, much of it, alas, to little purpose. Here is an opportunity of giving help to an enterprise that must and will do great good. This is the only serious collection of Catholic books at the disposal of the public in Ireland. It meets a real need.

You could help us greatly if you would generously afford us the publicity of the FORTNIGHTLY REVIEW. The idea of the Library is set forth in enclosed documents. Its needs are, of course, money and books. Many who cannot give the former can give the latter. I have list upon list of desired American books ready to send to any prospective benefactor. We possess, I am glad to say, a set of the magnificent Pohle-Preuss Dogmatic Series. But there are several books by Dr. Preuss which we do not yet possess. We should also be exceedingly grateful to receive the FORTNIGHTLY REVIEW. Possibly one of your readers might subscribe for us.

I fear I am making large, perhaps impossible, demands upon your kindness. Let me thank you in anticipation.

Stephen J. Brown, S. J.

Milltown Park, Dublin

Points from Letters

A little pamphlet, a translation of the excellent work of S. Antoni, "Vain Fears," has been distributed of late by the "Sentinel Press." In the appendix is a translation of the decree "Sacra Tridentina Synodus." The translation is called "official." Unfortunately, in the passage dealing with intention, the word *usus* is translated by "routine." *Usus* means usage or custom, not routine. If Communion belongs to my daily routine, then I have a virtue, since all good routine is a virtue; but if I go to Communion because this is the usage or custom of my family or parish, then my intention is not what it ought to be.—S.

Like you, I am no great admirer of Mr. Hilaire Belloc, but in answering Dean Inge, he does *exactly* what ought to be done, with dignity, brevity, force, wit, and with a certain

grave beauty altogether admirable. His letter is a splendid example of righteous invective in a fine style. Dr. Inge has been making again and again particularly noxious and even nasty defamations of the Church, and with parade of great learning. You know that he wields a capable and trenchant pen; but in this instance he has met an opponent more than equal to his prowess. I have seen no brief answer to the Church's defamers more effective and to the point than this letter of Mr. Belloc to Dr. Inge (full text in the *Tablet*, London, Dec. 23, 1923). Indeed, Cardinal Newman's replies to the late Dr. Kingsley show no more force, fire, and penetration.—W. B. P.

The *Moniales* in this country, in these times of wide-spread famine and suffering, might be reminded of their duty to economize in building, etc., in order to be better able to help their poor, unfortunate sisters in other countries. The Saints disposed even of church vessels in times of famine (St. Charles Borromeo). First the necessary, then the useful things.—A Jesuit Father.

I quite frequently do not concur with your views on many topics, especially on the Knights of Columbus, but I know that it is a blessed thing to have somebody dropping an anchor on all these fast sailing movements. There is not much chance of gratitude, but there is unbounded opportunity for wise reflection.—(Rt. Rev. Msgr.) J. M. Kirwin, President St. Mary's Seminary, La Porte, Tex.

I think every priest will find the F. R. choice food for thought. I have steadily read the magazine as it came to the monastery and should regret missing any number. Please start me in with the January number and send back issues.—(Rev.) Fr. Matthew, O. S. B., Carmel, Sask.

That pageant, held in Prairie du Chien, Wis., was in one point a travesty on history. In Part I, Interlude III, representing "The Establishment of the Cross in America," the writer took a very narrow view of America (Canada would have been more correct, surely) and told the audience something that is historically false. If by "establishment" he meant "founding," then the Franciscans should have appeared on the scene first and every schoolboy knows, or should know, came after that the Jesuits. The Franciscans, as to Canada in 1615, began missionary work immediately, and in 1625 were given help by the Jesuits, at their own request. That's history, and therefore that Interlude was a travesty on truth.—F. B.

It is with pleasure I send you my renewal for your splendid REVIEW. It should be on the desk of every priest and educated layman.—(Rev.) A. C. Helmbrecht, Hoven, S. Dak.

BOOK REVIEWS

Training of the Will

Judith F. Smith in a pamphlet called "Training of the Will" (issued in this country by Benziger Bros.), presents a series of essays, some previously printed in the *Irish Monthly*, in which she expounds her views and describes her methods in the matter of religious education of "The Child." This earnest pedagogue starts out safely enough with the definitives of *will* from Father Maher's "Psychology"; but very soon will, intellect, emotions, virtues, motive powers, are jumbled about in the most reckless manner. Moreover, the examples given are proof that not only are terms loosely used on paper, but the corresponding notions are confused in the writer's mind. We have (p. 23) *interest* preceding *attention*, *judgment* attributed to *the will* (p. 28), the theological virtues referred to as "noble motive powers" (p. 9). On page 15, in the essay on Training the Will, we have as good an example of *not* training the will as could be found. In the Chapter on Growth of Religious Ideas, the inevitable fitting of the evolutionary theory to the subject is attempted, and the poor subject is much squeezed and clipped in the process.

"The Child" has three main stages of growth,—infancy, childhood, adolescence. So has the race. Almighty God has treated the race accordingly. Adam is treated as an infant,—bidden to do this, not to do that. How does this square with the state of Adam before the fall? This stage—infancy of the race—lasts, roughly speaking, until the fourth or fifth century. Then comes childhood. "But the main interests of mankind were still egoistic. The wide altruistic view does not develop before adolescence. Compare the Crusades with our present day foreign missions. . . . Christendom wanted to rescue the holy places for its own advantage; it had no thought for the conversion of the pagans." Whoever would think of comparing the Crusades with the foreign missions? The very use of the Crusades as a figure of speech in that connection shows the essential difference. And what of the missions which Christianized the whole of Europe, Asia Minor, Northern Africa, in short the then known world, during this "egoistic" childhood lasting until the Renaissance? What of the altruism so conspicuous in the social institutions of the Middle Ages? As for the philosophers and the artists, who are not supposed to make their appearance in the age of childhood, but to wait until the adolescent period, when "the reasoning power is greatly increased, the esthetic faculties develop, a strong social instinct is born and the callous cruelty of childhood (so noticeable in the previous age) now gives place to altruism," are we to change the stubborn dates of all these *children* from

the Greeks through the Early Fathers to the Schoolmen? If our author had been formed in Catholic schools, she would know that the synthetic principle of history is not evolution, but revelation. This is magnificently shown by Ernest Hello in his essay "*Coup d'Oeil sur l'Histoire*."

"No religious teaching," we are told, "(if properly presented) need be scrapped in after life." This is obvious enough. We fear, however, that a child whose religious training was received according to the ideas propounded by Judith F. Smith in the brochure just considered, would either be forced to "scrap" his machine before he reached adolescence, or be hindered and hampered by it for the rest of his life.

S. T. O.

Literary Briefs

—Volume V (vi & 624 pp.) completes the Koch-Preuss "Handbook of Moral Theology." It deals with "Man's Duties to His Fellowmen," which are discussed in two sections, the duties of man to man individually, and those which men owe to one another as members of society. Those who have read the preceding volumes of this Handbook need no assurance that it is thoroughly orthodox, scholarly, and up to date. The student will find discussed here many modern problems for which he will search other manuals in vain. We are glad to learn that volumes I, II, III, and IV of Koch-Preuss are already in the second edition and do not hesitate to predict that the entire work will be widely used and often reprinted. We heartily recommend it to the reverend clergy and to seminarians as far and away the best moral theology in the English language. (B. Herder Book Co.).—P. M. T.

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—Pietro Marietti, of Turin, Italy, sends us a copy of his new edition of the "Caeremoniale Episcoporum." This "editio quarta Taurinensis" is printed in good legible type in 16mo and sells for 17 lire.

—"The Confessions of St. Augustine" have recently been reprinted in a revised and amended edition edited by Dom Roger Hudleston, of Downside Abbey, who has also written a brief introduction. The spelling and punctuation of Sir Tobie have been modernized and a few (all too few!) notes are added at the end of the volume to elucidate particular points. Sir Tobie's translation has been modified and corrected in many places. We regret that the references to the innumerable scriptural passages quoted by St. Augustine have been left out. (Benziger Bros.)

—P. Antonius Iglesias, O. F. M., presents a *Brevis Commentarius in Facultates quas S. C. de Propaganda Fide dare solet Missionariis* (Turin: Marietti). It is a little book of 145 12mo pages, intended for those regions which are under the jurisdiction of the Propaganda. Every faculty is brought into harmony with the Code, and the terms are explained according to the meanings attached by the same. To every faculty is premised a notice whether it may or may not be sub-delegated. The "Three Formularies" are clearly distinguished. The largest is the *Formula Tertia Maior*, enjoyed, *e. g.*, by the Vicar Apostolic of North Carolina. Among others we notice the faculty of absolving from all censures *simpliciter* or *speciali modo* reserved to the Holy See; also the faculty of blessing scapulars, beads, stations of the cross, etc. This almost made us wish that the good old days when we were still under the Propaganda might return. But then, there is no use in crying over spilled milk. We only hope the missionaries will make use of this little book.—Fr. C. Augustine, O. S. B.

—From the house of Pietro Marietti, Turin, Italy, come two brochures in French, describing the Universal Sacerdotal Alliance of Friends of the Sacred Heart. The first ("L'Alliance Sacerdotale Universelle des Amis du Sacré-Coeur"), deals with the origin, purpose, and organization of this society, while the second ("Au Service de Jésus Prêtre") embodies the notes of the originator of the work, a very holy nun of the Diocese of Turin. The organization is fostered by Italian church authorities and heartily encouraged by Pius XI. The Sacerdotal Alliance is to include "all those priests throughout the entire world who desire to live by the doctrine of Infinite Love—*Deus charitas est*—and to propagate it in the souls committed to their care, group themselves as a volunteer select corps about their respective bishops, under the standard of the Sacred Heart, with the purpose of bringing about as completely as possible the "*sint unum*" of the Divine Master and thus strengthening more and

more the authority of the Holy See, the center of Catholic Unity.

—"A Priest's Prayer and Other Poems." In this small but attractive volume Fr. Allan Ross, of the London Oratory, has gathered together his occasional poems. The Priest's Prayer fittingly introduces the other poems, some of which outpoint the introduction. The Blessed Virgin is the chief inspiration of this priestly muse. (Benziger Brothers.)

—England has a Catholic young men's organization, called Knights of The Blessed Sacrament—a very worthy and active society from all accounts. For these modern Knights Mr. Armel O'Connor has written some inspiring words, which he has entitled "A Knight in Palestine." Fr. Edmund Lester, S. J., has contributed a fitting introduction. Perhaps the present booklet will serve as an inspiration for something similar in America. (Benziger Bros.)

—"Father Billy," by the Rev. John E. Graham (Kilner & Co.), is a book written by a priest for the amusement and instruction of his fellow priests. It is a quasi-biography of a soggarth, who lived near Boston and whose type is fast passing out. Father Billy's work among his people and his hurried trip through Europe, with sage comments upon persons, places, and things, fill the thirty-seven chapters of the little volume. No one may easily find fault with the author's style, but many may ask with good ground to stand on, *Cui bono?* It takes no ordinary discretion and spiritual discernment on the part of a clergyman to write with humor and becoming dignity about one of his confrères. Canon Sheehan succeeded and edified his readers. Who else has?

—"Preaching Made Easy," by the Rev. Thomas Flynn (Benziger Bros.), is an excellent volume of nearly two hundred pages, which sets forth the general principles of plain preaching, practical forms and methods, and the science and art of effective delivery. There is an appendix giving references to thirty discourses of our Lord and two other appendices giving references to the gospel miracles and parables. We have seen no modern book on preaching to equal this clearly written and well printed volume.

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Vernünftiger Glaube. Altes und Neues zu Religiösen Zeitfragen von Dr. theol. Arnold Rademacher, Professor der Theologie in Bonn am Rhein. vii & 223 pp. 8vo. B. Herder Book Co. \$1.10 net.

Rundschreiben Unseres Heiligsten Vaters Pius XI. zur sechsten Jahrhundertfeier der Heiligsprechung des Thomas von Aquin (29. Juni 1923: "Studiorum Ducentum"). Autorisierte Ausgabe, lateinischer und deutscher Text. 48 pp. 8vo. B. Herder Book Co. 35 cts. (Wrapper).

Luther-Studien. Herausgegeben von Hartmann Grisar S. J.—III. *Der Bilderkampf in den Schriften von 1523 bis 1545.* Von Hartmann Grisar S. J. und Franz Heege S. J. Mit 17 Abbildungen. xi & 72 pp. 8vo. 90 cts.—IV. *Die "Abbildung des Papsttums" und andere Kampfbilder in Flugblättern 1538—1545.* Von H. Grisar S. J. und F. Heege S. J. Mit 10 Bildern im Text und 3 Tafeln. xi & 153 pp. 8vo. \$1.35. B. Herder Book Co.

Die Devotionsbeichte. Die Tilgung der lässlichen Sünde in der hl. Beichte. Lehre und Anleitung von P. Ph. Scharsch, Obl. M. I. 4th ed. 229 pp. 5½x7¼ in. Leipzig: Vier Quellen Verlag. 1922.

Das Leben Jesu. Betrachtungen besonders für Ordenspersonen, von P. Ignaz Watterott O. M. I. Four Volumes of resp. xiii & 211, xvi & 388, xv & 320, and xiii & 391 pp. 5½x7¾ in. Paderborn: Ferdinand Schoeningh. 1922.

Go to Joseph, Our Unfailing Mediator. Considerations on the Life and Virtues of St. Joseph, with Examples for Each Day of the Month. By Very Rev. Alexis M. Lepicier, O. S. M. 272 pp. 12mo. Benziger Bros. \$1.50 net.

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India and Its Missions. By the Capuchin Unit (C. S. M. C.), Cumberland, Md. xxi & 315 pp. 12mo. The Macmillan Co. \$2.50. (Can be ordered from the Capuchin Fathers, Cumberland, Md.)

The Twenty-Four Fundamental Theses of Official Catholic Philosophy. By Peter Lumberras, O. P. (Reprint from the *Homiletic and Pastoral Review*). 31 pp. 8vo. Notre Dame, Ind.: The University Press. 20 cts. (Wrapper).

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The Fortnightly Review

VOL. XXXI, NO. 6

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March 15th, 1924

A Protestant Biographer of St. Ignatius Loyola

By the Rev. J. B. Culemans, Ph. D., Moline, Ill.

St. Francis of Assisi found a friendly biographer in August Sabatier, a French Protestant writer. St. Ignatius Loyola has found a sympathetic and competent chronicler of his life and work in an American Protestant, Henry Dwight Sedgwick. The days and the ways of the Poverello, a bright light shining in the darkness of medievalism, as the stock phrase ran, have passed, never to return. But Ignatius' lot was cast in a different epoch, at the beginning of what we fondly and not without some pride call the modern era, the age of progress. Those stormy times have left behind a legacy of doubt, hatred, vindictiveness, that has long prevented men from seeing clearly and judging impartially. Loyola was held up as the last representative of a hard-dying medievalism, as the personification of those retrograde forces that would prevent at all costs the liberation and the free expansion of the human mind. That the course of history was changed notwithstanding his crafty and relenting opposition, was attributed to the great minds who were pitted against him and to the inherent power of the great truths for which they fought. Thus it came about that Ignatius, the fiery Spaniard and dauntless soldier of his king, became a standing challenge to the protagonists of the new order. And he has been the favorite butt of attack for so long that when an effort is made to let in the light of truth at last by "An Attempt at an Impartial Biography," that attempt is worthy of more than passing notice.

Henry Dwight Sedgwick has before this found delight in the arcadian charms of the monastic life, if only from the standpoint of an intellectual sybarite. For the Christian revelation,

of which monasticism is the full and fair fruition, is beyond his ken. For him religion consists in that very modern and very unorthodox conception that pictures "religious men at work on the creation or exposition of some wide home of thought, where imagination and hope may wander free." The religious teacher's task is somewhat similar to the function of poets, by whose efforts "a specious temple of thought is built, or rather opened up and out like a celestial canopy, in which weary men, discouraged, vexed, sick at heart, vanquished or shipwrecked on the high seas of life, may wander in peace, delight, and reverence, undisturbed by the consciousness of self, with its unloveliness, its weaknesses, blemishes, and inadequacies, and all the noisy insistence of the appetites and ambitions that animate physical life." In a similar manner "religious men create or reveal an ample tabernacle, a region, a heaven of ethereal substance, where ideas of goodness, beauty, and love have power to compel devotion and self-dedication. To be aware of this expanse is faith. . . . After this uncircumscribed region has been discovered, framed or flung towards heaven, and like a celestial sphere overreaches poor human existence, comes the task of theology. That task is to give to this ethereal region the semblance of reality, that is, to touch it with signs of familiarity, colors of the known, marks of the recognizable, and thereby give plausible justification to the assurances of faith." To the literary epicure, with a snug competence to make him secure against the pangs of want and the other ugly facts of life on earth, this vague religiousness that would befit any cultured pagan, may be all-sufficient. At any

rate it inspired H. D. Sedgwick with genuine admiration for the achievement of Ignatius Loyola, in whose life the epic and the idyllic mingle so intimately. And his sincerity of purpose stands unquestioned.

With a candid mind he has gone to the sources and allowed them to tell their story against the background of the times, which is the only safe guide to their understanding. The gross caricature of Ignatius as the Spanish fanatic, the morose ascete, the brazen hypocrite for whom the end justifies the means, the originator of the Inquisition that upheld the faith with rack and rope, gives place in his pages to the picture of an altogether delightfully human Spanish gentleman, not averse to a joke or a caustic remark, high-strung, with the vivacity of his race, praying always, struggling onward and upward with a Roman's strength of purpose towards an ideal steadfastly held; persecuted, hounded at times by overzealous representatives of the Inquisition which suspected his motives, but cleared his character, and which he never invoked against others; pushing straight for his goal, ever confident of his ultimate triumph; dying with the satisfaction that his task was accomplished; leaving to the world and to posterity a personal example and an organization that will attest his greatness for all time to come.

H. D. Sedgwick has helped his Protestant readers to travel beyond the bounds of their own religious sympathies. Ignatius found the fullest scope for his individualism and originality within the Catholic pale, where the average non-Catholic imagines it to be at all times sternly repressed. Ignatius knew the value of learning and sought it with uncommon persistence at the universities of Alcalá, Salamanca, and Paris. His earliest followers were university men, "bachelors" and "masters"; men quite familiar with the new ideas then abroad for the first time in the world. They were calmer and more self-possessed in their opposition to them than the defenders of the new religion were in the promotion of their tenets: the former had no need to justify any moral lapses.

And if Protestants should nevertheless continue to declaim with the peculiar pertinacity of ignorance against the iron constraints put upon the human soul by Jesuit training as personifying the spirit of Rome, Mr. Sedgwick retorts quite courteously: "But if one stops to think, how does the Jesuit training differ, unless perhaps in conscious intensity, from that of West Point or St. Cyr? In a military academy the whole weight of authority comes down on the individual soul. Substitute the flag for the cross, country for church, famous generals and marshals for saints and martyrs, honor for grace, and you will find that the constraint in either case is very much the same. Obedience is of equal obligation, the word of the superior as indisputable, the period of preparation about as long. As for liberty of thought, there is no more room for patriotic agnosticism in West Point than for religious agnosticism in a Jesuit college. In New York State men have been sent to prison for insult to the symbol of our patriotic faith. The difference is that we have lost our belief in supernatural religion, but not as yet our faith in nationality."

These things needed to be said. It is well that they have been said in clear unmistakable terms. And this has fortunately not been left unsaid after a thorough investigation of all the sources relating to the doctrine that "the end justifies the means": "As to Ignatius and his companions I have found nothing in word or deed to suggest his or their approval or advocacy of any such doctrine, or any reference or allusion to it whatsoever." The well-beloved hoary myth will not die from the onslaught. Yet the blow may not have been delivered altogether in vain. It is quite apparent that Mr. Sedgwick finds keen pleasure in the random thrusts of his sharp rapier, puncturing cherished old lies, demolishing historical misconceptions, and leaving in the light of day and truth where it had been carefully excluded by so-called historians, who were sometimes unable, and most of the time unwilling, to see that anything good could come out of Nazareth—or Rome.

Nor has Mr. Sedgwick succeeded always in holding the balance with uniform fairness. He has not been able to divest himself completely of ingrained prepossessions. His erudition and brilliant powers of exposition do not prevent him from indulging in inaccurate generalization, or from finding delight now and then in some unmistakable Voltairean *jeu d'esprit*. He can set forth, but he does never fully understand, the passionate sincerity that prompted men like Ignatius, and, for that matter, every canonized and uncanonized saint of the Catholic Church, to devote their whole life, without a lapse from their high ideal, to the service of an unseen God, an unseen truth; to stake their all on the unseen rewards of an other worldly Heaven. Granting that to the ordinary Protestant mind the practice of asceticism, which Loyola enjoined and exemplified to so extreme a degree, with its accompanying hunger, thirst, dirt, scourges, an emaciated, maltreated body, scarred with welts, is not merely unattractive but odious, he also grants that there have always been a few men who have felt an imperious compulsion to illtreat the flesh. He remarks that this compelling need to maltreat oneself seems in these men to be correlated with extreme kindness to one's neighbor, and is, besides, a trait of great social value. As a modern illustration he quotes the cultured Rabelaisian French officer and explorer who became Père Foucauld. He might with equal appropriateness have quoted William Doyle, that present-day follower of St. Ignatius whom Professor O'Rahilly made known to an astonished world in such graphic detail. And he concludes that we need "these fanatical excesses" in order to counterbalance the meanness, the grossness, the bestiality that hangs about the neck of poor human nature. "Aristotle's *ne quid nimis* is perhaps the wisest goal for stumbling men, but how fares the golden mean when the balance on one side is piled high, if the balance on the other side is to hang empty? Say that all these vigils and macerations and self-inflicted cruelties are monstrous, that they disgust and

horrify you—then look into the slums of some city, see the prostitutes herded together; look into the opium joints and gin hells, . . . and ask yourself if it is not a comfort, a tonic, a source of hope and strength, to find men who treat their own flesh as others treat slaves and captives, who trample lust and appetite under foot, who rejoice in the purification of suffering? If humanity is to set before its eyes the golden mean, it will not attain it if the lovers of good do no more than enroll themselves in the sect of Epicurus. . . . Comfortable pulpits, prosperous clergymen, professors of ethics cannot kindle the flame that shall burn the dross out of our hearts; there must be men like Père Foucauld to lead a hermit's life of passionate protest against human brutality and like Ignatius Loyola with the courage to acquire that spiritual strength that can only be got from self-mortification and the will to put it to daily use in the service of common men. At any rate that is the argument. And I take it that the reason why Christianity is losing its influence more and more, is just because its belief in its own tenets is too feeble to kindle the passionate conviction of a Loyola or a Père Foucauld."

Thus we are led back to Mr. Sedgwick's own theory of religion, touched upon in the beginning, which is the theory of modern Protestantism. We readily grant that non-Catholic Christianity is losing its influence more and more. It can still muster a few sincere if distant admirers of the men who macerate and torture their bodies in a ravishing love of God. But it can muster none who imitate them. The difference between this complacent praise of the most rigorous asceticism and the daily joyous practice of it is the difference—the abyss—between H. D. Sedgwick's religion and divine faith in the Catholic Church.

GEORGE GORDON LORD BYRON

By Charles J. Quirk, S. J.

Nor all the tinsel of your gorgeous life,
Nor poet's rage makes you a hero, set apart,
But that you turned last ruined days to strife
And nobly died for Greece upon her bleeding
heart!

The Educational and Scientific Movement Among the Franciscans of the U. S.

The four papers read at the Fifth Meeting of the Franciscan Educational Conference (West Park, O., June 28, 29, 30, 1923), and recently published with the discussions in the Annual Report, supply instructors in the Natural Sciences with a wealth of valuable information.

In the first paper, "Science in the Franciscan Order" (pp. 49-75), Fr. John M. Lenhart, O. M. Cap., presents an astounding array of data showing what the sons of St. Francis have achieved as scientists during the past seven centuries. As mentioned in one of the discussions, "it must have cost him a great deal of time and labor to compile the impressive list of Friar-scientists" (p. 75).

The educational value of the Natural Sciences and their proper place in the curriculum of secondary schools is ably treated by Fr. Boniface Goldhausen, O. M. Cap., in "The Cultural Aspect of the Sciences" (pp. 89-109). The author justly holds that, while the classics and the sciences supplement each other, the former must still retain the first place in the pursuit of a liberal education. Acuteness of reasoning and clearness of expression combine to make this paper the best of the four.

The third paper is a "Report of the Committee on the Science Course" (pp. 123-129). It was drawn up by a specially appointed committee with Fr. Joseph F. Rhode, O. F. M., S. T. D., as chairman. Without any substantial change, the programme proposed at the first meeting of the F. E. C., in 1919, was re-submitted for definite approval. It provides that mathematics (algebra, plane and solid geometry, trigonometry) and botany, zoology, physical geography, and physics be taken in the classical department, while chemistry, geology, astronomy, and biology be reserved for the philosophical department.

Those actually engaged in teaching physics, chemistry, or biology will find

the fourth paper, "Equipment and Research Work in the Sciences" (pp. 133-156), by Fr. Aloysius Fromm, O. F. M., Ph. D., a veritable storehouse of practical suggestions. The remarks on the possibilities of private and independent research work, in which the students should be encouraged (pp. 152-155), ought to excite lively interest and emulation, while the concluding reference to coöperation (p. 156) applies also to other branches of intellectual endeavor.

Whoever reads the four papers and the subjoined discussions will be convinced that also in the natural sciences the sons of St. Francis in this country are abreast of the times, realizing both their cultural and their practical value and sponsoring a programme that even the most ardent advocate of the classics will readily endorse.

But not everything in the Report recommends itself as the fruit of concerted action toward one and the same goal. In the first place, the letter of the Minister General of the Capuchin Order (p. 17) evidently contravenes the resolution which the F. E. C. adopted in 1921 and which reads:

"1. The present Scotistic movement of the Franciscan School should receive every encouragement on the part of our lectors of philosophy. They should strive to enable our students to present the philosophical tenets of Scotus in a form that will appeal to the modern mind. 2. The Conference directs the attention of our lectors of philosophy to the anti-Scotus propaganda displayed in the current manuals and text books of philosophy and urges upon our teachers to counteract this misinformation by a clear exposition of the philosophical tenets of Scotus." (Third Annual Report, 1921, pp. 29, 185).

Does this resolution of 1921, implicitly defending the philosophical tenets of Scotus and explicitly advocating a clear exposition of them in our schools, conflict with the papal encyclical "Studiorum Ducem" of 1923? The question was not ventilated at the last meeting. But action seems to have been taken, after all, *i. e.* the resolution of 1921 was apparently repudiated and

in token thereof the afore-mentioned letter incorporated in the official Report. Now what are the Friars to observe in the teaching of philosophy and theology? Are they perhaps to propound Scotus's tenets in the former and those of St. Thomas in the latter? We suggest that at their next meeting the F. E. C. take up this question, face it squarely, discuss it freely and justly, and then state clearly and definitely whether and in how far the resolution of 1921 is to be regarded as a norm for the lectors of the Order.

The second and happily the last feature of the Report to which the present reviewer must take exception is the use in the paper on "Science in the Franciscan Order," of titles, to designate to which branch of the Order the individual scientists belonged. Frequently the titles are omitted entirely, which plan and policy might have been observed throughout rather than the one actually pursued. Any one not versed in the history of the Order of Friars Minor will be puzzled over the dozen or so different appellations employed; while such as are acquainted with it may ascribe Fr. Lenhart's manner of procedure to a lack of true scholarship. To mention a few cases in point. Alexander of Hales (d. 1245) is styled a Friar Minor (p. 52), also (p. 60) Guido Bonatti of Forlì (d. 1296). Evidently, the author means to say thereby that these two were not Conventuals; for elsewhere he states that "Mattei was a Conventual, but all the others (just enumerated) were Friars Minor" (p. 74). Again, Thomas of Bungay (d. about 1300) is entitled "Friar Minor" (p. 59) and soon after he is referred to as "this Franciscan scientist" (p. 60). Are "Friar Minor" and "Franciscan" convertible appellations, and that to the exclusion of "Conventual"? Then, what is the difference between "O. F. M." (pp. 67 etc.) and "O. F. Min." (p. 71)? Finally, the titles, "Observant" (pp. 55, 74), "Ord. Strict. Observ." (p. 56), "Recollects" (p. 71, 72), appended without any explanation, are unintelligible to the ordinary reader; and, what is worse, they

create the historically false impression that those who at one time or other used such titles constituted autonomous branches of the Order, like the three branches (O. F. M., O. M. C., O. M. Cap.) existing to-day. But history tells us that such was never the case. They represented merely local reforms within the body of the Observance; they had a Commissary at their head, indeed, but he was subject to the one Minister General of the Observance, whereby the unity of that branch was preserved. In 1897, Pope Leo XIII abolished these local reforms and placed all the Friars of the Observance directly and immediately under the jurisdiction of the one "Minister General of the Whole Order of Friars Minor," so that to-day they constitute, as they always constituted, the one Order of Friars Minor, whose members in nearly the entire English and German-speaking world are known in common parlance by the name of Franciscans. But all this is nothing new, at least it should not be, to Fr. Lenhart. On page 72 of the Report, beginning with "Joseph Count of Bernini," he appends the *official* titles correctly, while Fr. Felix M. Kirsch, O. M. Cap., the Secretary of the F. E. C., on page 16, employs with equal correctness the *popular* appellations—Franciscans, Conventuals, and Capuchins. Despite the tireless zeal displayed in Fr. Lenhart's paper and the inspiring lesson it conveys, we regret that the F. E. C. selected it to appear on the market as the first number of "Franciscan Studies."

"The angels from their thrones on high
Look down on us with wondering eye;
That where we are but passing guests
We build our strong and solid nests;
But where we seek to dwell for aye
We scarce take heed a stone to lay."

Half a loaf is better than no bread,
but a half-truth is often worse than a whole lie.

No person has ever yet done big things without doing the little things first.

The Causes of Wilson's Failure

What were the causes of the late President Wilson's egregious failure? This question is answered thus by the *Christian Century* (Vol. 41, No. 8):

There were two deep-lying but plainly discernible roots out of which this failure grew.

One of these was the simple fact that Mr. Wilson changed his role at the height of the play. His role was prophet, spokesman of humanity, spokesman of God. From the moment of America's entrance into the war to the sailing of the *George Washington*, Mr. Wilson's power lay in the ideals which he uttered and which he came at last to symbolize. In the thick of negotiation at the council table, he abandoned the high level of democracy, and justice, and scrupulous honor in the fulfillment of promises, and allowed himself to be drawn into the moral confusion of greedy, cunning and fear-bound diplomacy. He exchanged his plain mantle of idealism for the brilliant-hued garments of *Realpolitik*. And he went to defeat. . . .

The other explanation is not so obvious, but it is more important for us to grasp it because its implications, unlike Mr. Wilson's course at Paris, have a practical bearing upon our own moral responsibility and our future action. Mr. Wilson's idealism failed because, primarily, it was all along an unreal idealism, an artificial though marvelously skillful manipulation of idealistic concepts which could not in the nature of things have the backing of reality. This is simply an abstract way of saying that the ideal aims and motives with which Mr. Wilson sought to sublimate the war enterprise and make it a holy thing were all along and have since proved to be false to fact. It is a hard thing to say, but it no longer requires courage to say it, since practically every voice from that of Mr. Lloyd George to the *Chicago Tribune* now joins in an almost unanimous verdict that the war was dead loss even to the victors. The collapse of Mr. Wilson's great authority was

brought about fundamentally through the disillusionment with which his idealism itself came to be regarded.

In the very process of formulating the treaty the allied governments betrayed the fact that they had at heart no such idealism as that which Mr. Wilson had released in American feeling and flung like a beautiful drapery over the whole of Europe. At Paris the drapery was withdrawn, and the age-old realities stood forth sordid and stark. The process and product of the peace conference put the facts beyond doubt. Our opposition to the treaty and to the League itself was the instinctive recoil from an entangling alliance with Europe's affairs on a basis carrying such implications. Isolationism easily found an apologetic for itself when no more hopeful conditions and terms of participation could be proposed.

Since those tense days of bitterness and indirection, this sense of disillusionment has been spreading through the soul of the nation. A great question mark has been written over the whole war. Steadily the truth has been forcing itself upon us all that what passed for idealism during the war was a compound of sentimentalism and propaganda. It served its purpose of stimulating the people to fight; it won the war; it invested Mr. Wilson with a unique character. . . . He declared that this was God's war, a war for human liberty. And men believed him. He believed himself. The spirit of war had filled the world. It held us all. It held our scholar President. In our war mood he seemed a prophet, a spokesman for God. When he went to make peace for us we clothed him with a kind of pontifical majesty and he carried himself becomingly in the glory of our universal ecstasy. Our idealism was the idealism of a dream. We had been caught up into the air of unreality and there was a wide space between us and the firm ground of truth.

All this was revealed to our instinct.

though not to our intelligence, when Mr. Wilson returned home with the treaty. - What we then felt we now begin to see, that we had believed lies. This war was not waged to end war! It was not a universal errand of chivalry on behalf of the oppressed! It was not a war to make the world safe for democracy! In annihilating Prussianism other nations had opened their breasts to receive the demon which our warfare had left discarnate! Our idealism was limited to the sphere of our good intentions; it was subjective; it was the child of our wishes, but it did not reflect reality. Slowly but surely our disenchantment is being penetrated by the truth that war and idealism do not belong together; that they can only be fused for a moment under the heat of a public passion which burns away the very apparatus by which men think truly; and when the passion is gone the two fall apart.

Church Latin For The Laity

Recently the plea is heard with ever-increasing insistence that the Catholic laity take a more direct and, therefore, more intelligent and meritorious share in the liturgy, particularly in the celebration of Holy Mass (see F. R. Vol. XXX, Nos. 20, 22; Vol. XXXI, No. 2). The great barrier to such participation has always been the people's unacquaintance with Latin. It is very fortunate indeed that, along with the urgent *demand*, comes a liberal *supply* of books well calculated to acquaint those unversed in the ancient tongue with Church Latin, "that God-given mother-tongue of ours." "Church Latin for Beginners, an Elementary Course of Exercises in Ecclesiastical Latin by J. E. Lowe, M. A.," comes to us across the ocean, reinforced with a note by Msgr. Canon Barry, with a foreword by Father Knox, and the author's preface. *Tres faciunt collegium*; and the chorus is unanimous.

"Church Latin is not a degenerate offspring of Roman speech in decay, but an original and happy adaptation of the popular idiom to sacred uses." Moreover, "to have a working knowledge of it" (and that is all here in-

sisted upon), there is no need of ploughing through the field of ancient Roman literature. Every Catholic "should feel it a duty to become familiar with the language in which the Church speaks." These are truisms which we accept as matters of course. We therefore cordially welcome Mr. Lowe's attractive little volume (145 pages). There are, all told, 60 sections, with just 100 exercises for translation from Latin into English. The vocabulary is made up from the Vulgate, the Missal, and the Roman Breviary. After handling the old-fashioned Latin grammar and its numerous descendants for 40 years, it gives one a thrill of joy to see this *Catholic* book, if one may use the term. Sisters who have had no high-school Latin, but must say their Office in Latin, will welcome it; so *will* (or at least *ought*) altar boys. In fact, in these days of night schools and extension courses, our Catholic institutions of learning might well consider the possibility of opening to the great public a *year's course in Church Latin* with two or three lessons a week.

A recent number of the London *Tablet* alludes to Father Caswall's "Catholic's Latin Instructor," to Mr. René Conder's "Primer of Church Latin," and to Rev. H. P. V. Nunn's "Introduction to Ecclesiastical Latin." Mr. Lowe's book (Benziger Bros.) costs 5 shillings in England; on its perilous passage across the sea its value leaps to \$2.35.

It may be mentioned in conclusion that the well-known firm of B. G. Teubner in Leipzig is publishing, since 1921, selections from post-classical Latin and Greek writers under the general heading of "Eclogae Graeco-Latinae." The series opens auspiciously with selections from St. Augustine's Confessions. J. A. K.

In a Volume of Shakespeare Given Me by a Dead School-Mate

By Charles J. Quirk, S. J.

I cannot think you dead: for all the years,
Freighted with priceless cargoes of Love's
tears,
Sail back again from coasts of memory,
Bringing their treasured gifts from you to me.

A Study in Clandestine Masonry

According to the *St. Louis Globe-Democrat* of March 1, 1924, the U. S. Circuit Court of Appeals on Feb. 29 sustained the conviction of Matthew McBlain Thomson and Dominic Bergera, of Salt Lake City, Utah, who were sentenced to two years each in the penitentiary in July, 1922, for using the mails to defraud in the promotion of fake Masonic degrees.

The story is told at length in "The Thomson Masonic Fraud, a Study in Clandestine Masonry," by Isaac Blair Evans, lately published by the National Masonic Research Society and reviewed at some length by Bro. H. L. Haywood in the *Masonic Builder* (Vol. IX, No. 10).

The author was U. S. Attorney for Utah in 1921 and not only prepared the case for presentation to the grand jury, but also drew up the indictment upon which Thomson and Bergera were convicted.

Thomson and his fellow conspirators set themselves up as supreme "Masonic" authorities, claiming for their "American Masonic Federation" that it was the one real Masonic organization in all the land. On the strength of these claims they sold "degrees," high and low, to such as would buy, for any price that could be got. Thomson claimed authority in all the branches of Masonry, including the Shrine, Eastern Star, and other auxiliaries, and was therefore able to supply any kind of "degree" that might be called for. The limitlessness of his audacity indicated that he had no fear of being called to time. In the meantime, quite unknown to Thomson, a grand jury had met at Salt Lake City and returned an indictment against him, Bergera, Perrot, and Jamieson for conspiring to violate the U. S. mail fraud statute. Shortly before Thanksgiving, 1921, Thomson and Perrot were arrested upon warrants held by the U. S. Marshal. At the culmination of the trial, Judge Martin J. Wade sentenced each defendant to a term of two years in Fort Leavenworth prison and a fine of \$5,000 and costs.

In the eyes of the government the one point at issue in this trial was Thomson's fraudulent use of the mails, but to the Masonic fraternity the case had a broader significance. What constitutes a lodge regular? When and where did speculative Masonry originate? How is "clandestinism" to be defined? Where do Grand Lodges and other "Grand" bodies get their authority? What is the relationship between Symbolical lodges and Scottish Rite lodges? What standing has so-called Negro Masonry? How can clandestinism be extinguished? In preparing his case, Bro. Evans canvassed all these problems and has been able to build into his book a mass of valuable materials.

An Attack Upon Pasteur

Béchamp or Pasteur? A Lost Chapter in the History of Biology. By E. Douglas Hume. Founded upon MS. by Montague R. Levenson, M. D. (Baltimore), M. A., Ph. D. With a Foreword by S. Judd Lewis, D. Sc., F. I. C. (295 pages, Chicago Covici-McGee).

This is the title of a new book written to establish the thesis that the great biologic discoveries universally attributed to Pasteur were pilfered from his contemporary and rival, Pierre Jacques Antoine Béchamp, Professor of Medical Chemistry and Pharmacy at the University of Montpellier and afterwards at the University of Lille, whom Pasteur discredited and accused of plagiarism at the International Medical Congress in London in 1881. Says Hume (p. 199) " * * * in regard to fermentation in general and vinous fermentation in particular, as also in regard to silkworm diseases, it is impossible to deny that Pasteur plagiarized Béchamp. * * * We have seen that Pasteur's experiments were insufficient to defeat the theory of spontaneous generation. * * * Béchamp's experiments and explanations alone seem to account for phenomena that without them can only be explained by heterogenesis."

The author cites publications and re-

ports, in parallel columns, to show that Béchamp not only antedated Pasteur, but had a clearer conception than he of the causes of fermentation and of silk-worm diseases. He also quotes correspondence to show that Pasteur's anti-anthrax vaccination was a failure and that he deliberately made contradictory statements in an effort to explain away unsatisfactory results. Indeed, Pasteur is painted as self-seeking, self-advertising, vainglorious, faunting, insincere, untruthful and tricky, intolerant and unsatisfactory in controversy and debate, eager to exploit the accomplishments of another to advance himself towards his ambitious goal. The whole structure of antirabic treatment is demolished with rapid strokes. Hume asserts that there was no evidence that the dog that bit Joseph Meister had rabies and there was good reason to believe that Joseph was not infected. He quotes statistics to show that Pasteur's treatment has not diminished the incidence of hydrophobia, and that deaths among those thus treated have been more numerous than among those untreated. There is probably gross exaggeration in some of these statements, but the life of Pasteur will have to be rewritten in the light of the evidence brought forward in this book.

Is Farming a Bankrupt Industry?

The Detroit *Times* of Feb. 18th informs us that Herbert F. Baker, of Cheboygan, Mich., in the course of an address delivered in the Central High School auditorium pronounced farming in the United States "a defeated and bankrupt industry." While this statement may possibly apply to Michigan, it certainly cannot be applied generally to the agricultural States of the Middle West.

True it is, indeed, that too many farmers paid an unreasonable price for land in 1918-1919 and later on found themselves unable to meet their financial obligations.

And true it is, likewise, that many tillers of the soil miscalculated the outcome of war time conditions by fooling

themselves and one another into the belief that \$22 per hundred pounds for pigs, and \$2 per bushel for corn would continue forever. They failed to see and to understand that the end of the war would mean the termination of war time prosperity; that the fat years would be followed by lean; that a deflation of the price of farm products would not be so pleasant for them as inflation, and that sooner or later there must be a return to "normalcy." When the price of corn had dropped to \$1 and we urged our farmers in Iowa to sell, they responded that it would be more profitable to hold the corn until it had again reached \$2,—which never came to pass; instead, corn went to 25 cents a bushel. Natural enough, when the bottom finally dropped out of the barrel, great lamentations were heard throughout the Middle West. Yes, the farmers were "hard hit," but who was not? Some of them, and perhaps quite a number, were forced into bankruptcy, which does not mean, however, that the entire farming industry is bankrupt, as Mr. Baker would have it.

The farmers, as a class, are interested only in the welfare of the farmers, just as the industrial workers are interested exclusively in the welfare of that particular class to which they belong. Everybody wants it all—that is the fundamental trouble—the capitalist, the business man, the industrial worker; and the farmer is no exception to this rule,—with this modification, that while the others spend their money, the farmer usually hangs on to his. Considering all the "pro's and cou's," however, the condition of the average farmer, today, is preferable to the condition of the average city wage-earner, for whom and whose children there is, usually, but one prospect, and that is, industrial slavery *usque ad finem*. (Rev.) A. Bomholt

Edward A. Ross and Ray E. Baber contribute to the February *Century* an article on "Slow Suicide Among Our Native Stock." It is an interesting study of the declining birth rate among native Americans.

Militarism in its True Light

"Plutarch Lied" is the title of the English translation (by J. E. Jeffery; Alfred A. Knopf, publisher, New York) of Jean de Pierrefeu's remarkable contribution to that literature which in many countries is helping to brush aside the illusions that accompany war. The author, who was attached to French General Headquarters during the World War, believes with Sir Philip Gibbs that "now it can be told."

The main object of his book is a blasting of the halo that hovers above the "great" generals of the World War. He makes no exceptions. With a merciless analysis of the evidence, which includes the versions of the war and its problems given by Foch, Joffre, Ludendorff, and others, he shows that instead of the generals directing the great murder machines of the powers, these generals themselves were tossed here and there by the mighty forces which they were supposed to control. Military art and strategy are shown to have passed. All the maxims and rules were scrapped and the generals were tossed about by chance and circumstances as leaves by the autumn winds. The war finally settled down to the continuous front where the men dug themselves in and turned to primitive mass destruction of one another.

Nevertheless, the fiction of the "great general" had to be kept up. How maintain the "national morale" if those who were being sacrificed, and their relatives at home as well, knew that the outcome of the war was not a matter of skill and strategy on the part of the generals, but a matter of bloody attrition? Furthermore, the generals were not eager to admit this new aspect of modern war. Civilians were the first to grasp it, but the militarists could not concede it without forever removing the halo that accompanies the great "hero."

The result is that after the war the fiction of the superman is cultivated. The historians are already carving an exalted niche for Foch and other commanders. Jean de Pierrefeu sees this history in the making, and his book is written as a warning and a protest

against the deception that still broods over millions of human beings in all the warring nations.

The book had an excellent reception in France and has provoked considerable controversy. This English translation places it within the reach of American readers and it should serve all forces that work for the abolition of the hideous profession that has come to be the greatest curse of what we call "civilization."

The War of 1812

American historians have been busy for some time past in exploding the legends of the Revolution and the war of 1812. Mr. S. E. Morison, in his recently published book, "The Maritime History of Massachusetts, 1783-1860," takes his share in the work. He will not believe that American seamen were pressed by British men-of-war in anything like the numbers given by some orthodox patriots. He quotes the testimony of New England ship-owners to prove that such cases were extremely rare. Massachusetts was, in fact, strongly opposed to war with England in 1812, and was provoked by its losses into threatening to secede from the Union. This, to be sure, has been a notorious fact from the beginning. But we may be less prepared to find him saying that the crews of American vessels were never entirely native, and in later times were mainly, or even wholly, foreign. He produces as an example the crew of the clipper "Black Prince." Her captain, in spite of his name (Brown), was a Portuguese; the first mate was a Dane, the second mate a Britisher, the third a German, and of twenty-four able seamen only two were Americans. The "Black Prince" may, however, have been an exception. The skippers and mates of the clippers appear to have been as a rule Americans; the crews were largely not, and the explanation of that fact is very easy and also conclusive. As they were run with a sole eye to profit, the pay offered was small. Americans who could make better money ashore with ease would not serve

on such terms. Therefore the owners and their skippers hired foreigners, and not only by free engagement, but by the vile process of shanghai-ing, by employing crimps to hocus sailors in lodging-houses, and bring them off drunk. Hence arose the need for the "fighting first mate," for the driving and bullying for which American ships were notorious. All were not "hells afloat," but many were.

The "Reconstruction" of Austria

In the December issue of that very excellent magazine, *Central-Blatt and Social Justice*, attention is called to the "mortgaging of an entire people," that of Austria, under that evil genius, Mr. Otto H. Kahn, a representative of the "Golden International." The article mentioned the fact that the N. C. W. C. news service had lately sent out an article bearing the inscription, Priest-Chancellor of Austria Highly Praised by American Financier, and then proceeded to show that this whole transaction meant the subjugation of an entire nationality for generations to come.

International capitalism is the business of loaning large volumes of money in foreign countries under such terms and conditions as are most remunerative to the lenders. The wealth of the country and the productive capacity of the people become the security for such loans. An entire people may thus become for generations the serfs of unknown and unseen usurers, and wars often result from conditions which tend to disturb the security or the value of these loans.

Mr. Kahn is an international financier. Now what conclusions can a thinking man with the power of deduction draw from Mr. Kahn's financial liaison with Austria?

A short while ago the writer happened by the merest chance to be thrown into the company of some industrialists, with whom was a financier attempting to persuade this group to buy all the Austrian securities they could possibly obtain. "The people of Austria," he said, "are now well in hand; they are willing to go back

to work at long hours and small pay; they are ready to eat out of our hands. I have investigated conditions thoroughly and I know that enormous profits are already being made through this loan, profits that run into thousands of per cent. And from every indication, conditions are sure to become even better for the people holding these securities."

That was last August. A few weeks ago this same financier committed suicide. His business affairs were in perfect shape; he had suffered a nervous break-down. Perhaps blood-money and the hauntings of a starved and enslaved people still have the power of making the conscience of a modern financier uneasy and troubled.

Here is food for thought, surely. What of the lack of a Catholic "Weltanschauung," of a Catholic social tradition, of the insanity of our press, and the futility of the N. C. W. C. news service in interpreting matters of this kind.

One would have expected that the Catholic press, the leaders of Catholic opinion if such exist—would have condemned this wholesale enslavement of one of the most Catholic of peoples. Instead we were led to believe that it was a laudable act, heralding the liberation and the reconstruction of Austria!

H. A. F.



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Notes and Gleanings

Mr. Gilbert K. Chesterton, in a recent address, quoted the phrase "My country, right or wrong" as an instance of the slipshod tendency of our age. "In the Middle Ages," he said, "nobody could have made head or tail of such a phrase, because it was like saying: 'My mother, drunk or sober.' If that meant that even though one's mother were drunk every night, or all day, it would still be one's duty to stick to her and see she did not starve, everybody would agree; but if it meant that it did not matter whether one's mother were drunk or sober, then no Catholic, at any rate, could agree with it."

The *Augsburger Postzeitung*, South Germany's leading Catholic daily, says in an article published on the centenary of Ann Catherine Emmerick's birthday (No. 35) that the long controverted question regarding the authorship of her published visions has lately been decided in the sense that they are the work of the poet Brentano, who embodied in them many ancient ideas of German folk literature. As for the other miracles and visions attributed to Ann Catherine, they still remain an unsolved problem, in regard to which different students may and do hold different views. "It would be wrong were the attitude a man assumes towards this problem to be regarded as a criterion of his orthodoxy." This is a timely warning, which we hope will be heeded by the advocates of the Emmerick cause, some of whom are at present very active in the U. S. This is perhaps as good a place as any to say that we regard the "Emmerick-Kalender" for 1924, which is being widely circulated in this country, as not fit to serve the worthy cause for which it has been published. The reading matter is poorly selected and some of the illustrations are an offense to good taste and piety alike.

The Central Bureau of the Catholic Central Society in a recent press bulletin (Vol. XI, No. 36) quotes the

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Survey as saying that it is not merely the crude or depraved taste of the reading public that is responsible for the mass of ribald and indecent magazines that fill our news stands, but the encouragement given to these periodicals by certain news companies, which evidently make greater profits on this kind of stuff than on serious magazines. This is but another proof that the press, like the theatre, must suffer when the capitalistic principle of production for the sake of profit is applied to it. The Central Bureau urgently appeals to educators to protect their charges against the dangers to which they are exposed. The Bureau does not believe in the efficiency of censorship, but thinks that in the last analysis the battle against trash in literature and art must be based on an appeal to the conscience of men. A truly Christian people could easily overcome the wretchedness and perversion of taste now apparent on all sides.

The Echo, of Buffalo, N. Y., has lately entered upon its tenth year. A very competent and discriminating judge told us the other day that this Catholic weekly is, all in all, the best of its kind in the whole country. It lays the main emphasis on the application of the Catholic philosophy of life to contemporary thought and events. We are often asked to recommend a weekly newspaper that could profitably be read alongside of the *F. R.* We like to recommend *The Echo* because, like the *F. R.*, it aims at promoting sane and sound ideas in the realm of religion, economics, and politics, pays particular attention to the social ideas which are struggling for ascendancy in our day, and helps to prepare the ground for the new order of things that must come if society is to be saved from destruction. "Catholic social thought," says our esteemed contemporary in introducing its tenth volume, "is not anchored to the moribund social institutions of the present or more recent past; it is a dynamic force." And so the friends and readers of *The Echo* are really latent forces of dynamic thought, men and women holding common ideas

and cherishing common ideals—"ideas and ideals which, filled with zeal for their Catholic convictions, they want to propagate and make dominant." *Ad multos annos!*

Charles Beard, the historian, recently suggested that a list of obituary notices from the daily press be "potted and worked up into a kind of anthology of vacuity and blather." Surely nothing more clearly marks the degeneration of honesty and dignity than the usual death notices of prominent men in State and Church. One may read through column after column and meet nothing but the most obvious insincerity. The three friends of Job who came to him in his affliction and "sat with him on the ground seven days and seven nights . . . spoke to him not a word: for they saw that his grief was very great" (Job li, 13). They were rare old gentlemen who recognized the dignity of sorrow. We wish that they were here to write our modern obituary notices.

B. Homan's work on the "Nibelungenlied" (Berlin: Walter de Gruyter) is an amazing bit of scholarship to have come, at this late date, from a Hungarian scholar. The Germans seem quite willing to concede the accuracy of his contentions in regard to the historical element of their great medieval epic, though he asserts that it is largely a Hungarian-Bavarian series of episodes that is treated. The time of the action in Homan's opinion is about 965-973 A. D., and the place Passau-Pöchlarn. A second work is to follow, dealing with the authorship of the epic.

Miss Grace M. Packard, in a letter to the Boston *Monitor*, protests against the way in which the idea that military training is necessary to develop the character of the youth of the U. S. still obtains in many of our schools and colleges. She says that there undoubtedly are other means of developing courage, obedience, alertness, and exactitude, and that the best thinkers of the U. S. are now "making a stand for peace," trying to solve the nation's difficul-

ties without going to war. "Can the young be taught to think in terms of peace," she asks, "if they are made to drill several hours a week with guns?" It is indeed high time to turn the light of truth on all that tends to foster the war spirit, and parents ought seriously to consider the question whether they can conscientiously entrust their boys to schools which maintain military training as a part of the curriculum.

Sir Henry Lunn has revived, as "a constructive quarterly," the *Review of the Churches*, which he founded in 1892 and conducted for three years. He announces that the magazine will be carried on, not for any financial gain, but to supply an arena for friendly discussion of religious problems, in the hope of being useful to "all those who are striving to bring the churches into closer co-operation in questions of social and moral reform." Dr. Lyttelton contributes to the first number of the revived *Review* a very useful article on birth control. He frankly sets forth the evil results of the current propaganda on the subject and utters a wise warning against people being led "by a vitiated public opinion to juggle with their consciences." As an experienced educator he urges the importance of training the young to habits of Christian self-restraint and self-denial because these virtues are essential to obviating some of those difficulties of mature life of which the birth controllers make so much. He puts his case admirably, though the last words of his article are open to criticism on a point of fact. The Catholic Church has spoken plainly and unflinchingly on this question of birth control.

In the February number of the *Ecclesiastical Review*, the Rev. James H. Ryan, Ph. D., presents overwhelming testimony that the principal enemy of the Catholic school in the United States to-day is Scottish Rite Freemasonry. The Southern Jurisdiction of that body has come out publicly for interference in educational matters and

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(3) Albert Kuhn, *Allgemeine Kunstgeschichte*, 6 vols., with separate index vol., 4to Einsiedeln. 1909, in the original bindings, \$30.

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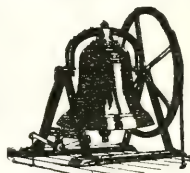
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has declared war on the Catholic school. It is becoming more and more urgent for Catholics to make their attitude on education clear to the American people. The Catholic School Defense League, with headquarters at 1312 Massachusetts Ave., NW., Washington, D. C., has the necessary literature to meet and refute the propaganda directed against our system of education. Dr. Ryan thinks that "unless we soon become active in meeting the propaganda directed against our system of education, the American people will ultimately be convinced that there is no place in the United States for the parish school, and when the American people is once convinced, . . . it will speedily act upon its convictions."

Commenting on the recent revelations with regard to the milling and baking companies which keep the price of bread at ten cents a loaf, though wheat has dropped from \$2 to \$1, *Social Justice* reminds its readers of the saying of George Peck, the author of "Peck's Bad Boy," that "when wheat goes up, flour gets the information by telegraph; when wheat goes down, the information comes to flour by canal boat," and adds: "The canal boat has gone out of existence, so there seems no medium left to communicate to flour and bread where wheat stands. We have progressed wonderfully since Peck was considered by some people a competitor of Mark Twain. But in no direction have we progressed farther and swifter than in that of price-fixing, profiteering, and those other arts of Mammonism which Leo XIII calls usury, which, although more than once condemned by the Church, is nevertheless, under a different guise, but with the like injustice, still practiced by covetous and grasping men."

Liberality consists not so much in giving a great deal as in giving seasonably.

The head never begins to swell till the mind stops growing.

Correspondence

Concerning the Mystical Life

To the Editor:—

In the course of a review of Dom Savinien Louismet's O. S. B. latest volume, "The Mystery of Jesus," in the *Catholic Gazette*, Father O. F. Dudley makes some remarks which are worth reproducing. He says:

We cannot procure for ourselves even the lowest degree of the mystic state. It is a new state of prayer altogether. The soul is entering a new world. St. Teresa, speaking of mystical prayer as a new experience, says: "The soul clearly perceives that she is on a new road, surrounded with things hitherto unknown to her. When, after long perseverance in purifying the heart, God comes to enter into her, and to show *Himself to her openly* by the gift of His holy presence, the soul finds herself so delighted with her new state, it seems to her that hitherto she has neither known nor loved God."

Mystical prayer, then, is an unutterable favor given to certain souls by God. We cannot acquire it of ourselves, but we can dispose our souls to receive it. Therefore, when Father Louismet says that for the mystical life only two things are required—a state of grace and the love of God—we agree with him as far as it is a question of our own dispositions, but not in the sense that the presence of those two conditions necessarily includes the mystical life. It does not. The mystical state is an experiencing of God Himself, given by God Himself to certain of His children who possess those qualifications, but not necessarily to all who possess them. "All who are faithful to the motions of ordinary grace may hope for the good things of the mystical life"; . . . says Père Surin. There seems to be a general opinion amongst writers on this matter that if God finds a soul truly disposed to receive the favor of mystical prayer, He will grant it.

Certainly all pious souls should ask for the mystical life. It is the most efficacious means of attaining perfection. Alvarez de Paz urges us to storm the ramparts of Heaven in order to be given the grace of mystical contemplation: "If then, O man of God, thou hast prepared thyself in so far as thy frail humanity permits thee, if the arrow of divine love has wounded thee, pour forth thy tears both day and night to obtain this grace, and give thyself no repose till God hath granted it to thee. It is a gift; if thou wish for it, thou must both desire it and ask for it."

F. R. G.

Is Sterilization Permissible?

To the Editor:—

On February 19th the judge of the Probate Court of Wayne County, Mich., directed that an operation for sterilization be performed upon two boys of 12 and 14 years, respectively, and two women, whose age is given as

22 and 24, respectively. The judge (who, by the way, is a Catholic) declared that he had no choice in the matter, since a law for the sterilization of mentally defective persons was enacted by the 1923 legislature.

Aside from the constitutionality of the law, which may or may not be tested in these cases, it cannot be denied that the performance of such operations is unethical. Stoehr-Kannamüller in their *Pastoral Medicine*—an excellent volume of Herder's "Theologische Bibliothek"—inform us that while a number of young men at different times begged them to perform such an operation, for reasons we do not care to mention here, the doctors steadfastly refused to comply, explaining that such operations are not permissible from an ethical standpoint. To emphasize this, they point to an English surgeon who was expelled from the Royal College of Surgeons in London for having performed an operation of sterilization. We, together with Stoehr-Kannamüller, are inclined not only to doubt, but to deny the right of the State to resort to the unmaning of anyone, even though it is contended by some that such operations are necessary for the protection of society.

A. B.

Dr. von Pastor and the Roman Archives To the Editor:—

I am wondering just how far the Rev. John Lenhart's letter, which appeared in your No. 4, should be taken seriously. Had he written to me personally, I should have called his attention to two facts: (1) that I worded my tribute to Dr. von Pastor as carefully as I could, because there were present scholars who knew, as Father Lenhart does not seem to know, that there is a difference between the Vatican Archives, the Archives of the Holy Office, and the Propaganda Archives, not only as to location, but as to methods and accessibility; (2) that I claimed for von Pastor only the permission to see everything relating to his subject in the Vatican Archives.

The Vatican Archives are open, under certain restrictions, to every bona fide student of history; but, even with these restrictions, the accessibility to documents in these old Secret Archives of the Popes is far easier than in any other archives of Europe.

The Archives of the Holy Office, or of the Holy Roman and Universal Inquisition, are a different affair. No one has ever been allowed to study them, outside the officials of that Congregation. I am not one of those who hold, as do those who have repeated without any knowledge of the contents of these Archives von Pastor's complaint of 1912, that these Archives were necessary for his great work. Dr. Carl Russell Fish says that there are 7000 volumes in these Archives. I doubt that statement on two scores—first, because I have found so many blunders in his *Guide* that the whole work to me is treacherous in its inaccuracy, and secondly because everyone knows that thousands of

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these Inquisition documents were boiled into pulp by Church officials at the time of the Napoleonic wars. My own suspicion is that these Archives would have been of little value to Dr. von Pastor in his work. I have examined those Propaganda Archives of the Holy Office which escaped the boiling-down process and which are now in the National Archives, at Paris, and in Trinity College, Dublin. They would not have given essential help to the historian of the Popes.

The Propaganda Archives could hardly be considered as necessary for the History of the Popes, since they begin in 1622. Perhaps Father Lenhart will tell us whether von Pastor's volumes come down to that date?

It is true that I had difficulty in 1912 in gaining access to these Archives and that, after the influence of Archbishop Kennedy and Cardinal Falconio had failed, I was obliged to appeal personally to Pius X for permission to work in Propaganda. Cardinal Gotti was not pleased at my insistence, and looking backwards I do not blame him. I carry in my memory many things from those Archives after my year's study therein which I have always considered *materia sub sigillo*.

But how Father Lenhart can draw the inference that the Propaganda Archives were closed, and will be kept closed, I do not know. If that is true, how does he explain the veritable mass of documentary material from the Propaganda Archives in the *English Catholic Refugees*? How about *Carroll*? Surely, one glance at that work will show him that there must be some opening somewhere in the walls of Propaganda. I certainly did not invent the hundreds of unprinted documents in either of these works.

Peter Guilday

The Catholic Central Society

To the Editor:—

The 67th Report of the General Assembly of the German Catholic Central Verein, which was held last August in Milwaukee, is filled with the recitation of activities that can only increase the sincere respect which every American Catholic should have for this remarkable organization. Unfortunately, in the opinion of the present writer, much of the valuable material is lost to American Catholics because the Verein persists in publishing the major portion of its transactions in German. Perhaps some day, even though it may continue to consider the German language necessary, the Central Verein will give non-German-speaking American Catholics the benefit of its splendid work by publishing suitable translations. There is no question of right or justice here, simply one of expediency. We venture to offer the following suggestions:

(1) that the Central Verein content itself during the year with its splendid activities and at its yearly meetings merely present (a) a résumé of these activities, (b) observations concerning these activities, and (3)

recommendations for the future.

(2) that it foregoe all resolutions, which can at best do little good and which are generally (a) bombastic and hence out of keeping with the other work and spirit of the Verein, and (b) little related to actual conditions.

(3) that it present its monthly publication entirely in English—H. A. Frommelt.

Points From Letters

Every American citizen ought to read the article "Relief for the German People" in No. 4 of the F. R. Few men dare to be as fearless and as truthful as Senator La Follette. His brave words will convince many that the German people did *not* make the war. The people never want war. It is the bloody war dogs that do. The world should incarcerate the war dogs—then peace and brotherhood would have a better chance.—(Rev.) Raymond Vernimont, Denton, Tex.

As a composer, the Latin liturgical hymns caused me some difficulty until a certain author solved the problem thus: The medieval Latin poets, after a certain period, accented Latin words of two syllables, according to the requirements of the verses they were writing, either on the first or on the second syllable. Hence *dūlcis* and *dulcis*. Most of the words in dispute are words of two syllables. Where peculiarities of accentuation occur in words of more than two syllables, they are for the most part to be ascribed to carelessness, and in some cases to uncertainty. Accent, not quantity, was the guiding principle in medieval verse-writing, though the rules of classical prosody naturally influenced medieval accentuation to some extent. The treatment of duo-syllabic words owes its ready introduction to the fact that in classical Latin words of two syllables the final syllable was long and consequently could and did play in metrical versification the role which in later accentuated poetry was played by the dynamically stressed syllable; the public was probably used to the thetic position of the final syllable.—(Rev.) Ludwig Bonvin, S. J., Canisius High School, Buffalo, N. Y.

With regard to the query in No. 5, p. 96 of the F. R., an old annotated edition of the *Imitation* in my possession ascribes the quotation: "As often as I have been among men, I have returned less a man," to Seneca, Epist. VII: "*Quoties inter homines fui, minor homo redi.*"—(Rev.) J. B. Culemans, Moline, Ill.

One of the most furious assailants of our recently written school histories is Wallace McCamant, of the Sons of the American Revolution. It may be interesting to note that Mr. McCamant is the attorney for the Scottish Rite Masons of Oregon in their attempt to do away with the Catholic schools of that State. Mr. McCamant makes a queer running mate for the Catholics who are also furiously assailing the school histories.

Observer.

BOOK REVIEWS

A Liturgical Anthology

Every student of liturgy will hail with delight the "Florilegium Liturgicum Medii Aevi," which Fr. Willibrord Lampen, O. F. M., has composed from various sources. Within the narrow compass of its 104 pages there is stored up a wealth of liturgical treasures that could otherwise be garnered only by consulting large libraries. Our soberer age has discarded too much of the wonderful symbolism of medieval practice in the celebration of the Mass, the Divine Office, and the administration of the Sacraments. Fr. Willibrord carries us back to the ages of faith of our more pious and poetical ancestors. Of special interest is the beautiful "Ordo ad visitandum et unguendum infirmum" from the Sacramentarium Fuldense. Numerous excerpts, some of them here edited for the first time, are given from the liturgical writers of the Franciscan Order. A copious index enhances the utility of the book.

Much is said and written about the appalling distress and poverty of German scholars and writers. One very effective way to help them is to buy their books. (Fulda; Franziskanerkloster Marienberg. 1923. \$1).

Literary Briefs

—In "The Great Antithesis: Hinduism vs. Christianity," Fr. Ernest R. Hull, S. J., on the basis of twenty years of keenly interested observation in India, attempts to explain the puzzling question why the caste Hindu proves "untouchable," while many of the pariahs and outcasts readily embrace the Catholic faith. The explanation is that the Hindu and Christian beliefs are polarically opposed to each other, especially in regard to the doctrine of sin. The acceptance of the Gospel has for its presupposition the conviction of sin, compunction for sin, and the desire for reconciliation and forgiveness through the merits of the Redeemer. This is an idea that is foreign to the Hindu mind; hence a lack of disposition; hence the failure of much missionary effort. "It is by the preaching of the Christian idea of sin," says the author, "that we must begin and continue and end. For when that conception is once embraced and adopted, all the rest follows with the stringency of a syllogism. Leave this aside, and it matters not how you work in other ways to effect an approachment." The booklet closes with a succinct "Summary of Christian Essentials" made intelligible to the Hindu mind. (Bombay: The Examiner Press; St. Louis, Mo.: B. Herder Book Co.)

—We desire to call to the attention of the newly-formed workingmen's societies in this country, a recently published biography, by Theodore Brauer, of Adolph Kolping, the

father of the Kolping Societies. (B. Herder Book Co.) We trust that this worthy little volume will give impetus to the movement for founding more Kolping Societies in this country.

—"Efficax Antidotum ad Matrimonialia Mixta Praeavenda" is the title of a pamphlet published by F. Pustet, Rome, for the Revs. M. V. Kelly, C. S. B., and Canon J. B. Geniesse, as joint authors. It had its origin in an article published in the *Eccelesiastical Review*, in October, 1915, under the title, "Can Mixed Marriages be Entirely Done Away With?" Pastors and seminarists can here study the same thesis in a much elaborated form. The pamphlet is a thorough-going discussion of this ever-pressing subject. The authors marshal their authorities and wind up with a satisfying summary of their conclusions.

—Volume VII, "the Scranton Number," of "St. Bonaventure's Seminary Year Book" is devoted almost entirely to the Holy Eucharist and fully maintains the standards of the previous issues. It is gratifying to see that this work is executed and edited by members of the Duns Scotus Theological Society. May their efforts honor this great Scholastic Doctor, who has been sadly neglected in Catholic theological circles. The "editorials" might be a little more virile. Perhaps it is too much to ask in a publication of this kind, but we need under the caption of editorials to-day some courageous denunciations and criticisms.

—Every student who can read the German language should avail himself of the excel-

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lent booklet entitled "Ursprung und Träger der Staatsgewalt, nach der Lehre des hl. Thomas und seiner Schule," by Dr. Peter Tischleder. It is probably owing to untoward economic conditions that this publication has not been given a permanent binding. It is a truly scholarly and splendid exposition of St. Thomas' teaching on the origin of the State power. (Volksvereins-Verlag, München-Gladbach, Germany).

—The two latest sections of the incomparable "Oxford English Dictionary," Wash-Wavy, by Henry Bradley; Woh-Whisking, by C. T. Onions, remind us that U and W alone remain to be finished, and good progress has been made with both. The end is in sight. In the present sections the words are mostly of native English origin and in frequent use, the very backbone of the language. They are often illustrated by the earliest translators of the Bible, and they exhibit to advantage the achievement of the Dictionary in the analysis of various senses and idioms.

—Mr. J. M. Sevenich, editor of the German agricultural weekly, *Der Landman*, of Milwaukee, has published a "Garten-Buch," which is already in its third edition. The present reviewer has made practical use of this pamphlet and urges any one interested or engaged in this work to avail himself of its splendid contents. The author has the knack of condensing much valuable information within a small space. There are a number of English books on horticulture, but those that are worth while are almost prohibitive in price.

—Volume I of Fr. Wm. Schmidt's S. V. D. epoch-making work, "Ursprung der Gottesidee," has been out of print for some time. The author announces in *Anthropos* (Vol. XVI-XVII, fasc. 4, 5, 6, p. 1050 sq.) that he intends to prepare a second edition of this volume and then to complete the work in two or three additional volumes, of which the first will deal with the religions of the primitive races.

—That valuable reference work known as "Kirchliches Hand-Lexikon" has been reprinted by means of the new Ullmann method (see "Herder's Konversations-Lexikon," 2ter Ergänzungsband, col. 115). It is the most valuable two-volume Catholic encyclopedia in existence. By the way, could not our "Catholic Encyclopedia" be revised and condensed into two such volumes? It would then undoubtedly find its way into many private and public libraries where the large and expensive work is not kept. (B. Herder Book Co.)

—The present reviewer, in spite of all that has been said and written to the contrary, does not consider "The Winter of Discontent" a good novel. Father Barret has submerged what story-telling art he has at his command,—and it is obviously not a little,—in the effort to be polemical and to promote a cause. In this latter purpose he has succeeded, we believe, and as the cause is a worthy one, American Catholics

and others should read "The Winter of Discontent." It "presents the case" against not a few things that have been and are being written. (P. J. Kennedy and Sons).

—Denzinger's classical "Enchiridion Symbolorum et Definitionum," which was completely overhauled by Fr. Bannwart, in 1908, has again been revised and brought up to date by Fr. J. B. Umberg, S. J. The additions, regarding mainly the primacy of the Roman Pontiff, have been grouped under new numbers, so that the old sequence has not been disturbed and the new edition can be used alongside of the 10th, 11th, 12th, and 13th, edited by Fr. Bannwart. This "Enchiridion" is indispensable to the theological student, and we are glad to see it kept up to date. (B. Herder Book Co.)

New Books Received

The Stations of the Holy Way of the Cross.

From Holy Writ and Liturgy and Approved Sources. 22 pp. 3¼x6¼ in. San Francisco, Cal.: 10 cts. per copy; 10 copies, 75 cts.; 100 copies, \$6. Franciscan Friary, 2518 K Str., Sacramento, Cal. (Wrapper).

Friedrich Wilhelm Foerster als Ethiker, Politiker und Pädagoge. Von Dr. Ludwig Pilger. Mit einem Porträt Foersters. 101 pp. 8vo. Munich: Arche-Verlag. For sale by the B. Herder Book Co., St. Louis, Mo. 60 cts. (Wrapper).

Das Arbeitsethos der Kirche nach Thomas von Aquin und Leo XIII. Untersuchungen über den Wirtschaftsgeist des Katholizismus von Dr. phil. Johannes Haessle. xix & 279 pp. 8vo. B. Herder Book Co. \$2.75 net.

Geschichte der altkirchlichen Literatur. Von Otto Bardenhewer. Viertes Band: Das fünfte Jahrhundert mit Einschluss der syrischen Literatur des vierten Jahrhunderts. x & 673 pp. 8vo. B. Herder Book Co. \$4.25 net.

Dokumente deutschen Denkens und preussischer Prinzipien. Heft 4. 47 pp. 16 mo. Ludwigsburg i. W.: Verlag "Friede durch Recht." (Paper).

An Ex-Prelate's Meditations. Edited by Herman J. Heuser, D. D. vi & 233 pp. 12mo. Longmans, Green & Co.

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The Way of the Cross. Its Efficacy and Practice. By the Rt. Rev. Dom Columba Marmion, O. S. B., Abbot of Maredsous. Translated from the French by a Nun of Tyburn Convent. 45 pp. 4x6½ in. Sands & Co. and B. Herder Book Co. 50 cts. net.

Christian Monism. Meditations on Christian Truths in the Language of Modern Thought. By Eric Wasmann, S. J., D. Ph. Authorized Translation, with an Introduction by Rev. Spencer Jones. xxx & 123 pp. 12mo. B. Herder Book Co. \$1.25 net.

The Mirror of Humility; or The Looking Glass That Deceives Not. By Father John Peter Pinamonti, S. J. Translated from the Italian by the Late Fr. Thomas J. Gannon, S. J. 126 pp. 4x5½ in. Benziger Bros. 50 cts.

Blessed Martin de Porres. The Life of an American Negro, a Dominican Tertiary. By Rev. C. C. Martindale, S. J. With a Foreword by Wm. M. Markoe, S. J. 23 pp. 4¼x6½ in. St. Louis, Mo.: Central Bureau of the Central-Verein, 3835 Westminster Place. (Paper).

Das Los der ohne die Taufe sterbenden Kinder. Ein Beitrag zur Heilslehre von Dr. theol. Wilhelm Stockums. viii & 203 pp. 8vo. B. Herder Book Co. 75 cts. net (Wrapper).

Compendium Theologiae Dogmaticae Generalis. Auctore P. Parthenio Minges, O. F. M. Editio Secunda, Emendata et Augmentata. xvi & 384 pp. 8vo. Ratisbon: Joseph Kösel & Fr. Pustet. M. 6.80.

Compendium Theologiae Dogmaticae Specialis. Auctore P. Parthenio Minges, O. F. M. Vol. I: De Deo, Creatione, Redemptione Obiectiva; xi & 367 pp.; Vol. II: De Gratia, De SS. Sacramentis, De Novissimis; viii & 350 pp. Ratisbon: Jos. Kösel & Fr. Pustet. Per volume M. 6.80.

St. Thomas and the Immaculate Conception. By Peter Lumbieras, O. P. 15 pp. 8vo. (Reprint from the *Homiletic and Pastoral Review*.) Notre Dame, Ind.: The University Press. 15 cts. (Wrapper).

Das Beten der Mystikerinnen. Dargestellt nach den Chroniken der Dominikanerklöster zu Adelhausen, Diessenhofen, Engeltal, Kirchberg, Oetenbach, Töss, Unterlinden und Weiler, von Hieronymus Wilms O. Pr. Zweite, verbesserte und erweiterte Auflage. x & 234 pp. 5x7 in. B. Herder Book Co. \$1 net.

Religionsbegründung: Max Scheler—J. H. Newman. Von Erich Przywara S. J. xvi & 296 pp. 8vo. B. Herder Book Co. \$1.75 net.

Die Freundschaft des hl. Franz von Sales mit der hl. Johanna Franziska von Chantal. Von Dr. theol. Michael Müller. 302 pp. 12mo. Kempten and Ratisbon: Jos. Kösel & Fr. Pustet. M. 4.

New Publications

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By Michael Joseph Watson, S.J. Cloth, 8vo., VIII & 135 pages, net \$1.00.

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(“Dreizehnlinden.”) By F. W. Weber. A Lyrical Epopee thought into English Verse by Maximilian A. Muegge. Cloth, large 8vo., XIII & 177 pages, net \$4.00.

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By Alfred A. Whittington. With Illustrations by E. R. Spencely. Cloth, 8vo., 247 pages, net \$1.50.

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The Truth of the Catholic Religion.

An Explanation of Its Fundamental Doctrines and of the Essential Points of Difference between Catholic and Protestant Belief. By James Linden, S.J. Cloth, 8vo., VI & 100 pages, net 90 cents.

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The Fortnightly Review

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ST. LOUIS, MISSOURI

April 1st, 1924

The "Louisville Plan" of Presenting the Truth to Non-Catholics

By Col. P. H. Callahan, K. S. G., Louisville, Ky.

The secular newspaper is easily the best of all means for putting before non-Catholics generally the truth as to what Catholics believe, for it not only reaches the widest field, but it also affords the most frequent opportunity of presenting the truth of our faith in a form that is apt to be favorably received by our separated friends.

A noteworthy example of such use of newspapers has just appeared in the form of a sixty-page brochure published "For limited distribution" by *The Record*, of Louisville, Ky., under the title, "Conservation of Catholic Truth: Example No. 2." The contents consist of letters from Mr. Benedict Elder, editor of *The Record*, published in Louisville newspapers during the year 1923. "Example No. 1," which was published last year, consisted of letters by the same writer to Louisville papers during the year 1922, and both of these "Examples" are not only deserving of note, but worthy of study, as perhaps the very best method of using the secular papers in meeting criticism of Catholics and turning it into an opportunity for spreading the truths of our religion.

The letters are reprinted in these brochures in the exact form in which they originally appeared in the newspapers, with titles, subtitles, and signature, and they show that a vast amount of information regarding Catholic teaching and history, carefully written and attractively presented, has thus been put before the non-Catholics who read the Louisville newspapers.

Generally, the editor of *The Record* uses for this purpose the "Letters-to-the-Editor" column, which nearly all newspapers carry and which is gener-

ally considered the part of a paper nowadays most widely read by thoughtful persons, and any wrong interpretation of Catholic teaching or misrepresentation of Catholic history, in short, any criticism directed at Catholics or their practices or their belief, whether related to the present or the past, is promptly answered by him, without complaint, without argument, without ridicule or satire or any sort of a fling, but with the simple truth plainly stated and confined strictly to the point.

It is these qualities of his writing that no doubt account for the fact that the letters that this writer sends to the newspapers are always published, and never answered. They are published, because the writer is careful to avoid any form of expression that could offend even a sensitive person and equally careful to avoid any statement that is likely to excite religious controversy. They are not answered, because the writer is himself making answer to something which has appeared in the newspaper and he sticks to that thing, makes his answer complete, and thus closes the issue.

To write in such a way for all occasions when anything reflecting on Catholics or their belief appears in a metropolitan newspaper—now in an Associated Press dispatch, now in a syndicated article, now in a contributed feature, now in the report of a Protestant preacher's sermon; touching history, philosophy, science, dogma, church legislation and all the rest—requires knowledge, study, skill, a clear sense of aptitudes, and the disposition to be content for the time with one point gained. One must know when to write, how to write, what to write, and what to leave

out of his writing. The editor of *The Record* is equipped for just that sort of thing. His range of knowledge is unusual and his experience in this kind of work extends over many years. He was already well equipped when he was selected as assistant to the Chairman of the Religious Prejudice Commission more than ten years ago, and since that time he has been almost constantly engaged in working out points of contact between Catholic truth and the non-Catholic mind, especially through the secular press, while the Georgia Laymen's Association has credited him for the success of that movement; he directed for the first few years all its publicity and advertising, prepared its literature, as well as answered all queries, the all important feature of the work.

A few examples from the brochures published by *The Record* will be helpful to illustrate his methods of handling a subject. Louisville newspapers, like many other metropolitan dailies, had long been accustomed to featuring the Sunday sermons of Protestant preachers, and while few of these sermons were wholly directed against the Catholic Church, there was seldom one that did not in the course of a column or two make some uncomplimentary reference to Catholic teaching or practice. The following letter shows how this objectionable practice was approached:

Editor Evening Post:

The interesting sermon of the Rev.----- published in Monday's *Post*, would have been much improved, in the judgement of a number of your readers, if the uncomplimentary reference of the speaker to a Church not his own had been omitted. His sketch of the ecclesiastical year was not amplified, and scarcely verified, by the statement that "the Roman Catholic Church has added to the simple church year much that is useless." The speaker does not of course suppose that the Catholic liturgy is useless to Catholics, since Catholics only can judge of that; but if he meant only that it is useless to non-Catholics, his statement is without point; the Catholic liturgy is not intended for non-Catholics. In short, the reference to the Catholic Church was unnecessary, and, being at the same time uncomplimentary, its publication in a secular paper, which should be welcome in the homes of all citizens alike, is fair cause

for objection by a large number of your readers. Sincerely, *Benedict Elder.*

The following week Mr. Elder took occasion to correct some erroneous statement in another preacher's sermon, closing his letter to the editor with the following "gentle hint":

In answer to the recent criticism of an unnecessary and inaccurate reference to the Catholic Church made by the Rev.----- in a sermon you published, you said that you could not edit the sermon. This no doubt obtained in the present case also; but is there not some way of hinting to the reverend gentlemen whose sermons you are to publish, that a secular paper is not a medium through which to express uncomplimentary views of another's church or religion?

That not only put an end to reports of Protestant preachers' sermons criticising the Catholic Church appearing in the newspapers, but it is said to have done much to put an end to such sermons in Louisville pulpits.

The same principle was called into operation when last year the Dallas speech of the head of the Ku Klux Klan, stating that "Catholics believe the presidency at Washington is subordinate to the priesthood at Rome," was sent out by the Associated Press. "Catholics themselves are the proper ones to say what Catholics believe," Mr. Elder wrote, and "it is wholly gratuitous, not to say impertinent, for others to impute to Catholics a belief which they themselves disown. The Catholic hierarchy in particular, and the Pope over all, are authorized exponents of the belief and position of Catholics, and when they have spoken to the point, it is the last word." The writer then quoted from the pastorals of the Catholic archbishops and bishops of the United States from 1837 to 1919, and from the encyclicals of Pope Leo XIII setting forth the full and unreserved civil allegiance which Catholics owe to their country. So when the head of the Ku Klux Klan spoke in Indianapolis on Lincoln's birthday and again attacked the Catholics, he did not receive mention in the Louisville newspapers.

The Louisville newspapers, like other

metropolitan dailies, carry most of the syndicated articles and thus in the last two years they published Alfred Bosch's "Mankind in the Making," H. G. Wells' "Outline of History," and Henrik Van Loon's "Story of Mankind." Mr. Elder's letters following these writers and exposing their unhistorical and prejudiced allusions to Catholic teaching and practice, make interesting reading, as the following excerpt from one of them indicates:

The statement in Alfred Bosch's article on "The Mediaeval Mind," published in the *Evening Post* March 10, to the effect that theological studies during the middle ages consisted in such speculation as "How many angels can dance on the point of a needle?"—which Mr. Bosch says was considered "a very serious question"—is about as if one should say that modern science in the beginning of the twentieth century was occupied with such questions as "How old is Ann?"

To describe as weighed down by "the anchor of blind obedience to tradition and authority," the age that produced well nigh every university in existence in Europe today—Cambridge, Oxford, Bologna, Salamanca, Valladolid, Vienna, Heidelberg, Ratisbon, Erfurt, Freiburg, Paris, Padua, Perugia, Basle, Louvain, Metz, and at least fifty others—the age that produced the British Parliament, the French Estates, the German Diets, the Spanish Cortez; that gave us trial by jury, Magna Charta, the Free City Republics of Europe and to which we owe the development of the very language we use, and not only the English, but the German, the Spanish, the Italian and the French, to say that the human mind in such a productive period was weighed down to blind obedience is to ignore the greatest facts of history.

In the light of modern historical research, it is no longer excusable in a scholar to write disparagingly of the mediaeval mind.

Quite recently the Archie Butt articles on Roosevelt being syndicated to the leading dailies of our country, came in for attention in this way. In one of his letters, Captain Butt expressed his opinion that the Catholic Church "has done more harm than good in the world; that without it, we might have advanced in education and culture far beyond what we have already done." Calling attention to this statement, Mr. Elder wrote to the paper that its publication "should serve a good pur-

pose," as in the presidential campaign following his death on the Titanic, it was widely published in anti-Catholic papers and in the non-religious press that Captain Butt was bringing to America secret instructions from the Pope to Catholics to vote for a certain candidate for president of the United States. Many otherwise intelligent persons really gave credence to this story, which was spread from mouth to mouth all over the country, causing a great deal of feeling against the Catholic people. "Captain Butt's letter now comes almost like a voice from the dead to cover the thing we ridiculed, and this should not be forgotten when stories of a like warp are circulated in the future, as they no doubt will be." As for Captain Butt's opinion of the Catholic Church, the writer merely contrasted Butt's opinion with that of Gladstone, when the latter said: "The Catholic Church has marched for more than fifteen hundred years at the head of human civilization and has harnessed to her chariot as the horses of a triumphal car the chief intellectual, moral, and material forces of the world."

Again when Captain Butt credited the wife of former Ambassador Bryce with expressing the opinion that Catholics would subordinate their own country "not only to the interests of Rome, but to Catholic countries as well," Mr. Elder wrote the following to the Louisville paper carrying the Butt letter:

How many times has not England been at war with Catholic countries? Indeed, in all the wars that she has waged in different parts of the world during the last three centuries, was there ever one in which some Catholic country was not among her enemies? In her effort to establish dominion over the Mediterranean she crossed the interests of every Catholic country from Gibraltar to Suez. In her wars to establish her mastery of the high seas, she struck at every Catholic country in the world. In all the time, she never sent out an army or a ship, and never fought a battle on land or sea in which Catholics did not take part. But can anyone point to a single instance where a Catholic Englishman ever hesitated to strike for his country because the enemy was a Catholic country?

The greatest battle in England's history and the only instance where that nation stood with its back to the wall and fought its way out alone was won with the help of Catholics against a Catholic country. Anyone inclined to take the Lady Bryce's opinion seriously should read the record of the destruction of the Spanish Armada by the English fleet under the command of Lord Howard of Effingham, High Lord of the Admiralty, whose grandfather had been executed by Henry VIII, whose father had been executed by Queen Elizabeth, and whose brother was at that moment a prisoner in Tower Hill for the crime of being a Catholic. Queen Elizabeth had been excommunicated by the Pope and was hunting priests with a vengeance. The Protestant historian Green says: "With ruthless energy, the Jesuits were tracked by pursuivants and spies, dragged from their hiding places and sent in batches to the scaffold. The death of Campion was the prelude to a steady, pitiless effort at the extermination of his claims." Then came the Armada, and England's destiny under God was in the keeping of Effingham and the English Catholics, for all historians agree with Green that Spain's only real chance of success lay in a Catholic rising.

Did Catholics at that time subordinate their own country to the interests of Rome or Catholic Spain? Again the Protestant historian Green is witness: "At this crisis, their patriotism proved itself in the hearts of the English Catholics. Catholic lords brought their vessels up alongside of Drake and Catholic gentry led their tenantry to the muster at Tilbury."

Nor is it altogether wide of the mark, since the Lady Bryce made her remark to Colonel Roosevelt, to suggest that this veteran of the Spanish War must have smiled when he remembered the part that Catholics took in that war of our country against Catholic Spain.

Being a business man, but primarily a selling man or director of salesmen, the writer of this article knows from experience the necessity of making plain, by example, if possible, the details of any plan or programme—all of which will count for so many quotations and examples that might seem to some to be repetition and not at all to show these Catholic truths but to show the "approach," as we selling men say, as well as saying it in such a manner as to close the incident, as newspapers detest continued controversy; likewise the poise and dignity, and especially with no offense regardless of circumstances.

It has been my pleasure to present upon invitation in a few of the larger cities, even in more detail, the work we are doing, which is sometimes called the "Louisville Plan," and my addresses have always been enthusiastically received. In one city several thousand dollars were voluntarily pledged at the time to initiate such work. To my knowledge nothing in the way of a thorough and systematic plan has developed elsewhere, due perhaps to these other cities not being so fortunate as ourselves, having as a fellow citizen Mr. Benedict Elder and his unusual attainments and experience. When Catholics answer at haphazard just some one thing occasionally, non-Catholics are apt to infer from these few corrections that all the other misstatements and untruths published from time to time must be true or they too would have been answered, and therefore, if this work is not done thoroughly and systematically, it should not be done at all.

Twenty years ago Christian Science was considered largely a joke and ridiculed everywhere, not only in editorials, but also on the stage, but all of this has been changed since the Christian Scientists have established a system of correction and in every city of any size there is a Christian Scientist of standing who cannot be ignored by the paper or its readers, and a fine letter always appears correcting any misrepresentation of Christian Science that appears in any connection. It is said that these letters are prepared at a central office and the local man is merely used for his standing and acquaintanceship; but be that as it may, the work of this corrective organization has put Christian Science into a very respectable, if no prosperous, position at the present time.

Many persons have asked why the Louisville Plan, which has kept any anti-Catholic movement from making the slightest impression in our city, or even in the State as a whole, could not be extended into a national programme, but that would require a national organization, with representatives in dif-

ferent cities, with a full measure of coöperation, as well as the selection of an outstanding Catholic in every community that commands respect and is esteemed by its citizens. And the organizations in existence probably

feel that this sort of work requires too much supervision and knowledge as well as discretion, and most of them prefer to spend their energy in getting new members to supplant the older ones, or in selling insurance.

The War Hysteria and its After Effects

The Rev. John A. Ryan, D. D., of the Catholic University of America, during the war, to the sorrow of many of his best friends, defended the proposition that it was proper and necessary for the government to prevent all freedom of speech and writing which interfered with the prosecution of the war. He has since learned that "legal interferences with freedom of speech are peculiarly liable to abuse. The government is strongly tempted to forbid the discussion of subjects which have only a remote relation to the evil that is feared, and there is always the danger that the penalties imposed will be excessive."

These words are quoted from an article by Dr. Ryan in the *Catholic Charities Review* (Vol. VII, No. 1). In that article he further says:

"Many eager supporters of the war now believe that it has produced more and worse evils than it averted. Not the least of these evil effects is the assault upon our civil liberties which has been more or less continuous since the Armistice, and which persists in alarming magnitude to this hour. And these evils have been due specifically to war propaganda, war psychology, and war hysteria, all of which have continued to operate in greater or less degree. Many examples of legal violence have occurred since the war. One of these was the expulsion of the Socialist members of the New York Assembly in 1920. The Assembly had a legal right to do this, inasmuch as it could legally expel men for any reason, or for no reason. . . . Nevertheless, the action is properly described as legal violence because it was contrary to the spirit of the law. The real reason why the majority of the Assembly drove out these members was their political views.

The expelled men were Socialists. But the belief in Socialism was not illegal; nor had these men violated any other law.

"Another illustration of legal violence is the Lusk Law, which empowers the educational authorities of New York State to expel teachers from the public schools whose political and economic views do not harmonize with their superiors' interpretation of loyalty. This is a gross abuse of law and a violation of civil liberties.

"Still another example is found in the raids upon Communists carried out by Attorney General Palmer in 1919 and 1920. These were contrary, not only to the spirit of the law, but to its letter, as was shown conclusively by Senator T. I. Walsh in his very able report to the Senate on that subject in the spring of 1922. Senator Walsh is a distinguished lawyer of a careful and conservative temperament; yet he found that these raids were made in disregard of the law as regards the arrests, the warrants, the searches of residences and other buildings, the seizure of property, and the detention of the arrested persons in jail without respecting their rights to due process of law.

"The continued detention of the political prisoners is another instance of the assault upon civil liberties through legal violence. Neither the Executive Department of the Government nor any private person or association dares to defend this outrage on the ground that men who said what these men said against the war deserve to be kept in prison for five, ten, and twenty years. The argument is always that these men are members of the I. W. W., and that they are, or they must have been, guilty of sabotage and other

crimes of violence. Although they have not been legally convicted of such offenses, the government should take advantage of their presence in prison to keep them there on account of their alleged participation in violent actions. Such seems to be the attitude of the Department of Justice, of the officials of the American Legion, and of all the super-patriots who protest against the release of these unfortunate men. This attitude is directly contrary to that provision of the Constitution which forbids men to be deprived of liberty without due process of law. It is in effect, the exemplification of lynch law.

"Still another manifestation of legal violence is the injunction granted by Judge Wilkerson against the strike of the railway machinists. The Attorney General does not pretend that it is lawful to prevent strikes, but he draws a lurid picture of certain acts of violence connected with the strike, then calls the strike itself a 'revolt against government,' and declares that 'the nation was in the grip of civil war.' Certain violations of law which occurred in connection with the strike are made an excuse for restraining the strike itself, and for representing it as revolt and sedition. Obviously, this is a gross abuse of legal power.

"Our final illustration of legal violence is found in the law recently adopted by the majority of the voters of Oregon, forbidding parents to send their children to a private or parochial school between the ages of eight and sixteen. This is in accord with the forms of law, but it is contrary to the spirit, and probably to the letter of the law. It violates the spirit of the constitutional guarantee of liberty of religious worship, and it apparently violates the letter of the constitutional injunction against depriving any person of liberty without due process of law. It destroys one important part of the citizen's freedom of speech, namely, freedom of teaching. It is at once the latest and the most flagrant exercise of legal violence.

"All of the foregoing assaults upon our civil liberties are due to the same kind of war propaganda and war hys-

teria. They are all manifestations of one spirit and one delusion. The spirit is the spirit of intolerance. The delusion is the idea that American institutions, and even the American government, are threatened by various political, economic, and religious opinions. The men who are moved by this intolerance and this irrational fear, regard themselves as one hundred per cent Americans and superpatriots who are divinely commissioned to save our institutions and our country. They think that the normal and ordinary safeguards provided by constitutional and statute laws are not sufficient. Hence, they feel justified in using all the resources of propaganda, and even of misrepresentation, and in utilizing all the available devices of legal violence in the name of patriotism. That they are thereby diminishing or destroying the civil liberties guaranteed by the Constitution, is a fact which disturbs them very little, or which fails utterly to enter their consciousness. In the face of this deadly and widespread attack upon the most cherished and necessary liberties of the individual, all lovers of justice and all believers in these liberties should arouse themselves, and should oppose every move of this sinister campaign. The Catholic and the Jew should not be indifferent to the violation of the rights of the political prisoners; the Protestant liberal cannot afford to disregard the programme of physical and legal violence carried on by the Ku-Klux Klan."

In No. 32 of the English quarterly, *History*, Mr. G. T. Hankin provides what has long been wanted—a programme of a moving picture film to be used in the class-room. His period is the industrial revolution in England and he illustrates it by the conditions of the cloth industry in 1700 and at the present day. His convincing treatment ought to create a demand for the actual preparation of such a film, and he gives some suggestive hints for its use in teaching, pointing out the possibilities of misuse.

A Jew on the Ku Klux Klan

Having given "A Negro View of the Ku Klux Klan" in our No. 5, we shall let a Jew take a whack at the hooded monster. Mr. Ben Blumenberg writes in the *New Leader* (New York, Vol. 1, No. 3):

Recently a lecturer, or rather a "soapboxer," was addressing a street audience in a Middle Western industrial town. He was asked the question, "What is the reason for the existence of the Ku Klux Klan?" "The reason is to be found in the fact that there are a sufficient number of the gullible in this country willing to pay ten dollars for a bed sheet," was the reply.

We were let down too quickly during the days following the armistice. There was no tapering off process. What was to replace participation in "drives," neighborhood spying, hunting down reds and pro-Huns, tar and feather parties, flag-kissing soirées, censorship of first readers, bedtime stories and the proceedings of the ladies' aid societies of the German Lutheran Church? Where the substitute for the hysterical, hypocritical, sadistic spree? Volstead had chased John Barleycorn up the alley and "Verboten" inhibitions, while well nigh universal, were as hard to check as to count stars in the flags—a star for each returned soldier whose job was waiting for him. Labor and brother Capital dissolved partnership. Labor had to strip off its silk shirt of *Saturday Evening Post* manufacture. The open-shop fight started, labor injunction machinery was oiled and state anti-Syndicalist laws enacted. Lobbyists were on the job to see to it that no social legislation of a "paternalistic" nature was introduced in the State capitols. Strikers were not outlawed but many labor union treasuries were depleted or nearly so. The farmers were deflated, the small tradesmen and middlemen were no longer permitted to sit at the second and third tables of the "profiteers" as during the Give-till-it-hurts war days. "Our" Federal Reserve Banking System, our railroads and the higher cost of run-

ning the city, State, and national governments, made the middle class and the workers with middle-class minds see that "something is wrong." To right that wrong would probably require more effort than a yearly revival could accomplish. Perhaps the foreigners were the cause of our decline in national morale and the increase in our discontent. Our war-time training and post-war conditions made the time ripe to "start" something.

Many workers, farmers, small business and professional men, realize instinctively the inferior position they occupy in society. So far as their social and economic standing is concerned, like Yank in "The Hairy Ape," they "don't belong." Jim Brown, Number 711 in the factory, or Sandy Spivins, the grocer, wide-awake nights with the haunting fear that the banker will get them if the chain store prolongs the agony too long, are victims of monotonous routine. They have got to get a kick out of life. They must have an outlet for the play spirit. In many that spirit was dwarfed in infancy. Not all the youth of the land had the opportunity of playing "Life Among the Indians," "Deadwood Dick," "The Pirates' Revenge," etc. The arrested play spirit must have an outlet.

Now when Jim Brown, known in the factory as number 711, wraps a sheet around his Atlas-like shoulders, encases his dome in a hood, and, after dint of much concentration, learns a line of mumbojumbo that would tax the mentality of a five-year old, and then is greeted as the Imperial Kommander of the Kopper Kuspidor Kleaners, his position in the social and economic world (in his mind) is as real as that of an opium smoker on a debauch. Sheet, mummery, and title form the dope in which 711 steepes himself in an effort to get a kick out of life and to escape the recognition that he is, in modern society, a hewer of wood, a carrier of water, a mudsill.

Now take our friend Spivins, the storekeeper. He is caught in the mad whirl of commerce and the money mart, as the movie sub-titles would say. He is as necessary to the processes of distribution as the Ten Commandments are to a peace conference. The mail order houses, the department and chain stores are seeing to that. The tribe of Spivinses is strong for boosting, but the viewing with satisfaction of a building boom in the "ole home town, the bes' lil' town in gawd's country," is checked by viewing with alarm the opening of the Athens Confectionery Parlor by Nick Papapolous, the banana emporium by Giovanni Govenelli or the Busy Bee Notion Store by Isadore Levitsky. Competition may be the life of trade at certain times and in certain places, and while this has always been a free country with equal rights to all an' may the best man win, as the Constitution says, still—

Something must be "hung" on Nick, Giovanni, Isadore and mayhap Abraham Joseph, the Armenian grocer. None of these merchants belong to the church of Hinterville, or to any other Protestant church, for that matter. Oh, boy, we'll knock 'em for a gool as in the days of Hudibras:

When men flew out,
They knew not why;
And each with apostolic knocks
Tried to prove his theory orthodox.

We've got to get the ideals of Americanism across. The sooner we "sell" the idea of what the flag and our institutions stand for, the nearer will we be carrying out the last will and testament of our revolutionary forefathers, or rather of the founders of the Republic. The heathen must be made to see matters in the right light. Good old Americanism, 100 per cent pure, togetaer with the right religion, "an' if yeh don't like it, go back to the country where yeh b'long," or, as our patriotic ideals were expressed during the war, "Don't bite the hand that feeds you."

Now, when the Spivinses are willing to give the hours wrested from hard work for the purpose of impressing Nick, Giovanni, Isadore, Abraham and

the descendants of Ham, with the loftiness of Koo Koo idealism, the charge frequently made that the inhabitants of Babbitteria are merely crass materialists, may need revision. In many small towns the knights and knightesses of sheet and hood will go blocks out of their way rather than patronize a store keeper who is not strictly kosher according to American standards. In many labor unions and shops, economic class consciousness is less in evidence than it was during the period when the dealer in tar was counted only as a member of the petit bourgeois. The "loyal" union man and the "scab" are now joined in the same fraternal bonds. The open door of unionism, that in the past, with few exceptions, admitted all workers regardless of creed, nationality or race, is creaky and new issues are injected into union policies. The test is, is he one who was born in the chosen nation, geographically speaking, and did he choose both parents from Nordic stock? The owners of the basic industries, the national business associations and the subsidiaries of both, the various security and defense leagues, have for the time pigeon-holed the view-with-alarm-class-propaganda resolutions.

We await with impatience the form of the 1924 model for the saving of these United States.

One can hardly blame a certain English scholar for feeling provoked at having his copy of Schleussner's Septuagint Lexicon returned to him by the post office "undelivered" several weeks after he had mailed it to a friend in New York, and with no explanation of the reason why it had failed to reach its intended destination. From unofficial sources he has since learned that the American customs officials, being on the lookout for objectionable books, and unable to read Latin or Greek, quite frequently subject to a similar humiliation classical volumes which reach their hands. How inexpressibly foolish unrestrained zeal often proves itself!

The Legend of Chateau-Thierry

"The Turn of the Tide. American Operations at Cantigny, Chateau-Thierry and the Second Battle of the Marne," by Lieut.-Col. Jennings C. Wise (Henry Holt & Co.) though a small and unpretentious volume, marks a distinct step forward in the American contribution to the history of the war.

Col. Wise shows with indisputable clearness that Chateau-Thierry was never the chief point of danger nor even a point of pressure. When the drive of May 27 exhausted its first impetus, Foch was holding the salient with twenty-two divisions, and held on its western flank a concentrated reserve of sixteen French divisions. Inside the salient were twenty German divisions, operating with great difficulty upon crowded lines of communication and depending upon a single line of railroad which passed dangerously close to one corner of the base of the salient. Before a further advance could advantageously be undertaken it was necessary to widen this base. It was here, along the front west of Soissons, that the danger point lay, and here the next offensive was delivered, on June 9, against Mangin's army.

The actions at Belleau Wood and so forth were not the checking of a German advance, but local actions undertaken to improve the Allied line. These actions Col. Wise sets forth with a frankness and precision that will bring more than one surprise to the general reader. Given its tactical importance, Belleau Wood was not occupied, in the first place, before the Germans moved in.

The legend of Chateau-Thierry, Col. Wise informs us, was the result of propaganda which had a decided method in its madness and to propaganda on the part of our Allies. It has created a false impression of a critical period of the war and has generally demoralized our judgment; it is unfair to our Allies and most of all unfair to our own divisions in question. By dwelling upon a sensational feat that is largely im-

aginary we have inclined to overlook a very much more creditable reality of the counter offensive. The praise, for instance, given the Third Division for an imaginary feat in June has obscured their admirable resistance on July 15, when, as their first test in action, they met the full weight of a German offensive. They held fast the line of the Marne and they were the only division that did; in doing so they caused the failure of the German attack at a critical point. The tenacity and sacrifice of the Second Division at Belleau Wood was much less of a feather in its cap than its remarkable achievement on June 18, when after exhausting forced marches for a day and a night ("only by the most unusual exertions did the front line units manage to arrive in time to participate in the attack") the division reached the line just as the barrage fell and drove forward in a successful assault.

In conclusion, Col. Wise presents a carefully weighed appraisal of the American contribution to the Aisne-Marne offensive. It is all the more convincing in that it is based on studied facts rather than on a variety of emotions and for its unaccustomed measure of statement. "Even without considering the moral fact of the presence of the American divisions, . . . the influence of their actual fighting was marked. . . . On no day did the fighting end with the American units less far advanced than the French units on their flanks, and throughout the operations American troops were found occupying salient positions in the general line."

"What was accomplished in the way of actual fighting by American troops could no doubt have been done by other and more experienced troops if the Allies had had them available for use. The assertion may perhaps be challenged that the American troops carried out their mission with greater energy and power than those with whom they were associated. But there is one fact that cannot be disputed with rea-

son, namely, that it was the presence of the American troops on the Marne which made the success of the offensive of July 18 possible. . . . Nor is it unreasonable to conclude that these troops tipped the scales of victory."

Against Centralization

Governor Albert C. Ritchie writes in the *March World's Work* on "Back to State Rights," pleading for a return to the spirit of the Constitution. After discussing the Eighteenth Amendment, for the enforcement of which the people of the United States will be taxed \$38,000,000 during the next fiscal year, he takes up the subject of federal appropriations "for the support of all sorts of social, economic and educational undertakings, which are by nature local, and the alarming increase in the demands for more." He cites the federal land grants of 1862 and of later years, culminating in 1914, when the practice was begun of matching state grants with federal grants of like amount. These grants were for the purpose of encouraging agriculture and mechanical education in the several States.

Touching briefly on similar legislation for various objects, Governor Ritchie comes to the bill now pending before Congress providing federal aid for the Americanization of illiterates and non-English speaking persons, and the bill creating a Federal Department of Education. He points out the danger of such legislation in these words:

"The granting of federal aid means the taking of federal control over local subjects in a manner which could not possibly be done directly under the Constitution. The federal government would have no conceivable right to interfere at all in the management by any State of its health conditions, of its schools, or of its work of internal improvement. But when the federal government gives federal aid, it does so on conditions. It always demands the right of supervision. It can withdraw its appropriation at any time if its directions are not observed by the

State. So that instead of being an 'aid,' the thing is really a trade in which the federal government buys the right to superintend activities which primarily belong to the States by paying back to the States, out of money collected from their own people, one-half the expenses of administration. Then comes increased cost. Then the everlasting annoyance of federal inspectors and investigators and agents, often irresponsible and incompetent, prying into business which ought to be private and into affairs which ought to be personal, and exercising supervision and demanding reports and audits of almost every conceivable kind. Then an inevitable impatience and finally a lack of respect for the law itself."

In conclusion, Governor Ritchie writes:

"A great, a fundamental, an enduring principle is at stake. No question of sectional advantage, of group gain, of party benefit, or of class. But a principle which reaches back through the ages, past the industrial and economic eras and the mighty wars which have made our country great, straight into the very heart of American institutions.

"That principle calls for an end to centralization. It is not the call of class or of party or of creed. It is the call at last of principle. It is the call of sound government. It is the call of the people of this country, from city and hamlet and farm, to be allowed to lead their lives in freedom and in liberty, so long as they live them cleanly and honestly, and do not hurt their neighbors or injure society. It is the call to resist unwarranted encroachment of every kind by the federal government upon the sovereign rights of the States and the guaranteed liberties of their people, and to demand that every question which concerns the people of a sovereign State alone shall be decided as those people will."

He who begins the day with a good thought is unlikely to end it with an evil deed.

One of Too Many

On Feb. 1st of the current year the writer visited the new Police Headquarters in the City of Detroit, and one of the higher officers, an old-time friend, insisted on showing him the different parts of a great machine, among them the identification and finger print bureaus, photography and radio departments, and, finally, the so-called "cell block." Among the many prisoners detained in this cell block—nearly all confined in single and barred rooms—confidence men, robbers, dope fiends, etc., our attention was attracted by a young lad of Irish ancestry, who, upon being questioned, disclosed the following: He had been raised in a rural community; came to the city to "have a good time;" drifted quite naturally into bad company; acquired a very comprehensive knowledge of the ways of the underworld; was arrested for grand larceny—an improvised black jack in the form of a billiard ball carried in a stocking being found in his possession;—was sentenced to five years imprisonment at Tonia; paroled after the expiration of one year; returned to the city and the old environment; broke his parole by committing petit larceny; was re-arrested and must now serve the rest of his original sentence, which amounts to four years. The young man wept bitterly when, recalling his happy younger days in the country, he realized, perhaps for the first time, the wreckage into which he had turned his life, and he certainly is not the only one.

It occurred to the writer at that time that we priests should interest ourselves more in the correct solution of the so-called rural problem by prevailing upon parents in the agricultural sections of the country to remain on the farm and so keep their boys and girls at home, rather than permit them to go to the city, which means reducing them to industrial slavery and, in a good many instances, setting them adrift in a veritable sea of temptations, which may and too frequently does result in a life of crime and vice, as in the case of poor Tommy McG.

(Rev.) A. Bomholt

May Whale be Eaten on Friday?

The *Catholic Gazette* (Vol. V, No. 12) in its question box discusses the question whether whale is an abstinence food.

St. Thomas says that those creatures that are either warm-blooded, or born and breathe on land, are prohibited; cold-blooded creatures and those that breathe in water are allowed. The whale is not a cold-blooded animal, and does not breathe under water; but on the other hand, it does not breathe on land, nor are its young necessarily brought forth on land. It is further unfitted for living on land by reason of its want of the means of locomotion; it has rudimentary legs, but these appear externally only as fins. It can thus hardly be considered either a land or an aquatic creature, but has some of the characteristics of each.

The industry of whale-catching is commonly called "fishery," though the whale is by no means a fish; and perhaps the same reasons which have led to the use of the word in this connection may be held applicable to the use of the whale itself as food. It has, moreover, been held by some that otters and beavers are sufficiently aquatic in their nature to serve as abstinence food, and special permission has been given to a certain religious order, which kept perpetual abstinence, to eat sea-birds, on the ground that their life was spent mainly in the water, and that they lived on fish—though, if this principle were unduly pressed, beef might be regarded as a vegetable, since cattle spend most of their time in the fields and live wholly on grass. Terrapin—a kind of land-turtle, which is in no sense aquatic—is allowed to be eaten on Friday in Colorado and New Mexico. It would seem, therefore, that the matter is one in which the maxim, "*favores ampliandi, odiosa restringenda*," may be somewhat freely applied; and in the absence of any ruling to the contrary, whale may be eaten on Friday by those Catholics who have a taste for it.

He who deals with the devil will make small profits.

The "Summa Theologica" of St. Thomas as a Text-Book

At the Catholic Conference of Higher Studies lately held at Oscott, England, the final paper, "The *Summa* as a Text-book for Seminaries," was by Father Ælred Whitacre, O.P. He pointed out that the *Codex Iuris Canonici* directs that professors shall treat rational philosophy and theology according to the mind, doctrine and principles of St. Thomas Aquinas (Can. 1366, § 2). He gave a brief literary biography of Aquinas, who wrote all his works in twenty-five years, beginning with the "*De Ente et Essentia*" when he was twenty-seven years of age and ending with the "*Summa*" shortly before his death at Lyons in A.D. 1274.

The learned Dominican called attention to the prologue to the "*Summa*," which, though it occupies only some twenty lines of print, clearly indicates the scope and aim of the work. St. Thomas says: "We purpose in this book to treat of whatever belongs to the Christian religion, in such a way as may tend to the instruction of beginners." Clearly St. Thomas meant it to be a text-book. It is brief; in fact, there is scarcely a word too much throughout this masterpiece.

Father Whitacre described how St. Thomas crossed out whole passages and rewrote them simply in the interests of brevity. Sometimes he drew his pen through a whole page and expressed the thought in a sentence or two. Occasionally St. Thomas wrote in the margin two syllables which looked like "va" and "eat." Of these editors made the words "iam" and "eat," inserting them into the passage which St. Thomas had directed to be left out—*vacat*. It is clear—the whole work being cast in severely logical form—so that the Pope who canonized St. Thomas said of the "*Summa*:" "Quot articuli, tot miracula." However, Father Whitacre did not recommend it as a text-book for dull and backward students. The intelligent reading of the "*Summa*" presupposes a sound knowledge of general metaphysics and alertness of mind. For the clever stu-

dent and the man of ordinary intelligence the "*Summa*" is an ideal text-book of theology.

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Wilfred Seawen Blunt

Some interesting details about the late Wilfrid Seawen Blunt, whose "Memoirs" have created such a stir, are contributed to the *Stonyhurst Magazine* by Father J. H. Pollen, S.J.

"Though Wilfrid Seawen Blunt was but a short time [a few months in 1853], at Stonyhurst," writes Father Pollen, "the impression it made upon him was permanent, and one which he always acknowledged with gratitude. He was a man of remarkable and very varied gifts. Poet and artist, perhaps, before all else, he was also a traveller, a politician, an advocate of oppressed nationalities, a great lover of horses, dogs, and all wild life. Yet there were also flaws in the marble as to which his rather too copious 'Memoirs' leave no doubt, and the practice of his religion was one of these flaws. For several months, however, before the end, he had made his peace with God, very fully and frankly. The late Father John Gerard, a class-mate, maintained a life-long friendship with him, and used to tell this characteristic story. Like other boys, they used to keep in their desks caterpillars and other creepy crawly things, in paper boxes, with breathing holes in the top. But Blunt used to prick the holes in the shape of constellations; 'It will remind them of life under the skies.' "

In conclusion, Father Pollen gives some interesting facts of Blunt's last days, which help to show the real direction of his thoughts as the end approached. "The last messages I received from him were about St. Ignatius. He had found among his mother's books Bouhour's "Life" of the Saint, and had been greatly charmed by the sonorous English of the translation. He asked whether it was reputed an authoritative history. I answered that it was thought highly of, and that its anonymous translator was no less a man than John Dryden. The next message continued the subject: Would I tell him where to get a copy of 'The Spiritual Exercises,' which 'The Life' spoke of so highly. I recommended

Father Rickaby's edition; but it was too late, for he died rather suddenly next day."

Notes and Gleanings

Msgr. Kolbe, the famous convert, commenting on the Malines conferences on reunion (cfr. F. R. XXXI, 3, 46 sq.), says in the *Southern Cross* of Capetown, S. A. (Vol. IV, No. 170): "The Catholic Church loves peace and union, but she cannot sacrifice her faith to opinion, she cannot say that grace means no more than favor, she cannot say that mysteries are only metaphors, she cannot agree that God has to-day no way of making His voice definitely known upon earth. The first conference on record, of the kind we are now considering, was between the Serpent and our mother Eve. He started with opinion and she started with faith, but she allowed his opinion to overwhelm her faith, and all her children (except two) have suffered for it ever since. By all means let us have peace and union conferences, but let them be on common-sense lines."

England, according to the *London Times*, has been listening to the broadcastings of radio station KDKA at Pittsburgh. The item roused our interest, and we read it through with the object of discovering what the English got for their trouble. They got: "God Save the King," "The Lost Chord,"

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a children's fairy tale told by a woman, "Rule Britannia," by the band, and so on. The incident once again urges upon sober observers the conviction that the world has quite enough in the way of mechanism—enough and too much; but now that the air is choke full of nonsense, the need for a few ideas worth transmitting is more conspicuous than ever.

We have already noticed (F. R., XXXI, 1, 17) Mr. Louis F. Post's book, "The Deportations Delirium of Nineteen-Twenty" (Chicago: Charles H. Kerr & Co.). Mr. Post was Assistant Secretary of Labor in the two Wilson administrations and in this book gives a first-hand account of the shameful raids made by the Department of Justice (bless the mark!) during the period of the "red mania." It is clear from his account that the Attorney General of the U. S. and many of his agents were themselves the chief lawbreakers of that period. Law and constitutional guarantees counted for nothing. This book, together with Professor Chaffee's "Freedom of Speech," constitutes a record of one of the blackest eras in American history and will be an everlasting monument to the "new freedom" which the late Woodrow Wilson sold to millions of dupes.

Those who believe that we must have a great organization, a national movement, a list of influential names, before we can really do any great work for God in our day, should read the story of Gideon (Judges VII sqq.), which is that 300 fit, fearless, and faithful men are better than a mob of 32,000. A multitude at first responded to the call of Gideon's trumpet, but the crowd was weeded out until only the 300 tested men remained—and by them the whole Midianite army was driven from the borders of Israel forever. Perhaps Gideon's story may convince us that, unlike the modern automobile manufacturer, God Almighty is not primarily interested in mass production. He cares for quality. Always the divine will has been worked out by the few

Victor J. Klutho

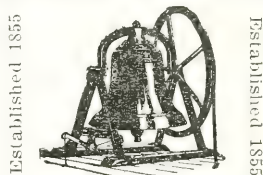
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who have been found qualified. Jesus called only twelve Apostles to convert the world.

Dr. Rendel Harris reports the discovery of an Armenian translation of an early Christian document which he believes to be a portion of the lost treatise "On Perfection according to the Precepts of the Saviour," written in the second century by Tatian and quoted by Clement of Alexandria in the "Stromata." The treatise contains two new "logia" (sayings) of Jesus. The first is: "Verily, he who is near me is near the life, and he who is far from me is far from life." The second: "The kingdom of heaven is like a merchantman seeking costly pearls. And he found one costly and precious pearl, went, sold all his possessions, and bought it at a price." The latter passage is evidently a parallel to Matth. XIII, 45 sq.

A finer Latin anagram, both for skill and appositiveness, than this one in a church at Meppen, Hanover, the home of the famous Dr. Windthorst, would be hard to find:

Programma:

AVE MARIA GRATIA PLENA, DOMINUS TECUM.

Anagramma:

INVENTA SUM DEIPARA, ERGO IMMACULATA.

Albert Burton Moore, Ph. D., professor of history in the University of Alabama, is the author of "Conscription and Conflict in the Confederacy," a history of the military problems of the Confederacy behind the lines, showing how the Confederacy, after depending upon the militia and on volunteers during the first year of the war, was compelled to resort to conscription, which aroused a storm of protest and was never a complete success.

The current number (VIII, 32) of *History*, the quarterly journal of the British Historical Association, contains two articles of unusual interest—a discussion of recent works on world history by Dr. E. F. Jacob, and an analysis of the historical method of Mr.

C. C. Coulton by Professor Powicke. The criticism of Mr. Wells is more sympathetic than his book has sometimes received from professional historians, but Dr. Jacob touches a weak point when he says that Mr. Wells's "very misleading dualism of 'real' constructor and irrelevant politician completely prevents him from understanding the bourgeois nationalism which was so great a step forward towards the more democratic control of policies which he desires." Prof. Powicke describes the first volume of Mr. Coulton's "Five Centuries of Religion" as "a one-sided and disturbing book," and draws attention to a danger, "lest Mr. Coulton's manifest erudition and transparent sincerity should lead his readers . . . to accept his work without reservation. It would be a pity if they were to feel about the Middle Ages as Lord Shaftesbury felt about Paris—that they had been in the 'pavilion of Belial.'"

A pronouncement from two surgeons of the University of Pennsylvania Hospital, Philadelphia, states that the pain, if not the doom, of cancer can be mitigated by an operation. The operation—chordotomy—severs "the sensory nerves in the spinal column. It is performed in cases where the pain is too great for drugs to relieve. Drs. Spiller and Frazier published the results of eight operations, of which six successfully ended pain. In two cases, some pain fibres escaped the knife. Dr. Spiller says: "It requires on the part of the operator a visualization of the microscopic anatomy of the cord and a realization that a slight misplacement of the incision may cause motor-paralysis of one or both of the lower limbs."

Johnny: Say, paw, I can't get these 'rithmetic examples. Teacher said somethin' 'bout findin' the great common divisor.—Paw (in disgust): Great Scott! Haven't they found that thing yet? Why, they were huntin' for it when I was a boy.

The lay apostolate is not new in the Church. Some of the finest theological and apologetical work in the Patristic period was done by laymen. Such names as Lactantius and Prosper of Aquitaine will ever be remembered for their splendid work for orthodoxy. With such examples before them, the laymen of today may well become staunch shock-troops in the Church militant.—*Catholic Standard and Times*.

Mr. Asquith says: "Youth would be an ideal state if it came a little later in life." It is only the elderly, like the author and the reviewer, who can fully appreciate this jest; youth will never comprehend it.

Correspondence

Points From Letters

One of your correspondents has already answered the question, what philosopher Thomas à Kempis refers to in B. I, XX, 2, when he says: "As often as I have been among men, said a philosopher, I have returned less a man." The philosopher is probably Seneca the Younger. The sense of the passage is found in his Letters to Lucilius, VII, 3. Here it is, together with the context: "*Nihil vero tam damnosum bonis moribus quam in aliquo spectaculo desidere. Tunc enim per voluptatem facilius vitia subreunt. Quid me existimas dicere? Avarior redeo, ambitiosior, luxuriosior, immo vero crudelior et inhumanior, quia inter homines fui.*"—Matthew Germing, S. J.

Sadhu Sundar Singh, the "Hindu saint," (see F. R., XXXI, 5, p. 88) was exposed by the Jesuit Fathers of Calcutta in their paper, the *Catholic Herald*, not so very long ago. His sanctity is not of the kind that qualifies a man for entry in the Catholic calendar of saints. I am surprised to see Sadhu so favorably regarded by Dr. Heiler and Fr. Bernard Seiler, O. S. B., of Augsburg. Evidently, these gentlemen are not well informed.—Fr. Marcellinus Molz, S. D. S., Elkton, Md. (formerly a missionary in India).

No. 5 of the F. R. makes mention of the meagre reports of missionaries regarding medical and other charitable work in the missions. It may interest your readers to learn that the V. Rev. Dr. C. Becker, S. D. S., formerly Prefect Apostolic of Assam (cfr. F. R., XXXI, 5, p. 81), has founded in Würzburg, Bavaria, an association of young doc-

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tors who volunteer to serve in the missions.—Fr. Marcellinus Molz, S. D. S., Elkton, Md.

I am well pleased with the F. R. I am not unfamiliar with it, since I read and studied the same with great pleasure and avidity in my college days; and as it was then—some twenty years ago—so it is to-day—fearless in the exposition of the truth, a genuine Catholic "radical."—Frank J. Eble, Toledo, O.

For your information I am enclosing an editorial which appeared in the *Catholic Herald of Wisconsin*. The F. R. has at various times published material concerning the K. of C. and has with some measure of justice criticized improper action on the part of local councils and officials. [The editorial in the *Catholic Herald* praises the Catholic Interests Committee of the K. of C. in Milwaukee for sponsoring a club for Mexican workers, who are lately coming to that city in increasing numbers. The object is to safeguard the faith and general welfare of these workers]. I hope to add to the present clipping from time to time some material that will show you that some councils do not belong to the category in which you have placed the entire organization.—B. [We take notice of this matter at our correspondent's request, though the writer labors under a mistaken impression. The F. R. has not denied that many councils of the K. of C. are doing good work. The Catholic weeklies are full of their praises for this work in almost every issue, and hence it is unnecessary for the F. R. to call particular attention to it. What is necessary is to point out the failings and mistakes made by prominent representatives of the Order, because in this negative regard the Catholic weekly press, as a whole, lamentably fails to do its duty.—Ed.]

Last week we had the rare treat here [Cambridge, England] of seeing the "Birds" of Aristophanes performed in the original Greek. There were seven performances, at two of which I was present. At nearly all of the performances the theatre was nearly, if not quite, full, and the spectators seemed to enjoy the play thoroughly. I noticed people all over the house follow the progress of the play most attentively with the Greek text in hand. It impressed me especially to see school boys of thirteen, fourteen, and fifteen looking on in rapt attention with a Greek and English text in their hand. Such a spectacle, I dare say, it would be hard to duplicate outside of Oxford and Cambridge, where the classics are not only still in high honor, but where they are studied with a fullness and thoroughness that I can hardly imagine in an American college.—An American Student at Cambridge.

The Antioch chalice (cfr. F. R. XXXI, 5, 95) has stirred up a deal of controversy in the University of Cambridge. Mr. A. B. Cook, one of our foremost archeologists, has written to express almost complete approval of Dr. Eisen's views. Prof. Burkitt of the

Divinity School, on the other hand, opposes him on the date and thinks there is no evidence so far for dating the chalice anterior to the third century. Mr. Bicknell, too, finds the ornamentation too advanced for the first century.—An American Student at Cambridge.

All Kluxers ought to read "A Negro View of the Ku Klux Klan" in No. 5 of the F. R. No white man could surpass the definitions which those Negroes give of the "Invisible Empire." Your collaborator A. M. is right in saying that "Negroes often make the most fervent and exemplary Catholics" and that "the helping hand stretched out to people in need has always been blessed by Christ, who came to save all men and to bring them together as children of God, His and our Father." God bless A. M. for these words! Only superior men are interested in the oppressed Negro race. Small men cannot rise above prejudice, and unfortunately some Catholics belong to that class. They have forgotten their catechism. No one can be a friend of God if he despises His black children.—(Rev.) Raymond Vernimont, Denton, Tex.

In the final portion of my letter, printed on page 177 of No. 6 of the F. R., the omission of a word makes me say something that I did not mean to say. In the ninth line from below read: "the fact that in many classical. . . ."—Ludwig Bonvin, S. J., Canisius High School, Buffalo, N. Y.

I am inclosing for you a few names of persons who ought to be interested in the F. R. I find it elevating, inspiring, refreshing, and cannot see why any Catholic who pretends to education should fail to find it interesting and helpful. I trust these chosen few may appraise your excellent little magazine at its true worth and respond accordingly.—(Miss) Florence M. Galloway, Johnstown, Penn.

Of the many things I have to read habitually, I go to the FORTNIGHTLY REVIEW with always a keen relish, and am rarely disappointed.—(Rev. Dr.) H. J. Heuser, Editor of the *Ecclesiastical Review*, Overbrook, Pa.

I sometimes hear it said that the F. R. is too destructive in its criticism—not sufficiently constructive. Criticism may very well serve its purpose without being constructive. A recent writer in the *New Republic* (No. 483) says: "It has been drilled into us that we must not destroy anything until we know what we can put in its place. There is extant the report of a colonial administrator who warned the home government against attempting to stamp out cannibalism until the appropriate constructive equivalent for it should be invented. To destroy error, to remove an incubus, have come to pass with us as only half-services. We often hear the surgeon's calling disparaged because surgery constructs nothing. The surgeon removes a cancer, indeed, but what does he put in its place?"—A. R.

BOOK REVIEWS

Oriental Catholics in America

Mr. W. L. Scott, an Ottawa lawyer, has compiled a valuable summary of information about "Eastern Catholics, with Special Reference to the Ruthenians in Canada." The booklet begins with a conspectus of the fourteen Eastern Catholic rites and offers valuable observations on the history and characteristics of each. This information is important for us in the U. S. also, as there are many Eastern Catholics, especially Ruthenians, in this country. The Ruthenian bishopric for the U. S. is vacant at present. Mr. Scott is not one of those who hold that the best way to deal with the situation would be to abolish the Ruthenian bishopric, here and in Canada, and place the Ruthenians under the Latin bishops. Such a course, he thinks, would tend to rob them of their faith. If they are to be saved, it can only be through their own rite. This booklet will be an eye-opener for some Catholics of the Latin rite also for the reason that it teaches them that many devotional practices which we are apt to regard as essential, are unknown to our Eastern brethren in the faith, *e. g.*, Benediction, the Forty Hours' Devotion, the Scapular, the Rosary, and the Stations of the Cross. Moreover, each rite has its own calendar of Saints, differing more or less from ours. At the end of the book there is a short note on the schismatic churches of the East. (Catholic Truth Society of Canada, 67 Bond Str., Toronto).

Literary Briefs

—"Dies Irae," by the Rev. Dr. Nicholas Gühr (Herder) is a new and revised edition of a commentary on the sequence of the requiem mass, by the honored and renowned author of that standard work, "The Mass," our English translation of which is probably as well known as the original. Dr. Gühr is now in his eighty-eighth year. He emphasizes the great value of the *Dies Irae* not only in its place in the liturgy, but also as a prayer for private use. The comments of the venerable author are so complete, rich, and appropriate that they impart to the reader a great enthusiasm for the beauty and significance of this gem from the treasury of the Church. Would that a translator would place the little work within reach of English-speaking Catholics!

—"A Garden Enclosed," by Alice M. Gardiner (Benziger Bros.), is a description, by an English convert, of life in the Catholic Church and contains many useful and interesting suggestions for converts and prospective converts. The book is of English making and finely bound and printed.

—"The American Convert Movement," by Edward J. Mannix, S. T. L., of the Colorado Apostolate (Devin-Adair Co.), the re-

verend author presents a study of eminent converts, past and now living, investigates the means by which they arrived at the truth and so derives methods for inducing others to follow their example.

—"The Town Landing," by Mabel Farnum (P. J. Kenedy), is to be found a harmless story of a faultless young maiden, whose attainment of earthly bliss through a perfectly good young man is as easy as falling off a log. Joseph J. Quinn in his novel "Wolf Moon," admires the strenuous life and provides us with a very different heroine, who is driven through every imaginable danger and pursued by every possible calamity, rescued only to be compelled to resume her breathless struggle against implacable enemies, until the author, in mercy, permits her young Lochinvar, who, however, hails from the wrong direction, to save her finally and effectually from further pursuit. The descriptions of the West in this book are often very vivid, but they compel the reader to accept a number of words in quite a new sense. No doubt "Wolf Moon" (Little Flower Press, Oklahoma City) will be arranged later for a moving picture, for which it is well suited.

—"The Winter of Discontent," by James Francis Barrett (P. J. Kenedy), portrays a character weakened by yielding to the temptations to which selfishness exposed her. Edith Colman, unlike many of the type, after trying the experiment of indulging to the utmost, and in disregard of the laws of the Church, her love of luxury, is given the grace and the opportunity to retrace her steps and start anew upon the right road.

—An English writer, Hester Delgairn, has produced in "Within the Enclosure" (B. Herder Book Co.) a tale which is unique. It deals with the life of one whose lines lay within the confines of a convent. Life-like as the story is, it is not biography, but fiction. Let those who think that the days of a nun pass in dull routine, read this work and realize that the greater and higher the activity of the soul, the more intense the interest of living is, even to the observer. The book is very well written and can be heartily recommended.

—"Le Tirailleur au Képi Fleuri," by E. de Handel-Mazzetti (Kempten-Munich: Joseph Koessel), is a French translation of a charming sketch by the Baroness von Handel-Mazzetti, a famous Austrian writer. The picture of the young Tyrolean sharp-shooter, wounded and pining in the hospital for his mountain-side and his parents' cottage, is so vivid and so appealing as to engage at once the reader's sympathies. Not the least edifying feature of the little history is the complete absence of bitterness in the authoress and in the translator, who has rendered the work into beautiful French.

—Students of Shakespeare may like to know that Messrs. Funk & Wagnalls have publish-

ed a photographic reprint, in reduced facsimile, of the First Folio, 1623, of the Plays. Since the First Folio itself is about as easy to get at for leisurely examination as the moon, this is a case of bringing the moon down to us. The net price of the facsimile, in octavo size, is two and a half dollars.

—Dr. Frederick W. Foerster has had printed in a small pamphlet an extract from his larger work, "Politische Ethik und Politische Pädagogik," and entitled it "Zentralismus oder Föderalismus?" He is one of the leading mouthpieces of the German pacifists, which makes the answer to the questions he propounds in this 80-page pamphlet obvious.

—That the missionary spirit is gradually taking hold of American Catholics is evidenced by the number of writings dealing with the missions and their work. The "American Franciscan Missions," Santa Barbara Province, 133 Golden Gate Ave., San Francisco, has published a very helpful booklet of prayers, "specially designed for the Church Unity Octave and other Missionary Celebrations." Such services held occasionally in our city churches would bring the subject of the missions nearer to the heart of our Catholic people.

—The publishing house of Martinus Nijhoff, at The Hague, is issuing a collection to be known as "The Dutch Library," the purpose of which is to acquaint English and American readers with the classics of Dutch literature. The first three volumes, just published, give specimens of the Dutch medieval drama. The titles are "Lancelot of Denmark," translated by Dr. P. Geyl, Professor of Dutch Studies in the University of London, and "Esmoreit" and "Mary of Nimwegen," both translated by Professor Harry Morgan Ayres of Columbia University. The third of these is a miracle play of the late fifteenth century, and the other two were probably written a hundred years earlier, and are said to be the earliest specimens of purely secular drama in European literature.

—The Catholic Guild of Israel has brought out a book which should be a valuable instrument for its work. "The Fulfillment of Judaism" (written by a member of the Guild, and obtainable from the Catholic Truth Society) gives in parallel columns the prophecies concerning the Messias in the Old Testament and their fulfillment in the New. The second part consists of "Objections of Jewish commentators to the Christian interpretation of the Messianic prophecies, with replies thereto."

—"Louis Manoha," by the Abbé A. Besières, is the life of a little French boy who died when nine years old. He was remarkable for intelligence developed beyond what is usual for his years, and for great holiness of life. He died in 1914 and left in his home parish, in the Commune of St. Alban d'Ar, a deep

impression and the conviction that he had attained a high state of perfection during his short stay here below. The translator, Rev. J. Domestici, does not give us a very smooth version. (Boston: The Stratford Co.)

—The versatile Fr. Daniel A. Lord, S. J., whose activities range from producing religious pageants to playing "fox trots" on the piano, with diluting philosophy for the average man as a simple side-issue, gives us under the title of "Our Nuns" a number of chatty papers on different eleemosynary institutions conducted by Catholic religious congregations (Benziger Brothers). Catholics will rejoice to see the Sisters (they are not all "nuns") so heartily eulogized, while non-Catholics, if they can be induced to read the book, will have some of their preconceived notions upset.

—Dr. Ludwig von Pastor's publishers, in commemoration of that eminent historian's seventieth birthday, have gathered together and reprinted in a separate volume, entitled "Charakterbilder katholischer Reformatoren des XVI. Jahrhunderts," his character sketches of SS. Ignatius Loyola, Teresa of Jesus, Philip Neri, and Charles Borromeo. The volume winds up with an appreciative "Gedenkwort" by Dr. Max Schermann and is embellished with engravings of Dr. Pastor himself and the four great Catholic reformers whose "Charakterbilder" are here presented. A very valuable feature is the bibliography of Pastor's writings on pp. 161 to 167. (B. Herder Book Co.)

—"Die Katholischen Missionen," the illustrated monthly of the Association for the Propagation of the Faith, now printed by the Xaverius Verlagsbuchhandlung, is still one of our most valuable and up-to-date Catholic missionary journals. Like so many periodical publications of Catholic Germany it has suffered much from the untoward conditions in the homeland. This is but one more reason why those in a position to do so, should support this fine missionary publication. Every number is brimful of interesting news and notes. Even the professional ethnologist will find excellent material in its pages. The subscription price for the United States and Canada is \$1.50. (B. Herder Book Co., St. Louis, Mo.)

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- Key to Church Latin for Beginners.* By J. E. Lowe, M. A. 44 pp. 12mo. Benziger Bros. 60 cts. net.
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The Fortnightly Review

VOL. XXXI, NO. 8

ST. LOUIS, MISSOURI

April 15th, 1924

A Curious Chapter in the History of Scientific Thought

By the Rev. Albert Muntsch, S. J.

The abandonment of the evolutionary theory of culture on the part of the leading ethnologists and anthropologists of both Europe and America forms an interesting and curious chapter in the history of scientific thought. Time was—in the sixties and seventies of last century—when it was triumphantly asserted that the evolutionary hypothesis, as announced by Darwin and applied by Herbert Spencer, was the only legitimate method for the study of all human phenomena, and that it would prove the master key to solve all problems and questions of art, literature, politics, social life, and religion. But now this opinion, so stoutly maintained a little more than a half century ago, is gradually being abandoned.

It is true there are some writers, especially in sociology, who still refuse to see the light. One of the noteworthy instances is furnished by a widely-used text-book on the subject, by Blackmar and Gillen (Macmillan). A "revised edition" of this text has been issued, which, the publishers said in a preliminary announcement, would be re-written "in the light of recent publications by such notable authorities as Giddings, Lowie, Goldenweiser, etc." The mention of the last two names caused the present writer to send for the "new edition." He thought he would find a really up-to-date sociologic text, abandoning antiquated positions and stating the later theories of culture and social origins on the basis of "such notable authorities as Lowie and Goldenweiser." But his hopes were not realized.

There is a new chapter in Part II on "Property and Organized Society," in

which the authors, following Lowie very closely, show that private property existed among primitives. But that famous "hypothetical" paragraph on page 222 of the old edition, on "The Genesis of Ethics," is reproduced word for word on page 232 of the revised work. Nor do the "references" on page 250 show any improvement over the old edition. For the addition of R. T. Ely's Essay means nothing. In other words, for the two authors of this book the recent developments of ethnology are non-existent.

But, barring such instances, it seems that the light is beginning to penetrate even into circles which formerly seemed definitely closed against any argument in opposition to their favorite "evolutionary hypothesis." Thus the Rev. Fr. Wm. Schmidt, S. V. D., one of the leading opponents of the evolutionary school of culture, speaks of "the turning away from Evolutionism and the acceptance of the historical method in American ethnology." Dr. Berthold Laufer, Curator in the Asiatic Division of the Field Columbian Museum of Chicago, expresses his strong condemnation of "cultural evolution" in the following words: "The theory of cultural evolution, to my mind the most inane, sterile, and pernicious theory ever conceived in the history of science (a cheap toy for the amusement of big children)." (*American Anthropologist*, New Series, Vol. XX, 1918, p. 90).

The new historical school of ethnology has made most headway in Germany and Austria as is apparent from the following names—most of them of international note. Besides

the editors of *Anthropos*, Rev. Wilhelm Schmidt, S. V. D., and Rev. Wilhelm Koppers, S. V. D., we find Dr. Fr. Gräbner, professor of ethnology at Bonn University, Dr. B. Ankermann, director of the Museum of Ethnology at Berlin, Dr. W. Foy, director of the Museum of Ethnology at Cologne, Dr. O. Menghin, professor of prehistoric archaeology at the University of Vienna, Dr. Krickeberg (Berlin), Dr. Krause (Leipzig), Dr. Lebzelter (Vienna), and many others. In England, the evolutionary theory of culture is now rejected by Dr. W. H. R. Rivers, the great authority on the Todas of India and on the tribes of Melanesia, by Dr. Eliot Smith, by Professor W. J. Perry, author of "The Children of the Sun: A Study in the Early History of Civilization," while the late Andrew Lang leant strongly in the same direction. The well-known Swedish explorer and scholar, E. Nordenskiöld, belongs to the same school. In America the anti-evolutionary school is gaining ground, some of its chief supporters being Dr. Lowie and Dr. Kroeber of the University of California, Dr. Cooper of the Catholic University of America, Dr. John R. Swanton of the Bureau of American Ethnology, Dr. Clark Wissler of the American Museum of Natural History, and Dr. Franz Boas of Columbia University.

Even journals that are not professedly scientific, have entered the fray and have been vigorous in voicing their dissent from the evolutionary views that once held sway. For contributors to these journals began to realize the fallacy of the evolutionary argument and became interested in the mass of data that had been acquired during the last half century by travellers and missionaries among "primitives." These data were in direct opposition to the evolutionary theory of culture, and it was easy to realize that sociologic inferences based on unfounded evolutionary speculations could not but be vicious and harmful.

In fact, the expressions of dissent are conveyed in many ways. For the

indictments of the theory of cultural evolution range all the way from a mild doubt as to the soundness of the theory, to such strong denunciations as those of Professor Laufer. They are presented in humorous skits like those of Professor G. W. Mitchell, in "Anthropology Up to Date," and in scholarly works like those of Lowie and Perry. They are to be met with in literary journals like the *Dial*, and in learned scientific publications like the *American Anthropologist* and *Anthropos*.

The *Dial* (July 18, 1918) offers some very good suggestions to writers of sociologic texts, reminding them that they will be saved from many a misconception by considering the facts of recent ethnology. The paragraph is so timely that we will reproduce it in full:

Sociology was for a long time barren of anything except the vaguest of generalizations and the most far-fetched of analogies, until its exponents acquired an extensive psychological background. Then it became fruitful and susceptible to practical application. Books like "Human Nature in Politics" and "The Great Society," as noteworthy and important books of their kind as we possess, were pioneers precisely for that reason. For the first time the organized body of knowledge brought together by the psychologists was employed to sharpen and clarify current concepts about our community life. Many myths and phantasies of our thought retreated before this scientific attack. Certain loose theories became henceforth impossible for the thinker of any intellectual integrity; and if the field of speculation was limited in one sense, in another it was broadened, for freedom of initiative and inventiveness was enhanced within the more rigidly defined limits of the possible. Today it is clear that sociological thinking would be made even more fruitful by employing the illuminations which *anthropology provides in ever increasing abundance*. Some scholar with the adequate background and training, together with the necessary literary skill, needs to do for anthropology precisely what Graham Wallas did for psychology—bring it into the open and put it to work. *Sociology needs imperatively the discipline of anthropological fact*. For with the war there has come recrudescence of the vicious kind of sociological speculation which the new training of sociologists in the psychology of behavior had to a certain extent destroyed. Most of this popular and flabby generalizing about "races" and "bloods" and "hostile groups"—such as we have par excellence in a writer like Houston Chamberlain—springs from down-

right ignorance of the simplest validated truths of anthropology. For example, it is considered the shrewd and scholarly thing to say of Russia that her attempts at a sociological experiment of a totally new kind in the history of the world are "abortive." It is considered the correct reading of the theory of evolution, so respectable a theory that no one dare dispute it. It is assumed that nations must pass through successive stages from the simple to the complex. "How can Russia," these writers ask, "expect to jump from the eighteenth century to the twenty-second? Must she not pass through the mercantile, the industrial, the economic development which the more highly organized and more experienced democracies of the West have had to undergo? Must not the new grow out of the old? Would not any other development be mere caprice in what we know, scientifically, to be an orderly world?" The answer is that anthropology is largely the history of just this type of caprice. There is nothing in the facts which it discloses to justify any of these questions. Given a fortunate start, the lucky instrument of a popular will which is determined that it shall be so, and there nothing in the history of mankind to show that the Russian experiment is foredoomed to failure. On the contrary, anthropology would tend to make one optimistic about its chance for success. Examples of this kind might be multiplied. Especially needed is the corrective of scientific anthropological knowledge to those speculating about the natural differences between the various races at war—for here ignorance and unreason is the general rule. The *Dial* hopes that such a type of book may speedily be written. The opportunity is great, the need imperative.

It will bring a smile to many a person to learn that even some "Soviet professors" are trying to "get away from" evolutionary fallacies in the teaching of sociology. In a note on "Sociology in Russia" (*American Journal of Sociology*, January, 1924, Vol. XXIX, No. 4) we read that among "the main subjects of interest to the young Russian sociologists, headed by Professor P. A. Sorokin"—is the following: "Concentration on phenomena which are repeated in time and space, and the negation of all so-called nomographic 'laws of evolution' of 'historical tendencies' and together with them the so-called nomographic evolution-sociology. (Where there is no repetition no formulation of a law is possible, and therefore all laws of evolution—beginning with the law of the three stages of development formu-

lated by Auguste Compté—are logical and factual nonsense.)" (Page 495). The terminology is rather queer, but the professor means that he and his school reject all rigid laws of "evolutionary" sequence of human phenomena and cultural manifestation. Lowie and Wissler use what seems a better term; they oppose *unilinear* evolution in culture. *Nomography* is "exposition of the proper manner of drawing up laws." Professor Sorokin states, therefore, that human development does not follow unbending "laws," as the evolutionists maintain.

The evidence here presented of the wide and strong "anti-evolutionary" tendency now observable among students of history and society shows that the followers of the Spencerian School will be hard put to it to save the doctrine of their master from complete annihilation.

Do not stop to examine the evil which others do, but think only of the good that you should do yourself.

A GROUP OF EASTER POEMS

By Charles J. Quirk, S. J.

RECOGNITION

Even before she saw His risen Form,
She knew her Son was nigh; He and
none other!
Softly through silence came that one
sweet word—
The sacred name of Mother!

HOMAGE

Earth doffs her Lenten garb
To robe for Spring,
Who is none other than
Her risen King!

THE CONDITIONS

Said mine angel unto me,
On this glorious Morn—
"None shall taste this Victory,
Save through Cross and Thorn!"

SIMILITUDE

I saw the Evening, simply clad,
Await, most solemnly and sad,
The Judas-Night come with his lantern-
stars,
To prison Light behind dark prison-bars,
Failing to know that this was but the
way
That leads to the resurrection of another
day!

THE BREATH O' GOD

There is no God, the fool doth say.
Nor any life from death;
Still yestereve, where grass lay sere,
Life quickens 'neath God's breath.

A Protestant Clergyman on the Ku Klux Klan

Professor John Moffatt Mecklin is peculiarly qualified to write a book on the Ku Klux Klan. He is a Southerner by birth, an ordained Presbyterian clergyman, a Northerner by adoption, and a sociologist and psychologist of recognized scholarship and authority. He was born at Poplar Creek, Mississippi, graduated from Southwestern Presbyterian University, and continued his post-graduate studies at the Union Theological Seminary of Virginia, Princeton Theological Seminary, and Johns Hopkins. He has been a Presbyterian pastor in Dalton, Georgia, and a member of the faculty of Washington and Jefferson College, Lafayette College, the University of Pittsburgh, and Dartmouth College.

His special investigations included months spent in personal visits to various sections of the country, where the Klan is most active, a thorough study of the testimony given at various investigations and trials, and a country-wide correspondence and questionnaire.

His book, "The Ku Klux Klan. A Study of the American Mind" (244 pp. New York: Harcourt, Brace & Co.) is not a history of the Klan, though it sketches some of the broader outlines of the organization, but rather an answer to the question: "Why is there a Ku Klux Klan?"

Professor Mecklin finds an answer to the question in a study of the American mind. "The Klan draws its inspiration from ancient prejudices, classical hatreds and ingrained social habits." An examination of the historical antecedents of the Klan—the A. P. A. of the '80s and '90s and the Native Americanism of the two decades before the Civil War—shows a common basis of organized opposition to foreigners and Catholics, while from the older Ku Klux movement of the reconstruction period came the intensification of opposition to the Negro and the demand for the maintenance of white supremacy. In each case the so-called Americanism which was to be made dominant was thrown into relief by the

supposed menace of alien race or alien religion or both, for which those who became the objects of attack were not always wholly blameless; but no one of the agitations of which the Ku Klux Klan of today is the most striking instance could have been carried on without the existence in the native-born population of a widespread ignorance, provincialism and prejudice, a smug contentment with petty interests, and a readiness to resort to lawlessness on the pretense of conserving both society and government, which have long characterized American life.

What is the Ku Klux Klan? As described by "Emperor" Simmons, its founder, in his examination before a congressional committee, it is a purely fraternal and patriotic organization, "opposed to profiteering in race prejudice and religious bigotry" (p. 23), acting in its corporate capacity only when "assembled in its local Klavern," and not officially committed by either individuals or local Klans which from time to time assume "the rôle of regulators of public morals and the enforcement of law." Actually "the facts seem to indicate that the Klan of Emperor Simmons is a pure idealization and to all intents and purposes nonexistent. The real Klan is the *local* organization, which, owing primarily to its secrecy, is a law unto itself" (p. 30).

Naturally such an organization, even with the occasional assumption of the functions of a vigilance committee, makes little appeal to the imagination, and for the first five years the Klan was unimportant. Then, in 1920, Edward Young Clarke and Mrs. Elizabeth Tyler, professional publicity agents, from whose services the Anti-Saloon League, the Roosevelt Memorial Fund and other movements had profited, came to the aid of the visionary and disingenuous Simmons and undertook to "put the Klan on the map."

"Operating in Georgia, the State that had sent Thomas Watson, the arch Catholic-baiter, to the Senate, that had

experienced a wave of anti-Semitism in connection with the trial of the Jew, Frank, and that had led the Union in lynchings of Negroes, it is not surprising that these 'salesmen of hate' speedily found that there were immense profits in purveying, at \$10 per initiate, anti-Catholicism, anti-Semitism and white supremacy, together with the more or less sentimental bargain-counter attractions of 100 per cent. Americanism and the purity of womanhood. With its appeal to anti-Catholicism, for example, the Klan tapped at once a great stream of religious feeling that finds its fountain head in the fires of Smithfield and the Spanish Inquisition. The Klan thereby made connection with that powerful body of middle class Protestant traditions which have registered themselves in the Know-Nothing Party of the middle of the last century and in the A. P. A. movement toward its close" (p. 41 sq.).

Yet the shrewdest and most unscrupulous salesmanship would not have availed without the existence of a large class, widely dispersed, predisposed to accept what the Klan had to offer. The fertile soil from which Clarke and Mrs. Tyler reaped their harvest is to be found, according to Professor Mecklin, chiefly among "the descendants of the old American stock living in the villages and small towns of those sections of the country where this old stock has been least disturbed by immigration, on the one hand, and the disruptive effect of industrialism on the other" (p. 99). Accordingly, "we find the Klan fairly strong in the South, where the percentage of the old American stock is highest and where it has been left in undisturbed possession of its traditions, in parts of the Middle West, and in States like Oregon" (p. 99).

Although, as Professor Mecklin is careful to point out, the intelligentsia of the South, as of other sections, is opposed to the Klan, the intellectual backwardness and social provincialism of the South have been peculiarly favorable to Klan propaganda. The native whites, descendants for the most part of Scotch-Irish immigrants who

came to America in the eighteenth century, not only dominate the region religiously and morally, but since the days of Tillman, Vardaman, Jeff Davis and Tom Watson have also dominated it politically. They are "intensely Protestant" after the Baptist or Methodist manner. The Baptists, the more numerous body, are "apparently the religious mainstay of the Klan," and a majority of the Baptist preachers in the small towns and country districts are probably "either secretly or openly sympathetic" (p. 100).

The peculiar adaptation of the Klan to village and small town life, its "almost irresistible" appeal to such as know only "the monotony of existence in the small towns of the Middle West" which "Main Street" portrays, and its fascination for the Babbitts "of native American stock, caught in the grip of traditional, unreflective and uninspiring 100 per cent. Americanism," are particularly emphasized by Professor Mecklin.

The last factor in Professor Mecklin's analysis of Klan psychology is "the part played by the feelings aroused by the war." The Klan, although organized in 1915, "owes its marvelous growth to the disturbed post-war conditions."

"The war, with its hymns of hate, its stories of poison gas and human carnage, its secret spyings upon fellow-Americans, its accounts of Belgian atrocities, its imprisonment of radicals, its fearful tales of Bolshevik designs upon American institutions, had opened up the fountains of the great deep of national feeling. After the armistice these hates kindled by the war and to which the nation had become habituated during years of bloodshed were suddenly set adrift because stripped of the objects and the ends around which they had been organized by the experience of the war. As a nation we had cultivated a taste for the cruel, the brutal, the intolerant, and the un-Christian that demanded gratification. Here was an unparalleled opportunity for the Klan 'salesmen of hate.' The Klan offered just what the war-torn

distraught emotions of the nation demanded" (p. 121 sq.)

Professor Meeklin credits the Klan with some virtues, superficial though they seem to him to be, particularly its efforts to awaken a sluggish democracy to an interest in current problems and its insistence upon likemindedness as an essential of national unity. His general conclusions, however, are an all but unqualified condemnation:

"Wherever the Klan has become a power in a community its secret and militant methods have eaten like an acid into the fabric of society, disintegrating loyalties, setting man against man, and paralyzing social and civic enthusiasms" (p. 234). "The uniform opinion of the best element in every community is that the Klan has never had any real justification for its existence. It has flourished by creating false issues, by magnifying hates and prejudices or by exploiting misguided loyalties" (p. 240).

The Secret of the Fortnightly Review's Influence

The *Homiletic and Pastoral Review* (New York) in its April number (p. 780), prints the subjoined kindly notice:

"Not so much on account of its size or special contents, as by reason of its rather unusually high character, *The Fortnightly Review* is always welcome to a large circle of readers. It is a review with a message, edited by a scholar who is never afraid to deliver that message in no uncertain terms, and who stands forth as an uncompromising champion of Catholic orthodoxy. Readers may not at all times feel like indorsing the views advanced by Mr. Preuss, but none can fail to know where he stands, or presume to accuse him of insincerity in the smallest matter. Apparently he never seeks just to please, nor, on the other hand, to offend; but he seems intent upon saying precisely what he thinks ought to be said regarding the subject, person or book he is discussing. At times, doubtless, some people are hurt by the very strength

and fearlessness of his remarks and comments in behalf of Catholicism in thought and action, and are moved to criticize him, but with such consequences of sincerity and truth Arthur Preuss is not concerned. He is too wise to think he can please everybody, and he knows only too well that a fearless seeking of objective truth, as he sees it, is the surest way of pleasing the majority of those whose opinions only are worth having. Herein, we believe, is the secret of the great success and wide influence of *The Fortnightly Review*."

For all of which we are duly and humbly thankful.

Sadhu Sundar Singh

We are indebted to the Rev. Fr. Marcellinus Molz, S. D. S., of Elkton, Md., who has spent a number of years as missionary in India, for recent copies of the *Catholic Herald of India* (Nov. 14, 1923, sqq.), in which the Rev. H. Holston, S. J., discusses Sadhu Sundar Singh, to whom we devoted an article in our No. 5. From these papers we gather that the Jesuit Fathers in India regard this "Hindu Prophet" as an impostor. Dr. Heiler in Germany was not the only European scholar taken in by the wily Sadhu. In England, Canon Burnett H. Streeter in 1921 published a life of Sundar Singh under the title "The Sadhu." Father Holsten's articles presuppose a detailed knowledge of the Sadhu's career which we do not possess, but we are able to gather from hints thrown out here and there that Sundar Singh claims to have discovered a new gospel, which it is expected he will spring upon the world in his own good time. This gospel, he claims, was written by the Magi, in Greek uncials on parchment, about the time of Constantine the Great, and was once in the possession of St. Francis Xavier. It gives the true Oriental version of the life of Christ, in contradistinction to the corrupted Occidental versions which we have in the gospels of SS. Matthew, Mark, Luke and John. The Sadhu also claims to have discovered "traces of secret Christianity" in Tibet.

The Lecture Platform as a Means of Presenting the Truth to Non-Catholics

By Col. P. H. Callahan, K. S. G., Louisville, Ky.

Next to the newspaper, the lecture platform is the best means for presenting to non-Catholics the truth as to what Catholics believe. In some respects the platform is better for this purpose than the paper, as the spoken word, though it does not usually reach so many as the printed word, is much more effective with those whom it does reach. The voice is the natural vehicle of human expression and even without cultivation has a primitive quality that lends force and conviction to all sincere utterance. While the printed page has a sort of fascination for the reader it can unfortunately be used to make error almost as appealing as truth; but the human voice is never so persuasive or powerful as when expressing truth, especially those deep and lasting truths which the speaker holds with a sure faith. All of the great examples of conversion, in which men and women were brought by hundreds and thousands to change a life-long habit or belief, have been wrought by means of the spoken word.

We, of course, have our priests and our pulpits, but these do not reach a large percentage of our separated friends, who, however welcome, are not attracted in numbers to our churches. It seems, therefore, that we should be giving more thought to the use of the lecture platform.

Mr. Eugene Weare, in a recent contribution to *America* on the subject of Catholics attending lectures, takes occasion to relate something of his experience as a Catholic on the lecture platform. Mr. Weare has been lecturing under non-Catholic auspices for a number of years and says he has long made it a practice, "in talking to non-Catholic audiences, to throw out the suggestion that I believe in the doctrine of indulgences, or miracles, or the power of the priest to forgive sins." Having also adopted the modern custom which invites questions from the audi-

ence, Mr. Weare's allusions to Catholic teaching always brought forth questions, which gave him an excellent opportunity "to point out something of the truth, the beauty and the logic of the Faith."

Dr. Denis McCarthy, the poet, has likewise been lecturing under non-Catholic auspices, and he frequently writes me of his experiences in this field, and of the opportunity it affords to correct misapprehension in a kind and unobtrusive way and tell the truth as to Catholic belief. He finds it not only easy, but natural, to punctuate his remarks with references to Catholic history, teaching or practice, which he uses as illustrations and to drive home his point, although he is careful not to put too much emphasis on the term Catholic, and may even refrain from its use unless it is necessary to identify his reference as being one to the Catholic Church. One may refer to the work of the monks, or to the lives of Saints like Francis of Assisi, Francis Xavier, Francis de Sales, Teresa, Bernard, and a hundred more, or to the discovery of our country and its early development by Columbus, De Soto, Cartier, Champlain, Marquette, de la Salle, Junipero Serra, and other heroes and missionaries of our faith, or to our schools and universities, tracing their origin back to the Middle Ages, when the whole idea of popular education arose, and men were lifted out of the darkness of paganism and taught to deny the fallacy that some were born to be masters and others to be slaves,—when the principles of equity were first written into law, and trial by jury began, and Magna Charta was drawn, and parliaments were formed, and the principle that governments derive their just powers from the consent of the governed was declared by the schools,—and may tie-up all this with the teaching and influence of the Catholic Church, without perhaps ever expressly

mentioning the connection, unless a question be asked. The answer to a question is not so restricted as remarks voluntarily offered by the speaker, in which he must be extremely careful not to appear to be taking advantage of the occasion to obtrude his religious views upon those who have in no way invited them.

The experience of the present writer, if he may be permitted to allude to it, confirms the opinions of these two platform lecturers as to the value of this medium for presenting the truth about Catholics to our separated friends. During many years, in many kinds of non-Catholic meetings all over the country, where my name was either on the programme or was called for impromptu remarks, there has scarcely been an occasion where the opportunity was not afforded, by the character of the meeting or by some connected circumstance, for me in good taste to bring into my remarks some reference calculated to remove false impressions and substitute something of the truth as to what Catholics believe, and what they are expected to do, regarding the fundamental questions of life and the relations of men in society, and from the manner in which this was received at the time, as well as the after-allusions made to what was said, which were never hostile, there can be no doubt that it did a great deal of good. But, of course, in keeping with the suggestion in a previous article of this series, it is my practice to follow up the opening thus made by mailing to those present any pertinent article which later comes to me, sometimes keeping it up for a number of months, or even years.

While the follow-up is, of course, not practical with the platform speaker, it seldom happens that there is not a number of Catholics in his audience, and among them are no doubt some who would be both capable and willing to carry on in this way, mailing printed matter on the point mentioned to non-Catholic acquaintances who were present at the meeting, until that point was fully exploited to their view—taking care not to go beyond the point

until another occasion would justify, or at least excuse it, in the minds of his friends at the other end.

It does not follow from all this that every one of our Catholic lecturers should go in for spreading Catholic truth whenever he gets before a non-Catholic audience. Some of them would only make matters worse. They know just enough of the Church's teaching and history to assail her enemies and elicit applause from a sympathetic audience. They seem incapable of making a point of Catholic achievement in any field, except by drawing a comparison, and such comparisons are odious. Better never to mention Catholic teaching than to put it in a way that offends our neighbor and causes him to like us even less than he did before. One cannot always be sure of arousing interest by reflecting favorably upon some point of Catholic belief or history, but one must be sure not to arouse resentment by reflecting unfavorably upon non-Catholic opinion. All things are right, but not all are expedient. Catholic truth is not a mere formula, but is filled with charity, which is kind and never gives offense.

While, therefore, the lecture platform is a splendid means for presenting the truths of our religion to others, it must be used with great prudence, and only those who are thoroughly grounded in Catholic teaching and history, and who know how to make the allowance which the Church herself makes for those not within her fold, should be encouraged to take advantage of the opportunity it affords. Here again, as in a former article in reference to writers for secular papers, it is a natural thing to suggest that it would be well if we could have a number of speakers specially trained for this purpose at some place like the Catholic University of America, who would secure places on the different Chautauqua lists, where they would be welcome, and in this way a vast number of persons could be reached.

They would not, of course, indulge in Catholic propaganda. They would not speak on distinctively Catholic sub-

jects. Their lectures would be timely, popular and from the manager's standpoint equal to the best, such as the lecture of Father Daly on "The Boy," or the lecture of Father Vaughan on "Love," which were attractive features in the early days of Chautauqua. No matter what the subject—science, art, education, statesmen, heroes, martyrs, exploration, pioneering, industry, labor, welfare, home, family, child,—the teaching and history of the Church includes all life, and every phase and variation of life as of history can be pointed with illustrations that reflect credit on our faith.

The speakers for the most part should be laymen in preference to priests, who are usually considered by our friends in the light of special pleaders, except where they are recognized by everyone as an authority in some special field. And the laymen should be such as cannot be suspected of having an axe to grind, political, professional, or financial. We have lately had a spectacular demonstration of how their connections may destroy the influence of honest and sincere men.

Prudence, common sense, hard work, and the spirit of Ozanam toward all in error can make of the lecture platform a powerful auxiliary to our pulpit and our press.

The New Roman Martyrology

In the *Tablet* (No. 4375) Father Benedict Zimmerman, O. C. D., shows wherein the new edition of the Roman Martyrology, which has just appeared, differs from all others. It marks a decisive step in the revision of the Church's liturgical books. The number of Saints is vastly in excess of that listed in previous editions. The order of entries is somewhat different, inasmuch as Saints whose feast is kept on another day than their "Natale" occupy a place of honor on the "Natale" immediately after the name of the Saint of the day. Saints who formerly were erroneously grouped together are now separated—for instance, the old Martyrology had, on February 6, an elogium of SS. Vedastus and Amandus, whereas

now each of them has a special article. In general the *elogia* are greatly improved in style, more pregnant, and not infrequently considerably extended. The principle on which the entries are arranged is fully explained in the rubrics and is most carefully thought out. There is hardly a day on which the sequence of *elogia* has not been altered. Many Saints have been shifted from one day to another—for instance, St. Bathildis from the 26th to the 30th of January. In this and in other matters there is strong evidence of critical examination on the part of the revisers, which, of course, is highly gratifying, but does not extend beyond what may be termed the accidents. For instance, we still find both St. Cletus and St. Anacletus mentioned on their respective days, the one as predecessor and the other as successor of St. Clement, whereas most Church historians consider them as one and the same person. So also, while St. Leo has two entries, one on the day of his death and the other on the day of his feast, St. Cornelius, who died in the month of May, is still reported as having died on the same day as St. Cyprian, owing, no doubt, to a mistake on the part of St. Jerome.

The most far-reaching change, however, occurs in the geographical notices. Many inaccuracies of the former editions have been corrected, towns erroneously ascribed to one province in Italy are now attributed to another. The same elsewhere. Evidently absolute consistency cannot be expected, but the number of disputable entries is infinitesimal compared with the old Martyrology.

Pope Benedict XV, while declaring this new edition obligatory, permits the use of former editions "until worn out."

Easter Lilies

By Lawrence M. Loerke

When Jesus died they placed Him in
The confines of a rock-hewn tomb,
Yet never guessed that it enclosed
The Easter Lily, ripe for bloom.

The "Movie" in the Service of Religion

Under the title, "The Cinema and the Faith," E. J. McDonald in *The Month* (No. 702) pleads for a more effective utilization of the "movies" for apologetical purposes.

The mind loves pictures, he says, and will assimilate illustrated truth with remarkable ease. Before the Reformation the absence of printed bibles was supplied by collections of graphic biblical illustrations and the performance of morality plays. The appeal for an extended use of the cinema, therefore, does not involve any new principles or practices; it merely suggests a return to the methods of the past, methods that gave ample testimony to their value in the knowledge possessed by the most illiterate member of the Church. There should be no hesitation as to whether the cinema can be pressed into service. The only questions to be answered concern the precise lines on which a Film Evidence Guild would be conducted and the possibility of making it self-supporting.

What means would be employed? These have been indicated at least in part by Mr. Belloc. He advocated for the purposes of secular education, the production of a number of short films which would show developments in constitutional government, architecture, and the general life of the people. One, for instance, . . . might show pictures of worship in St. Paul's: first, the sacrifices that took place on the site of St. Paul's in pagan times, followed by pictures of the Mass in early Christian days and before the Reformation. These might be contrasted with an illustration of a modern service. That such a film would be an admirable lesson in apologetics is certain and the use of judicious sub-titles would help to make it conclusive, if it were supplemented by a short historical picture showing why a radical difference exists between the pre-Reformation and the post-Reformation act of worship.

This is not the first time that a plan for practical film service in the cause of

Catholicism has been mooted. Ever since its inauguration companies have been floated or societies formed with the ultimate object of presenting apologetics through the medium of the cinematograph. But in no case to our knowledge has anything very permanent been achieved; generally the only result being a film or films in which ambition had badly over-reached itself. Unless there be good craftsmanship and an up-to-date plant it were better to abandon the scheme altogether lest future efforts be prejudiced. Consequently, at first there should be a very small beginning, nothing being attempted that would not be acceptable to the theatres throughout the country. Perhaps the best plan would be to concentrate on travelogue for a while, until the means for greater undertakings were assured. Lourdes would make an excellent subject, for instance, as "*La Bonne Presse*" have already proved by a production and presentation at Lourdes itself, if handled by a Catholic in the right spirit. . . . Then, when circumstances warranted, more ambitious and therefore more valuable productions could be planned. A series of historical films would show exactly how and why great events in the history of the Church occurred, somewhat on the lines of the pictures of the Massacre of St. Bartholomew in "Intolerance." . . . An excellent example may be found in *Infallibility* in practice through the Ages, short films being presented in which the theme is worked out by means of particular instances: *e. g.*, Pope St. Clement writing to Corinth during the lifetime of St. John, as well as by a pictorial explanation of the meaning of *Infallibility*.

Thus the historical film will show what a doctrine means by showing how it is applied. But the first essays would have to be of smaller scope than this, content with the treatment of historical films of Catholic interest, yet with a definite appeal to the non-Catholic.

Finally, when the non-Catholic had

been brought in spirit to famous Catholic shrines and shown what Catholics have believed and acted upon in past ages, something more constructive might be attempted by films explanatory of the sacramental system and major doctrines of the Church.

It seems to me that the money for the production of subsidized films could be found by the production of films with a definite commercial value. As in every other enterprise money would be required at the inception of a Catholic film company—and a great deal of money at that—but private enterprise should be sufficient. Indeed it would be all to the good if a company were unable to devote itself exclusively to apologetic films; there is a crying need for an increase in the number of good, clean, wholesome films, produced side by side with a series of purely Evidential films. To begin with, travelogues and short historical features would enable the company to establish itself and gain a reputation. These films would continue to be made, so long as there was a demand for them, but for some years attention would be concentrated on secular subjects and secular stories treated by the application of Catholic principles. The exclusively Catholic film might not appear in this generation. We are building more for posterity than for ourselves.

An Irish View of One Hundred Per Cent Americanism

(From the *Irish Statesman*, Dublin, Vol. I, No. 12)

How long will it take to dislodge from the heart the hatreds which were so feverishly worked up by governments during the war in order to make their civilians into killers? The unexpended spirit of violence is finding new objects and creating new organizations in many countries, and we were almost led to formulate a moral law corresponding to the scientific doctrine of the indestructibility of energy and correlation of forces, and to wonder in to what less hateful form this deadly

spirit of violence could be transmitted. The American politicals whipped up the necessary hatred among the people to bring them into the war, but they were not long enough in it to expend it, and it is now forming into strange organizations like the Ku Klux Klan, with hundreds of thousands of masked members led by their "Dragons," the ostensible object of which is to invest every soul living in the States with that incalculable quality defined as "one hundred per cent. Americanism." Now, when a man becomes one hundred per cent. American, one hundred per cent. British, one hundred per cent. French, or one hundred per cent. Irish, the sooner he clears off the planet the better, for he has ceased to be a human being, and has become merely a political being, taking on himself all the character of the State, which Nietzsche rightly called "the coldest of all cold monsters." This passion for uniformity and the determination to enforce it is strange when we consider the spirit in which Jefferson dictated the Declaration of Independence in America. But it is the Iron Age, the age of machinery, and when Henry Ford can standardize motor-cars, making them in millions, what more natural for the uneducated to suppose than that the more malleable stuff called human nature can also be standardized, and a time will come when all Americans will be as alike as Ford cars in their mind. If such a thing took place we would be filled with pity for the loneliness of one hundred million people who would never be able to find anybody who was not one hundred per cent. in their own likeness.

It is one defect of so many things that are efficient, that they cost too much.

Be faithful in every jot and tittle. The smallest infidelity is like a stitch dropped in knitting—it spoils the whole work.

Unconfessed sin deadens the conscience.

Notes and Gleanings

Mr. Lowes Dickinson calls attention to a singular failure of duty on the part of a Committee of the Council of the League of Nations. The League is supposed to be impartial, yet this Committee, which has made it its business to inquire into the needs of universities and colleges in various countries and is now issuing an appeal on their behalf, in this appeal makes no mention whatever of the most crying need of all—that of the German universities. "Not only is the distress among the university class the more acute and on a vastly greater scale than in any other country," says the *Manchester Guardian* (weekly ed., Vol. X, No. 9), "but the contribution of the German universities to human knowledge and to thought has also been incomparable, and it is this which is endangered by the sheer growth of poverty and the lack of all the necessary aids. Some lame excuses are put forward by the League of Nation authorities for the omission, but, in the words of our above-quoted British contemporary, "it is difficult to resist the conclusion either that there has been extraordinary carelessness and lack of business sense in the management of this matter or that ill-will has in some obscure way played its part."

The *Catholic Citizen*, too, is coming to the conclusion, which we have long since arrived at and set forth in the F. R., that for innumerable Americans the lodge is a substitute for the Church and the growth of secret societies in this country is largely attributable to the decline of the churches. "Thousands of non-church-goers," says our contemporary (Vol. LIV, No. 18), "are members of lodges. The lodge furnishes the social life and the burial rites that their forefathers found in church membership. The lodge helps people to get along without the church."

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cardinalate of two prominent American prelates will not be overdone. "In 1911. . . . the celebration was overdone. Both Cardinals O'Connell and Farley were subjected to forms of adulation rather unbecoming in an American community. The people are not to blame. The courtly ecclesiastic is too active and the moderator too apathetic. Let us not talk of princes of the Church in this free land of democratic institutions and let us curb the secular reporter in his man-milliner chatter about the cardinal's robes." The *Citizen* had better watch out! When the F. R., in 1911, ventured to suggest that a similar celebration had been overdone, the ecclesiastical engine was set in motion to squelch the editor who had dared to "play a bum note." The attempt to suppress the F. R. did not, of course, succeed, but it led to the dropping of the word "Catholic" from the title of what was then the CATHOLIC FORTNIGHTLY REVIEW. We leave it to our readers to judge whether the F. R. has been any less Catholic since it was shorn of what one witty prelate at the time referred to as its "yellow jacket."

The Rev. John A. Ryan, D. D., in a recent address on "The Church and the Radical Movement" declared that the Socialist Party in this country had lost the great majority of its adherents and that it is no longer a political factor that needs to be reckoned with. Dr. Ryan thinks that "the minds of the people are gradually being cleared up on the question of Socialism" and that there is no longer any reason for confusing Radicalism with the demand for a minimum wage, old age pensions, and similar postulates of social justice. Will not some one kindly whisper the news to the Knights of Columbus that Socialism is dead? Or do the valiant Knights proceed on the theory of the Kentucky mountaineer that "you caint kill a rattle-snake too dead"!?

Mrs. Julia C. Underwood in her "Church Forum" column in the *St. Louis Globe-Democrat* (March 24),

commenting on the inadequate support which many Protestant ministers receive from their congregations, tells some amusing anecdotes. In one parish the richest man was singled out and told that a meeting would be held to "raise the quarterage," and he must come and do his share. He came, and when the appeal was made, he rose and said: "I'm not going to be behind; I'll lead everybody else; here is my quarter right now!" In a Baptist church in Arkansas gifts were asked for the pastor in lieu of back salary. This is what he got in compensation for his labors of three months: A gallon of molasses, a bale of hay, a pair of socks, and \$2.45. When the pastor's face registered mild disappointment, a good brother came forward, saying: "I feel we haven't paid the pastor enough, and I am going to do something. I am going to make that \$2.45 come out an even \$2.50. Another bit of "quarterage" vouched for as having actually happened, was the contribution to the pastor, sole and entire, of "two gallons of sauerkraut and five gallons of soft soap."

From a paper recently read before the Cambridge Philological Society by Dr. Giles, it appears that the mythical figure of Atreus, the father of Agamemnon, has been identified as a historical personage. Dr. Emil Forrer, who is engaged on deciphering Hittite

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inscriptions, has discovered Atreus of Mycenae in the Boghazkeui texts. "Atreus means," says Dr. Forrer, "the undismayed, arising from a form Atres-yas, and appears, therefore, in my texts as Attarissiyas, King of Abhiya" (Achaia). The date is between 1240 and 1210 B.C., which fits in precisely with the usual date assigned to the Trojan War. Attarissiyas is on the point of occupying Caria from Rhodes, but is repulsed by the troops of the Hittite King Tudhaliyas. He then establishes himself in Cyprus. In a treaty Abhiyava (Greece) is mentioned as a great power alongside Egypt, Babylon, and Assur-Greece, under Atreus, a firmly-compacted great power, which dares an attack on the Hittite Empire. If this is correct, the Atreus, King of Mycenae, famous in the Homeric poems, has become a historical personage, and the traditional date of the Trojan War (1200-1180 B.C.) finds startling confirmation.

It is probably true that the boys and girls in our American schools profit less from the advantages offered them than the youth of any other people. This is owing to a variety of causes—an *embarras de richesses*, an over-crowded curriculum, incompetent teachers, lack of discipline, etc. Another important factor which is generally overlooked is the character of the homes from which the pupils come. On this point Alice Davis says in a letter to the *N. Y. Times*: "Instead of being centres of enlightenment, culture and refinement, where parents are students and maintain the student attitude, they are bridge party movie centers. In this atmosphere of feverish excitement, of unintellectual entertainment, ethical and spiritual values are ignored and children grow up wholly indifferent to anything remotely resembling scholarship. At best, they are only concerned about reaching their goal by the shortest route, the goal being a position in business, a position affording the greatest compensation for the least preparation. For several generations this sort of home and school conditions has

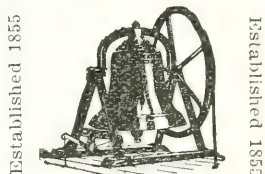
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been developing, unchecked, unobserved except by a few who have not been able to obtain a hearing, until they have now reached such a deplorable stage that the few thinking people who remain are horrified by the magnitude of the evil."

"One language," which seems such a desideratum to certain classes of people, is not yet near to attainment among the Protestant churches of this country. Among Congregationalists in a recent report—and Congregationalism of all others might be thought to be a native American product—the denominational Church Building Society is interested in "twenty different languages." It has under its care 608 churches that worship in other tongues than English. In sympathy with the non-familiarity of the members with the English, foreign tongues are permitted for their prayers and sermons. Finnish, German, Spanish, Mexican, Slovak and Italian are some of the homeland languages of these people in the 608 churches.

The identity of St. Mochta of Louth—a Briton by birth—with Bachiarius, the author of a famous Confession of Faith, is demolished by Father M. H. MacInerney, O. P., in a pamphlet just published in Dublin, in which the source of the legend is traced to Bale (bilious Bale), while a good case is made out for Bachiarius, who was most probably Bishop of Seville, as the author thereof.

American children are being enlisted for the so-called "Ninth Crusade," which is described as "a mental pilgrimage, to rescue the Holy Places by the nickels which they contribute through Sunday school agencies. . . . If sufficient funds are collected by a district the Patriarch of Jerusalem will acknowledge the service by erecting a bronze memorial near one of the sacred spots." The Patriarch in question is, of course, the Greek Orthodox, whose effort to "save the Holy Places from the infidel usurer" seems to be taking

this form. What do American Catholics think about it?

In a paper read before the British Academy by Prof. A. G. Little and now published by the Oxford University Press under the title, "Introduction of the Observant Friars into England," the coming of the Observant Franciscans to England is placed some time after the year 1480, although they already possessed numerous settlements on the Continent, and even in Scotland and Ireland, before 1450. Prof. Little considers this late arrival "as a testimonial to the character of the English Franciscan Province," who kept the vow of poverty far more strictly than their brethren abroad, and few English Franciscan friaries possessed revenues, or landed property, beyond what was supplied by the limited acreage surrounding their houses. The introduction of the Observants was due largely to the influence of Margaret Plantagenet, Duchess of Burgundy, over her brother, Edward IV of England. The Duchess, a great patroness of the friars, so wrought on her brother's fears for his soul's safety, fears certainly justified by his evil life, that he was persuaded to undertake this great work as some reparation for the scandal he had caused. Accordingly the Observants were invited to make a foundation, which, however, did not endure long, but gloriously terminated in the martyrdoms of Henry VIII's reign.

Fr. Hilary of Barenton, the Capuchin scholar famed for his researches in Etruscan antiquities, has again astonished the scientific world, this time by deciphering completely and exactly the two so-called "Goudea Cylinders," preserved in the Paris Louvre. These cylinders are perhaps the oldest "books" in existence. They are Chaldean, and written on earthen material which was baked, brick fashion, to great hardness. They are named for Goudea, a priest and king who ruled in Chaldea about 2100-2080 B.C.—before the time of Abraham. Fr. Hilary's discovery, says the *Fran-*

ciscan Herald (XI, 5), "is of the first importance, as the text proves that certain kings hitherto looked upon as successors to one another (apparently upsetting the chronology of the Bible, much to the delight of its critics) were really contemporary dynasties at Babylon and Nineveh. Another 'triumph' of pseudo science over the Bible is thus exploded by the poor Capuchin, and a lesson taught the scientific world not to be too hasty in its conclusions."

Be not moved with the fine and quaint sayings of men; for the kingdom of God consists not in talk, but in virtue.

Correspondence

Concerning the Propaganda in History Text-Books

To the Editor:—

The discussion in the pages of the FORTNIGHTLY REVIEW concerning propaganda in American history text-books has been specially interesting to me, as I am, I believe, the only Catholic author to have his name in the list of those proscribed by the Hearstian school of historical criticism.

You and your readers are interested in the matter as a problem in historiography; you want to see history written in accordance with the spirit of Dr. Ludwig Pastor rather than in accordance with that of William Randolph Hearst. I also have an interest in the matter from an academic standpoint, but, unfortunately for me, the inclusion of my book in the "prohibited" list has been a severe blow to me financially, and I am unable to envisage the controversy with that perfect detachment and equanimity which befit the student in cases of this kind.

As long as the criticisms were confined to the Hearst press and similar secular mediums of publicity I was able to follow the discussion without being greatly disturbed; but when with the blessing of the K. of C. Historical Commission the Hearst "authority" was allowed a page in *Columbia*, the official K. C. organ, on which to spread his charge that I, among others, was a Benedict Arnold who had sold his country for British gold, and when, in addition, his stuff was widely reprinted in the Catholic press, a different situation was created. I was informed, for example, that an important diocese in the Middle West was deterred from adopting my book as a text in its schools because of the *Columbia* article, and even in my own part of the country I became an object of suspicion among fellow members of the Knights of Columbus. I received letters from various persons complaining, some in

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serrow and some in anger, that a man of my name should have fallen a victim to British agencies of corruption. One such letter put me in distinguished company in this fashion:

"Judas, 30 pieces of silver;

Benedict Arnold, 10,000 pounds and a coronet;

O'Hara ? ? ? ?"

I protested to five Catholic papers in which the *Columbia* charges against me had been played up in what I regarded as a specially harmful way. Only one of the five papers had the elementary sense of fairness to publish my letters, the fact that I also am the editor of a Catholic paper failing to earn me a hearing.

As for *Columbia* itself, that official organ of a society of Catholic gentlemen has steadfastly refused to withdraw the shameful libel on me. In protesting to *Columbia* I pointed out what seemed to me a scandalous condition of affairs in that one of the members of the Knights of Columbus Historical Commission is the author of a competing text and stood to gain financially by the attack on me. The chairman (now ex-chairman) of the Commission undertook to assure me privately that the member in question did not pass upon the *Columbia* article. But he continues to be a member of the Commission and he continues to profit by the peculiar standard of morals which his Commission indorsed.

Having seen the fruits of three years of hard work destroyed through the agency of the K. of C. Historical Commission, I am tempted to use strong language in discussing the affair and so had better bring this communication to a close. It may, however, be of interest to mention that in the campaign for the famous school law here in Oregon, the Ku Klux orators made effective use of the ammunition supplied by the K. C. Commission, as my book is used in the parochial schools of State. John P. O'Hara, Portland, Ore. Ed. *Catholic Sentinel*

As Others See Us

To the Editor:—

It is perhaps a little late to comment on the "literary portrait" of the Editor of the FORTNIGHTLY REVIEW in *Extension Magazine* for December, 1923. My excuse is that the sketch had not been noticed by me until to-day, and I hasten to give a clergyman's "reaction" to the portrait of Mr. Arthur Preuss presented by Mr. S. A. Baldus. The writer happens to be a member of the writing fraternity himself, and so his words may not seem out of place.

I am sure that all those who have followed carefully Mr. Preuss' literary and journalistic activity during the past thirty years, will gladly say "aye" to the sympathetic column written by Mr. Baldus. But he has overlooked one point, and the present writer, who knows Mr. Preuss even longer than Mr.

Baldus, may be allowed to supply the omission. This is that, in all these long years during which Mr. Preuss has fought many a battle, he has kept his faith in human nature, or better still, he has kept his "human nature." Anyone can approach him and speak to him; and after all, that is what counts. In these days of "pragmatism," when utility rules the world, and when standards of intellectual excellence which hold to-day may be overthrown tomorrow, qualities of the heart and soul should count as much as mental efficiency to rate a man's worth before God and the community. Let us hope that the Editor of the FORTNIGHTLY REVIEW will preserve this genuinely human spirit to the end of his days. The present writer has often heard Mr. Preuss say that one way of conquering the inevitable worries that crop up in an editor's lifetime, is to face them with a sense of humor.

One word more. It is especially well worth emphasizing in these days when the press is so often guilty of "fulsome flattery," one remark of Mr. Baldus, namely: "If the REVIEW is a journal of criticism and not of laudation, it is because he [Mr. Preuss] realizes that criticism, when competent and just, is both helpful and constructive."

(Rev.) Albert Muntchs, S. J.

Points From Letters

While many of the illustrations of the Emmerick-Kalender are not at all to my taste, I think that the reading matter is excellently selected. There is first a brief life of the servant of God, then a number of articles on those persons who were in official or unofficial communication with her, *e. g.*, Bernard Overberg, her spiritual director; Dr. Wesener, her physician and lifelong friend; the poetess Louise Hensel, who owed to her partly her conversion to the Church and almost entirely her heroic resolution to serve God in the state of voluntary virginity. Several articles and smaller notices describe the home village and the land (Westphalia) and its people where Ann Catherine spent her pious life, and the political and religious conditions that prevailed at her time. There is a description of the simple room in which she dwelled, a brief report of the first opening of her grave, and selections from the Rule of St. Augustine's Order, to which she belonged. The calendar also gives a clear statement of the beginning and progress of the process of her beatification. The article on Dr. Wesener, by the way, is by Father W. Hümpfner, O. E. S. A., whose epoch-making work on the Visions of the F. R. some time ago announced with so much praise. One should think that this is well selected reading matter. Nor will anybody find in the calendar the slightest indication that any of the contributors consider the attitude towards this problem as a criterion of orthodoxy.—Francis S. Betten, S. J., Cleveland, O.

BOOK REVIEWS

An Antiquated "Introduction to Sociology"

What has struck us most in looking through "Human Relations: An Introduction to Sociology," by Thomas Nixon Carver and Henry Bass Hall, a book recently issued by D. C. Heath & Co., is the naïve acceptance of exploded theories of cultural and social evolution and a slavish acceptance of mere assumptions. The two authors are evidently not aware of the fact that the Spencerian theory of "human development" now graces the refuse heap of unscientific hypotheses. The authors quote liberally from Darwin's "Descent of Man" and Spencer's "Data of Ethics." They hold that there was a time when man was "non-social." At least this is the inference from such statements as this, on page 28: "The antiquity of social life, as pointed out in a previous paragraph, is not a matter of record, but of conjecture, and is practically coterminous with the development of animal life." The sentence leaves something to be desired as regards clarity, but the authors evidently mean that "societal modes" like the monogamous family, monotheistic religion, etc., are the product of long and laborious "evolution." Herein they are wrong and they would do well to study Bishop Le Roy's "Religion of the Primitives," Lowie's "Primitive Society," and Westermarck's "History of Human Marriage."

On page 29 we read: "Man has evolved as a social being, far more so than any other form of life," and: "One cannot understand the value of a football game, or any other kind of social activity, unless one has first grasped the meaning of the evolution of human society." Perhaps so. But then why are we not shown that society has "evolved" in the way the authors seem to imply?

A careful examination of the index does not reveal one reputable name in ethnology. Fortunately, books like this soon pass out of existence.

A. M.

Literary Briefs

—The Very Rev. Alexis M. Lepicier, O. S. M., in "Go to Joseph" provides us with a complete and satisfactory study of the Patron of the Universal Church. The work is divided into portions for each day of the month of March. The learned and renowned author has not been at a loss for material, and has been able to make vivid and to unify all that Holy Scripture, theology, and the experience of the Church can teach concerning the great Patriarch. The book should be welcome to all. (Benziger Bros.)

—Messrs. D. B. Hansen & Sons have issued a tenth edition of the "Passionist Mission Book," which is intended to serve as "a help to continue the work of the mission" and contains salutary thoughts on the Sacred

Passion, with instructions and the usual devotions. The fact that 100,000 copies of this booklet have been circulated shows that it is appreciated by many. The quality of the paper and printing has been improved in the tenth edition and the binding (both cloth and leather) compares favorably with European bindings.

—F. A. Forbes's *Life of Pius X*, which was based on a sketch by the late Msgr. De Waal, has been adapted into German and brought up to date by an anonymous writer, under the title "Papst Pius X. Ein Lebensbild." In this form the work is perhaps the best *Life of Pius X* now available, though, as the process of beatification proceeds, other and more complete biographies will no doubt make their appearance. We miss a chapter on the collaborators of the deceased Pope, especially Cardinal Merry del Val, who is still active in the papal curia.

—Among recent devotional books most suitable for this season we note an excellent translation of the meditations of the late Abbot Columba Marmion, O. S. B., on the "way of the Cross." (B. Herder Book Co.) Bearing in mind that the essence of this devotion lies in meditation, not in vocal prayer, one appreciates the value of the material contained in this little volume. Well planned and exceedingly stimulating meditations for one week are to be found in "The Mirror of Humility," by Father John Peter Pinamonte, S. J. They have been rendered into English from the Italian by the late Father Thomas J. Gannon, S. J. (Benziger Brothers). A complete treatise on the "Scapular Devotion" is provided by Most Rev. V. E. Maginnis. The little book is thoroughly documented and contains information regarding the different scapulars in use, their origin, the legislation regarding them and indulgences attached to them. (B. Herder Book Co.)

—We do not remember ever having seen so excellent a booklet on the subject of the Church Year as the one presented by Father Eric Przywara, S. J., under the title "Kirchenjahr" and published by Herder & Co., of Freiburg. The reverend author has taken the various church seasons and given a beautiful commentary, interspersed by apt scriptural quotations, on each. American Catholics, both lay and cleric, who understand the German language, should avail themselves of this splendid booklet. (B. Herder Book Co.)

—The Rev. Wilhelm von Festenberg-Packisch, S. J., has translated Mr. Alfred O'Rahilly's life of Father William Doyle, the saintly Jesuit, who lost his life on the field of battle, August 16, 1917. The book will undoubtedly find the welcome which it deserves in Germany, for it shows (1) that there are present-day saints, (2) the holiness of the Catholic Church, and (3) a Christian view of the World War that is much needed. (B. Herder Book Co.)

—"Diamond Jubilee of the Immaculate Conception Parish," Ottoville, Ohio, is a booklet devoted to the 75 years' history of this congregation and deserves approbation in so far as it is an attempt to supply historical data on that important subject, American Catholic Church history. All such attempts should be encouraged. The following suggestions inspired by this booklet may not be out of order: Since such compilations are important to the whole subject of American Church history, the data should be placed in the hands of a competent historian and should include the removal of pastors as well as the actions of obstreperous parishioners. If the resulting history is not acceptable for a jubilee celebration, a separate compilation could be made for that purpose.

—It would seem that the enemy of mankind gives a remarkable proportion of his attention to the task of falsifying history. So active and cunning is he in surrounding the truth with all that can divert attention from it and obscure and alter its appearance, that when a Catholic historian sets out in search of it, he encounters difficulties the surmounting of which demand the courage of a hero and the perseverance of a saint. Lately published are two books which, besides affording edification and pleasure to contemporary readers, will certainly provide material for a future historian and direct him to original sources for research. Fr. Felix Ward, C. P., in "The Passionists," a large octavo volume of some 475 pages, has put together "sketches, historical and personal," of his Order, its founders, its establishment in this country and the houses in this country up to date. Perhaps because of the mass of material at his disposal, the reverend author has overlooked, at times, the distinguishing traits in a character and failed to hand down a portrait. (Benziger Bros.)

—Sister Mary Lucida Savage, Ph. D., of the Sisters of St. Joseph of Carondelet, is the author of a history of her Congregation which is a model work in this field. The activities of this congregation are interwoven with the history of St. Louis and the Far West and its records teem with interest especially for Catholics of the regions concerned. This work is admirably planned and beautifully written. Well may it have inspired the fine preface written by Archbishop Glennon, which itself is a masterpiece. (B. Herder Book Co.)

—From the Paulist Press come two pamphlets: one by Father H. E. Calman, D. D., called, "To the Unknown God," which points out the sad fact that the mass of people outside of the Church at the present time are really ignorant of God, so confused, false and unnatural is the idea of God in the minds of those who speak of Him at all. In helping our fellow countrymen to reach the Church, the first and quite essential step is

to clear up their obscure and distorted notions of God, His being and nature. Fr. J. Elliot Ross, C. S. P., presents "A Novena for Vocations," consisting of appropriate scripture readings and reflections, with prayers for each day.

—Books of Catholic doctrine and practice for the laity are always welcome, particularly if they are written in a language which the average man can easily comprehend. This is eminently true of "Catholic Doctrine and Practice," by Rev. John Lee, P. P., a book of instruction that will prove valuable not only in Catholic schools and academies, but also, let us hope, in Catholic homes. (Benziger Brothers).

—"A Message To All Patriotic and Liberty-Loving American Citizens," published for Robert G. Wulf, Louisville, Ky., is a 30-page collection of extracts from sermons and addresses of Protestant ministers condemning the present wave of bigotry and intolerance. This can be used effectively under certain circumstances.

—"An Appeal to Americanism of Freemasons," by the Rev. D. J. Kavanagh, S. J., is number one in a series of pamphlets to be published by the Twin Towers Publishing Co., 369 Pine St., San Francisco. It is a broadside against the anti-Catholic school measures recently enacted in the West and will prove effective for the purpose intended.

—Our Sunday Visitor Press, Huntington, Ind., has published two new pamphlets, "The Catholic Church and World Progress" and "Impressions of a Convert," the latter by Robert R. Hull, at one time a minister in the so-called Church of Christ.

—One of the best expositions of the Constitution of the United States, with a discussion of its sources, origin, and interpretation, as well as its contents and purpose, has been put into booklet form by the V. Rev. Dr. Joseph Och, Rector of the Pontifical Josephinum College, at Columbus Ohio. This book contains excellent material for class-work as also for study clubs and reading circles. It is gratifying to know that Dr. Och is contemplating similar handbooks on

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—'Altar Prayers and Services' is a handy vademecum for the busy pastor, containing as it does the Asperges, the Vidi Aquam, the prayers to be recited after low Mass, the hymns and prayers for benediction, the divine praises, the formula of consecration to the Sacred Heart, the Angelus, the Rosary, the Litanies approved for public worship, the baptismal rite for infants, the burial service for adults, the marriage rite, a set of formulas for assisting at mixed marriages, and the rite for the churching of women. For the convenience of pastors of German-speaking congregations the prayers after low Mass and the Litanies are subjoined in German. The volume is beautifully printed on stout white paper and bound in flexible leather. (New York: Joseph F. Wagner, Inc.)

New Books Received

Hints to Preachers. By Rt. Rev. Msgr. Hugh T. Henry, Litt. D., LL. D. 299 pp. 12mo. Benziger Bros. \$1.90 net.

Intelligence Tests. By the Rev. Austin G. Schmidt, S. J., Ph. D. 32 pp. New York: The America Press, 10 cts. (Pamphlet).

Papini's Prayer to Christ. Translated by Veronica Dwight from the Italian of Papini's "Life of Christ," with the Author's Consent and Approval. 8 pp. New York: The America Press (Pamphlet).

A Practical Philosophy of Life. Volume II. By Ernest R. Hull, S. J. 250 pp. 5x7 in. Bombay: The Examiner Press. (Wrapper).

Katholische Liturgik. Von Dr. Ludwig Eisenhofer. (Herders Theologische Grundrisse). xii & 321 pp. 4½x6½ in. B. Herder Book Co. \$1.50

Elementa Logicae. Auctore Carolo Menig. xi & 207 pp. 12mo. B. Herder Book Co. \$1 net.

Contemporary Godlessness: Its Origins and its Remedy. By the Rev. John S. Zybur, of the Diocese of Cleveland. vii & 103 pp. 12mo. B. Herder Book Co. 60 cts. net.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., OF THE FORTNIGHTLY REVIEW

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(Seal) **P. Kraemer**, Notary Public.
(My commission expires March 14, 1926.)

New Publications

The Dream of Gerontius. 1865.

By *John Henry Cardinal Newman*. With some words on the Poem and its Writer by W. F. P. Stockley. Large 8vo., Cloth, 120 pages, net \$2.25.

Political and Social Philosophy.

From the French of *Lacordaire*. Edited by the Rev. D. O'Mahony, B. D., B. C. L. Cloth, large 8vo., XVI & 247 pages, net \$3.00.

The Papacy.

Papers from the Summer School of Catholic Studies held at Cambridge, August 7th to 10th, 1923. Edited by the Rev. C. Lattey, S. J. Cloth, 8vo., X & 257 pages, net \$1.75.

Economics for Christians.

And Other Papers. By Joseph Clayton. Boards, 8vo., VIII & 116 pages, net \$1.10.

Elementa Logicae.

Auctore *Carolo Menig*, Philosophiae Doctore. Cloth, 8vo., XII & 208 pages, net \$1.00.

Contemporary Godlessness.

Its Origins and its Remedy. By the Rev. *John S. Zybur*. Cloth, 8vo., VIII & 104 pages, net 60 cents.

The Gospels—Fact, Myth, or Legend?

By *J. P. Arendzen, M. A.* With a Foreword by His Eminence Cardinal Gasquet. Cloth, 8vo., XII & 240 pages, net \$1.50.

The Sacrifice of the Mass

In the Light of Scripture and Tradition. By *Rt. Rev. Alexander MacDonald, D. D.* With an Introductory Letter from Rt. Rev. Msgr. Lépicier. Large 8vo., Cloth, XXII & 184 pages, net \$2.25.

Panegyrics of the Saints.

From the French of Bossuet and Bourdaloue. Edited by the Rev. D. O'Mahony, B. D., B. C. L. With an Introduction by Abbot Cabrol, O.S.B., and a Foreword by Cardinal Bourne. Cloth, large 8vo., XXIV & 250 pages, net \$3.25.

Pilgrim Paths in Latin Lands.

By *Dom Bede Camm, M. A., F. S. A.* Quarto, buckram, copiously illustrated, X & 278 pages, net \$10.00.

Pearls from Holy Scripture for Our Little Ones.

By *Michael Joseph Watson, S.J.* Cloth, 8vo., VIII & 135 pages, net \$1.00.

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May 1st, 1924

"Why Not Walsh?"

By Col. P. H. Callahan, of Louisville, Ky.

Out of the fat-in-the-fire proceedings at Washington in the Teapot Dome affair, has developed a situation in which, first the Democratic Party and, finally, the American people may be called upon to show whether or not religious prejudice outweighs all other practical considerations in the selection of the president of our country.

Everyone recognizes that Senator Thomas J. Walsh of Montana has been head and front of the oil investigation, and by his fearless and impartial attitude, and his dogged persistency, has been of notable service to the nation in exposing what is perhaps the worst single instance of public corruption in the history of our government.

All will agree with the statement of a recent writer in the *New Republic*, saying: "If the naval oil reserves are restored to the public domain, which now seems possible, credit for their restoration will belong to Senator Thomas J. Walsh, a hard-boiled lawyer from the Montana copper country, who in the face of killing apathy, has made one of the most brilliant, resourceful and persistent fights ever carried through against the private plundering of the public domain."

To which should be added the summing up of that penetrating editorial writer E. S. Martin, who thus compares Senator Walsh and President Coolidge in *Life*: "A Catholic Irishman from Montana, equally self-contained, as sound in character, and intellectually probably much abler, a man seasoned by hard work, who has been as little attracted to money chasing as Mr. Coolidge himself—that is contrast enough in all conscience."

The Washington political correspondent of the *Nation*, however, speculat-

ing as to the effect the oil revelations will have on selecting the Democratic nominee for President, while he acknowledges the conspicuous service of Senator Walsh, which he calls "a victory for the nation," says he is "one of the few Senators who cannot aspire to the White House. He is a Roman Catholic;"—and with that dismisses him from consideration.

It has all along been a sort of axiom with the politicians, even—perhaps, especially—with so-called Catholic politicians, that no Catholic could be elected president of the United States. As the thing has never been tried, that is, of course, the purest kind of assumption, and it is high time, for the sake of our honor as a nation, as well as for their own sake, that our party leaders analyze the assumption to see how little of truth and how much of political cowardice, such an indictment of the American people reveals.

Two or three generations back, when several States still had statutes upon their books discriminating against Catholics holding office, that assumption was not, perhaps, unreasonable, and at that time it included not only the office of president, but that of United States senator, and minor offices as well. As late as 1880, the New York dailies were saying that a Catholic could not be elected mayor of that city, while a Catholic governor of one of our States would have been a sure enough bugaboo in those days.

That is all ancient history now. A dozen or more States have since elected Catholics to our national Senate, and such pivotal States as Massachusetts, New York, Illinois, not to mention others, have each had a Catholic for governor within recent years. In New

York, in 1920, Al Smith, a Catholic running on the Democratic ticket, received five hundred and thirty thousand more votes for governor than James Cox, a Protestant running on the same ticket received for president; and two years later, Governor Smith increased his vote of 1920 by almost two hundred thousand. It would seem, therefore, that the Democratic bosses at any rate should be cured of their superstitious fears about the people voting for a Catholic, if he is the man of the hour. New York State is just like any other State in this respect.

Or take our cities: Where is the great American city that has not some time within this twentieth century elected a Catholic for mayor? One need not allude to New York City, where the Tammany organization may create an exceptional situation, but take Chicago, where the present Mayor, a Catholic, was elected in the face of a direct issue as to his religion, with the opposition thoroughly organized and fully financed. Chicago is considered by many persons as our typical American City, combining the business conservatism of the East with the progressive spirit of the West, no doubt harboring its portion of intolerant and narrow-minded voters who can be swayed by religious prejudice appeals, and certainly, not more of a Catholic city than St. Louis, St. Paul, Detroit, Cleveland, Philadelphia, Buffalo, Boston, or a hundred others; but if he were running for re-election to-day the present Catholic Mayor of Chicago would go through almost without opposition.

Clearly, then, whatever may have been the case in former generations, there is to-day no real ground for the fear which political leaders express regarding a Catholic candidate for president, and the political party which harbors such a fear, acting on the assumption that there is more religious prejudice than common sense in the people, deserves to be rebuked for its lack of faith. On his ninetieth birthday, just recently passed, Dr. Charles W. Eliot, President Emeritus of Harvard, took occasion to emphasize the

fact that tolerance, as it is guaranteed by our Constitution, is the distinctive contribution of America to human progress; what, then, is to be said for the vision of a political party whose leaders would subscribe to the slander that the people of our country do not respect that distinctive American principle?

The Democratic party especially would deserve to be rebuked for such a thing, for all its traditions, from the days of Thomas Jefferson on down to the late Woodrow Wilson, speak of the confidence and trust which they put, not only in the judgment, but above all in the heart of the great common people of America; and for this party now to say that the people cannot be trusted to respect the Constitution of our country forbidding a religious test for office, would be such a betrayal of its high profession as to invite immediate defeat and perhaps ultimate disaster. Every true Democrat must instinctively resent the attitude which casually assumes that a distinguished member of his party who has rendered recognized service to our country, cannot be considered for the presidency merely because of his religious belief. Either our boasted democracy is a sham, or the moral courage of our leaders is dimmed to the vanishing point, if that be true, whether in reference to the Catholic religion or any other religion professed by law-abiding citizens of America.

Of course, the exigence of politics requires that all the elements of weakness which a proposed candidate may have are to be weighed in the balance against the elements of strength he shows, and if the former clearly outweigh the latter, the man is not available, regardless of his religion. But to discard a man from consideration without reference to his strength, simply on the ground that he is a Catholic and, therefore, taboo, is equivalent to saying that the intelligence and fairness of the American people are below par, and no party in this country can subscribe to such an indictment without inviting repudiation at the hands of the people whose American qualities are thus impugned.

That a certain element of so-called Catholic politicians are themselves guilty of echoing the notion that no Catholic can be elected president of our country, is no excuse for a great American party to subscribe to the thing, for it is only the defeatist element among Catholics who whisper that around. It is well said in a recent issue of one of our leading Catholic papers that "it is the grafter type, the corner grocery profiteer, the habitual down-and-outer cynic who support this shabby notion."

Among the available candidates for president, the one that would make the strongest appeal to the imagination of the people is Senator Walsh of Montana, who, to use an inverted figure, has sent the whole country a-boiling over the Teapot Dome; and any man who has followed the vagaries of politics in America must realize that there is no greater element of political strength than that very appeal to the imagination of the people, which is always aroused by such a national exploit in the interest of honest government as Senator Walsh conducted. Moreover, this is shown by the spontaneous demand that immediately started up in different parts of the country, including a State like Georgia, for Mr. Walsh to allow his name to go before the people as a candidate; there is no telling how far that demand would have spread if Mr. Walsh himself had not checked it by his decided refusal.

Besides that element of strength whose sweeping power is unmeasurable in a chivalrous nation like ours, Walsh has shown himself possessed of those positive virtues of honesty and moral courage and strict and impartial dealing which are so much admired by the American people. Politicians, newspaper men, financiers, the great and the near great, all look alike to him. Even Doheny, his fellow-Democrat, his fellow-Irishman, and his friend, he did not hesitate to expose. There is at this writing no telling how many others he may yet expose, but of one thing the whole country is sure, no man will escape by reason of his wealth or his power or because of any sort of friend-

ship or association with Thomas J. Walsh. Walsh's whole political record is one of strength. His attitude on the League of Nations, his strong support of Wilson, with whom he broke only when they could not agree as to League reservations, his recognized justice and fairness towards the big business interests, and his repeated successes in Montana, which is known for its progressive stand on all political issues, are valuable assets of a candidate at this time. He has been Dry, but at the same time has conducted himself with such manners as not to be offensive to the Wets, and while the latter of course would prefer Underwood or Smith, they could not afford, and would not be found, to oppose Walsh as the nominee.

In short, Senator Walsh would start off with a lead in the Progressive vote, in the Labor vote, in the League of Nations vote, in the Dry vote, while no worth while opposition would be given him from any political group. Moreover, he would present the very strongest appeal to that immense group of American voters who have no special interests and believe in old-fashioned honesty in government above everything else. His successful exposure, in the face of powerful opposition and in spite of all conditions of favoritism and pull, of what appears to be the most tremendous scheme of corruption in our history, stimulates the imagination and stirs the pride of the whole country in the man, and this is the greatest asset any candidate could possibly have.

The political managers must answer the question which in view of these circumstances is now stirring in the hearts of millions of our people, the question, namely, *Why not Walsh? Or shall the boys and girls of our Catholic people, or of any other group, be made to feel that on account of race or religion there are certain places of high honor to which they may not aspire?*

Perfection is attained by doing ordinary things with a habitual good intention.

A Catholic Man of Science

It was a pleasant coincidence that the diploma of the honorary degree of doctor of philosophy from His Holiness the Pope should have reached Sir Bertram Windle within a few days of the fortieth anniversary of his reception into the Church. *Catholic Truth* prints the following biographical sketch of this distinguished convert.

Born in 1858, son of Rev. S. A. Windle, B. D., a Lincolnshire vicar, his youthful ambitions were fired with the desire to be a sailor—no doubt enhanced by the example of his mother's father, Admiral Sir Josiah Coghill, an Irishman. But the desire was not encouraged. If a good day for science, it was a sad one for the disappointed boy when his cousin (now an admiral) joined the navy, and he himself was left behind. Sitting on an Irish upland in sight of the Atlantic, he wept bitterly. So, his dearest wish being denied, he turned himself to the study of medicine and graduated from Dublin University with the highest distinction. The first significant recognition of his merits was his appointment to the chair of anatomy in the University of Birmingham, in which city he first practiced medicine, and in that connexion he wrote his "Manual of Surface Anatomy" and "The Proportions of the Human Body." In 1904 the presidency of Queen's College (now University College), Cork, was offered to him, and, although he had declined at first, yet in face of the urgent request of authority he yielded, and in that office devoted himself enthusiastically to the cause of higher education. In addition to burdensome executive duties, he held the chair of archæology in Cork for several years.

His ideal was a separate university for Munster, to replace the constituent college, and though, from reasons which had no connexion with the real issue, that ideal was not fulfilled, nevertheless the importance and development of the southern centre of learning were greatly emphasized as a consequence of his efforts. He resigned in 1919, on the invitation of the University of

Toronto to accept the chair of anthropology, and since that, outside of professorial duties, has lectured for societies of high repute.

In addition to holding the degrees of M. A., M. D., D. Sc., and LL. D., Sir Bertram has been elected a Fellow of the Royal Society and of the Society of Antiquaries, and a member of the Royal Irish Academy. He received the title of K. S. G. from the Pope in 1909, and he has since been knighted by the King in recognition of his services in the cause of science.

Sir Bertram Windle's connexion with the Catholic Truth Society has enriched its publications by "The Church and Science," "Twelve Catholic Men of Science," "Facts and Theories," and pamphlets including "Scientific Facts and Scientific Hypotheses," "Some Debts which Science Owes to Catholics," "The Intellectual Claims of the Catholic Church," "The Ebb and Flow of Scientific Opinion." The other writings of this author are, chronologically arranged: "Tyson's Pygmies of the Ancients," "The Life of Early Britain," "Shakespeare's Country," "The Wessex of Thomas Hardy," "The Prehistoric Age," "What is Life?," "A Century of Scientific Thought," "Science and Morals," "Scholasticism and Vitalism," etc.

The Professor's attraction to the Catholic faith came suddenly, after hearing a sermon on the Immaculate Conception preached in a Birmingham church on an occasion when attendance at some sort of divine service was obligatory on the medical staff of his hospital. The young doctor was at the time detached, so to speak, from any form of religion, and Providence guided his steps to a neighboring Catholic church. Conversion was not without its difficulties—chief and most obdurate being the reception of the Blessed Sacrament in one kind. But God's designs were at length accomplished, the Church gained a gifted and devoted adherent, and Catholic truth one of its most brilliant exponents.

The Massacre of Saint Bartholomew's Day

A lie has more lives than a cat, and of all lies perhaps the most vital is the traditional story of the massacre of St. Bartholomew's Day. Yet from any point of view it is difficult to see why this particular massacre—utterly atrocious as it was—should have been able to hold the centre of the stage for so long, and hold it so completely. The world has forgotten the long civil war between the two great political parties of Catholic and Protestant, and regards the events of St. Bartholomew's Day as a characteristic attack by bigoted Catholics on people whose only desire was to worship God in their own way.

The truth is very different; and even so bitter a controversialist as Dr. Littledale, author of "Plain Reasons against Joining the Church of Rome," wrote: "Everybody knows there was a horrible massacre of the French Protestants on St. Bartholomew's Day, 1572; but few know that the atrocities which the Protestants had committed at Beaugency, Montauban, Nîmes, Montpellier, Grenoble, and Lyons equalled, if they did not exceed, this terrible crime."

It is necessary to remember these things: though in themselves they would be no excuse for the Church if she could be proved guilty. But can she?

Certainly the attempt to fix the blame on one or both of the two Popes, Pius V or Gregory XIII, has failed. For Pius V was dead four months before the massacre: and although in his lifetime he urged that the war then raging should be vigorously prosecuted, he wrote not a single line suggestive of treachery or massacre. Dr. Pastor in his latest volume again establishes the fact that there never has been any evidence against Pope Gregory, save for the commemorative medal struck by him, out of which so much capital is made. The explanation of this is very simple: the King of France sent to all the courts of Europe a story of a great Huguenot plot against his life from which he had been delivered—and the story was at first believed, with the result that Gregory had a medal struck,

and Queen Elizabeth spoke in approbation. One wonders why the Pope's medal is always quoted and everyone is silent about Elizabeth standing sponsor to the French king's daughter a few months later.

The Popes, then, must be acquitted. What of the Catholic hierarchy? As far as they had any part at all, it was to protect the Huguenots. At both Lisieux and Toulouse, the residence of the Bishop was a place of refuge: at Toulouse the convents and monasteries served the same purpose: the clergy at Nantes and Montpellier and Nîmes (which had earlier been the scene of two frightful massacres by the Protestants) stayed the slaughter completely. But if Popes and clergy are not to be blamed, how can the Church be guilty?

There is only one answer—the King, Charles IX, and his mother, Catherine de Medici, the two people mainly responsible, were Catholics. Yet is it not difficult to believe that reasonable people should hold the Church guilty of every crime committed by a Catholic? It is as though Henry VIII were cited as a proof that the Church of England taught polygamy, or the Margrave of Brandenburg in support of a similar accusation against Lutheranism.

In this particular case it is difficult to pretend, even for argument's sake, that religion played any part. Religious motives were not in the least likely to sway Catherine and her son—who had, when political interests were pressing, made treaty with the Protestants; betrothed his sister Margaret to the Protestant King of Navarre, and secretly given help to the Protestants in the Low Countries. The massacre was but a move in the game of politics as played by the King's party.

The Sphinx

By Charles J. Quirk, S. J.

Still does it stare and smile its grim mysterious smile

Which through the ages man has vainly tried
To solve; being content all time to thus
beguile,

Smiling to know that it has naught to hide.

Conan Doyle's Recollections of His Catholic Student Days

Catholic admirers of Sir Arthur Conan Doyle were saddened by his defection some years ago from the Church of his forefathers: nor was the sadness less when Sir Arthur discovered new religious affections in the Spiritist camp. Many will turn with interest, therefore, to see what he has to say of the days of his Catholic upbringing, in the course of an autobiography which is running in the *Strand Magazine*. The second chapter of the story, "Under the Jesuits," relates school-day experiences at Hodder and Stonyhurst; and the picture generally is "not too bad," even though the note of patronage is here and there mixed with such praises as the writer bestows. At Stonyhurst "the life was Spartan, and yet we had all that was needed:" among other things needed from time to time was the application of a "tolley"—an instrument of castigation of which Sir Arthur recalls that he had a full share, adding: "I think, however, that it was good for us in the end." Of his school companions who afterwards attained distinction he remembers and names Bernard Partridge, Bernard Vaughan, and Father Thurston; but he carried away no lasting friendship from Stonyhurst save for James Ryan, "a remarkable boy who grew into a remarkable man."

The Stonyhurst curriculum of those days, Sir Arthur thinks, was "like the building, medieval but sound." He will not commit himself to a judgment as to the goodness or otherwise of the Jesuit system of education: "I would need to have tried another system as well before I could answer that;" but he allows that "on the whole it was justified by results, for I think it turned out as decent a set of young fellows as any other school would do." What is more important, Sir Arthur bears testimony to the safeguarding of morality by the system in his Lancashire *alma mater*, even though the testimony is but coldly phrased. There is a more cordial touch about his recollection of later schooldays at Feldkirch, of which place he writes: "I have always had a pleasant memory of the Austrian Jesuits and of the old school."

Sir Arthur's subsequent adventures, as a medical student, while interesting in themselves, are of no religious concern.

The New Roman Martyrology

We have not yet seen a copy of the new *editio Benedictina* of the Roman Martyrology, so highly praised by Fr. Benedict Zimmerman in No. 4375 of the London *Tablet* (see the synopsis of this article in No. 8 of this *Review*, p. 149), but we notice that Father Herbert Thurston, S. J., a more critical judge, writes in No. 4377 of the same journal:

"In the interesting but somewhat enthusiastic article which Father Benedict Zimmerman devoted in your columns to the new *Martyrologium Romanum*, he tells us, among other things, that 'the number of saints is vastly in excess of previous editions.' Having, largely in deference to this warm recommendation, procured a copy of the work in question, may I confess to a certain feeling of disappointment? There are, of course, a few saints—*e. g.*, St. Joan of Arc, St. Margaret Mary, St. Gabriel of the Dolours, &c.—but comparing this new issue with the previous *editio typica* of 1914, I am quite at a loss to explain the phrase 'the number of saints is vastly in excess of previous editions.' There are, of course, an infinitude of small changes—*e. g.*, 'sub rege Persarum Sapore' has been substituted for 'sub Sapore rege Persarum' or 'sub Georgio episcopo Ariano' has been altered to 'sub Ariano episcopo Georgio,' &c., but such emendations hardly seem of much consequence. The outstanding fact is that from the point of view of historical criticism the old *Martyrologium* remains unchanged. We are still told on October 9 that Dionysius the Areopagite was the first Bishop of Paris and was martyred there; we are still invited on November 27 to venerate SS. Barlaam and Josaphat, 'who lived in the Indies on the borders of Persia,' regardless of the fact that their story is a fiction borrowed from the legend of Gautama Buddha."

A Protestant Hymn to the Blessed Virgin

The *English Churchman* (Anglican) is shocked at what it calls "the Romish hymn" commencing: "Ave Maria, Blessed Maid! Lily of Eden's fragrant shade." He is evidently ignorant of the fact that these words, far from being "Romish," are from Keble's "Christian Year," which appeared in 1827 and has become a Protestant classic. Keble always had a tender devotion to Our Lady and wrote for his "Lyra Innocentium" (1846) a poem entitled "Mother Out of Sight," which, with one or two others, he was dissuaded by Coleridge from publishing "at that critical time." (Newman's conversion had occurred in the preceding year and there were fears that Keble would follow him.) The poem was subsequently published by Coleridge in his "Memoirs of Keble" (1869), introduced by a passage which reads oddly at the present day: "It seems to me both just to Keble's memory, and a part of the duty of an honest biographer, to publish it now at a time when, even if it might have been harmful originally, it can do no harm, and may help to establish that legitimate, and I believe Scriptural, reverence due to the subject of it."

The poem is probably little known among Catholics, so that an extract may be of interest: it was suggested by an incident which actually occurred in Keble's presence, and is thus narrated in the first verse:

"Saw ye the bright-eyed stately Child,
With sunny locks so soft and mild;
How in a moment round the room
His keen eye glanced, then into gloom
Retired, as they who suffer wrong
Where most assured they look and long:
Heard ye the quick appeal, half in dim fear,
In anger half, 'My Mother is not here.'"

In touching and beautiful verses, Keble pleads for a restoration of the Blessed Virgin to Anglican worship. The poem is too long for quotation but the following verses, for which we are indebted to the *Catholic Gazette* (Vol. VI, No. 8), indicate the treatment of the subject:

"Thenceforth, whom thousand worlds
adore,

He calls thee Mother evermore;
Angel nor Saint His face may see
Apart from what He took of thee;
How may we choose but name thy Name,
Echoing below their high acclaim
In holy Creeds? Since earthly song and
prayer
Must keep faint time to the dread anthems
there.

"How but in love on thine own days,
Thou blissful One, upon thee gaze?
Nay, every day, each suppliant hour
Whene'er we kneel, in aisle or bower,
Thy glories we may greet unblamed.
Nor shun the lay by seraphs framed.
Hail Mary full of grace! O welcome
sweet
Which daily in all lands all saints repeat.

"Therefore, as kneeling day by day,
We to our Father duteous pray;
So unforbidden we may speak
An Ave to Christ's Mother meek.
(As children with 'good-morrow' come
To elders in some happy home.)
Inviting so the saintly host above
With our unworthiness to pray in love."

A Shocking Suggestion

The shocking suggestion was lately made to "give power to a medical tribunal to bring about the more speedy and peaceful end of sufferers from cancer." It is useless, of course, to confront persons who can conceive such an idea with the Almighty's "canon 'gainst selfslaughter," or against murder. But they may perhaps be got to listen to the argument of mere fact against such suggestions. That argument was well put in a recent article in the *London Evening Standard*: "Yet imagine, if you can, the first sitting of such a tribunal. 'Case A'—ultimate stages of cancer of the liver. Patient is estimated still to have six or eight weeks of fight in him. Proposed by president that speedy and peaceful end be provided in accordance with the new act. Submissions by counsel on behalf of sufferer, who is willing, and indeed anxious, to see it through. Counsel on behalf of Minister of Health submits that if sufferers are permitted to make their own choice the act becomes more or less of a farce. President agrees. Thumbs down. A's wife removed shrieking from court. Tribunal adjourns, not having nerve enough to deal with rest of the agenda."

The True Papini

When Papini's "Life of Christ" was published in an English translation, an audience for the most part unfamiliar with the author's earlier work was invited to accept the book as the declaration of faith of a noted man of letters. The legend of Papini's intellectual influence has undoubtedly been aided by the inaccessibility of his work to American readers, for Papini's experiments in verse, his volume on pragmatism and the bulk of his critical essays have not been made available in English, nor has the amazing polemic "Dictionary" upon which he has been engaged since writing the "Life of Christ." It is therefore easy to understand why Papini's literary reputation in the United States has flourished more extensively than appears to be justified by the actual merit of his work.

Papini's autobiographical novel "The Failure," written twelve years ago, at the age of 30, and now issued in an English version by Virginia Pope, (New York: Harcourt, Brace & Co.) reveals the motive power of the author's pyrotechnics. It shows that he is dominated by an implacable egotism that verges upon megalomania.

"I confess: what I wanted—the reasons for wanting it mattered little—was that all eyes should be on me, at least for a moment; and that all lips should be speaking my name. Founder of a school, leader of a faction, prophet of a religion, discoverer of theories or of extraordinary intellects, captain of a party, redeemer of souls, author of a best seller, master of a salon—anything, no matter what, so long as I was first, foremost, greatest, in Something! No matter why, no matter how—but on no account should I be thrust aside, relegated to a second or a third row among interesting men, curious men, merely cultivated and intelligent. Something crazy, something foolish—never mind; so long as I was the lunatic of that lunacy, the fool of that folly!"

"The Failure" is described as "a prolonged chronicle of discontent, the story of a man so thoroughly convinced of his superiority to all other men and of his complete isolation from human-

ity that there remains open to him only the congenial task of reiterating his dissatisfaction with life." "From these rough and homely words," he writes, "I would make a square, solid, substantial, wholesome and forceful prose. * * * In them I spit out my mucus, get rid of the pus, the gall, the rot in me, vomit up everything upon everybody." Papini's embittered view of life is chiefly an inverted self-pity. "The Failure" is the record of an insatiable craving for personal distinction and wide recognition.

Mr. Lloyd Morris, who reviews the book in the *N. Y. Times Book Review* of March 30 (our quotations are from his notice) thinks that "perhaps [Papini's] conversion to Catholicism has sated his desire for personal fame and fulfilled his quest for certitude." But those who have read his new "Dictionary of a Savage Man," written since the "Life of Christ," will seriously doubt that he has achieved this solution. He seems still to be, as he was when he wrote "The Failure," merely "the prophet of an unconquerable ego."

The Advantage of Criticism

It is an unfortunate thing that criticism is so often confused with fault-finding. And because of this confusion of thought quite reasonable people are apt to get on the defensive whenever any actions or remarks of theirs are called into question.

A most useful thing in the world is well-informed, clear-sighted criticism, and it is always the mark of the progressive, open-minded man that he can accept it, consider it, and, if need be, act upon it, while at the same time he gives due appreciation to the critic.

No man, or institution, is so entirely perfect in every part that improvement is inconceivable. The need to fight our imperfections is a blessing we can hardly overrate. Criticism should stimulate, shake us out of our complacency, give the impetus to do things better.

All this may seem a trifle academic. But as a matter of every-day fact, we, of the F. R., look upon the outspoken critic as our sincere friend.

The Projected Benedictine Foundation

A beautifully printed and superbly illustrated brochure, apparently from the pen of Dom Benedict Brosnahan, O. S. B., gives us some reliable information about "The Benedictine Foundation at the Catholic University of America," for which a group of secular priests are to be trained at St. Benedict's Abbey, Fort Augustus, Scotland. This foundation is probably a unique undertaking in the history of the venerable Order of St. Benedict. With the approbation of Archbishop Curley and that of the Rector of the University; the Rev. Dr. J. E. Haldi; pastor of St. Andrew's Church, Avondale, O.; the Rev. J. B. Diman, a convert from the Anglican Church; the Rev. Dr. T. V. Moore, of the Catholic University, the Rev. Dr. J. E. Haldi, Dr. Baldwin, instructor at Harvard, and several other scientific workers and research students have banded themselves together, under the direction of Dom Benedict Brosnahan, of Downside Abbey, for the purpose of establishing, in connection with the Catholic University of America, a Benedictine monastery which will devote its labors mainly, though not, of course, exclusively, to the promotion of the study of the sacred liturgy. The movement has grown constantly since its inception, and we are assured that "its final success will be a valuable contribution to the life of the Church and the welfare of mankind." It is hoped that the movement will extend to other intellectual centers and eventually promote the liturgical life of the Church in many American institutions of learning.

Since writing the above notice we have received No. 2 of *The Placidian*, which is to be the official journal of the Foundation. The magazine is published at irregular intervals at Fort Augustus, Scotland, but can be ordered from Dom Benedict Brosnahan, O. S. B., Box 4403, Brookland, D. C. We see from this number, which is dated March, 1924, that the present group of American novices have already been busy for over half a year preparing themselves for their work at St. Benedict's Abbey, Fort Augustus, where they declare they "have found a place

not only of holiness, but also of health and peace."

Bishop Gore on the Church

Bishop Charles Gore was one of the Anglican visitors to Malines (cfr. F. R., XXXI, 3, 46 sq.), and Cardinal Mercier in his recent pastoral letter on the reunion conferences describes him as "a well-known figure, who relinquished the bishopric of Oxford to devote himself completely to study and religious science." Since then the Anglican Bishop has given the world some of the results of his studies in a work entitled "The Holy Spirit and the Church" (Scribner). It shows that he will have a long way to travel before he can find himself anywhere near reunion with the Holy See. Despite the fact that he is counted among the High Anglicans, he has in previously published books put forward views that are in conflict both with the Catholic and what we may call the traditional orthodox Protestant belief in the inspiration and authority of Holy Scripture. In his latest work he suggests that there should be a modification of the question addressed to candidates for ordination in the Church of England, and that, instead of pledging themselves "to affirm the truth of the Scriptures and their position as the final testing-ground of necessary doctrine," they should be asked only to affirm belief in the Scriptures "as given us to convey to us in many places and in divers manners the revelation of Himself which is fulfilled in our Lord Jesus Christ." He considers that the time has come for the Thirty-nine Articles to be regulated to the position of "an interesting historical document," which can no longer be regarded "in any sense as a theological standard," but is vague, valueless, and perplexing, and contains on the one hand "statements repellent to the modern spirit," and on the other things that are equally repellent to "the Catholic spirit."

Clearly, some at least of the leading High Anglicans have travelled a long way since Newman tried to explain away the aggressive Protestantism of the Thirty-nine Articles, and argued that they could be understood in a Catholic sense.

Notes and Gleanings

The actual number of Christian names at present in use among Catholics is not large, so that, apart altogether from the patriotic question of reviving ancient names, there is need of addition to the present stock. Catholics of Irish descent will find "Irish Names for Children," by the Rev. Patrick Woulfe (Dublin: Gill & Son), helpful in this regard. The author suggests that where family tradition forbids a change, it is frequently possible to restore a name to its original form. Medieval Irish scholars writing in Latin often substituted Latin names for Gaelic names similar in sound. Thus Brian was equated with Bernard, Eoghen with Eugene. Incorrect substitution in English can also be charged, so Jeremiah becomes Dermot, Daniel changes back to Donal. An alphabetical list of Irish names with full explanation is given, also a calendar with appropriate names for each day of the year. Names such as Conall, Declan, Sorcha (Sarah), Niall and Aidan ought to be attractive to Irish parents.

When we consider the condition of our modern youth with regard to sexual morality, what are we to think of the character-training they have received? We are driven to the conclusion that our whole educational system must be lacking in sufficiently powerful educational methods. Considerations of humanity have rightly driven the old-fashioned brutal discipline out of the field. But it has not yet been replaced by truer and more psychological methods. A training in self-discipline has not taken the place of the old external discipline. During the last few decades the sublime "Thou shalt" of religion, with all its compelling appeal to the deepest springs of inner freedom, has disappeared from the lives of thousands of families. No one has set anything new in its place. The growing sexual discontent of our age has, at any rate, one good side. It exposes, with merciless and strik-

ing clarity, the disastrous weakness of the whole spirit of modern education, and thus paves the way for a reform.—Dr. F. W. FOERSTER, "Marriage and the Sex-Problem," p. 172.

In the April number of *Hearst's International* there appeared an article on "The Masons and the Ku Klux Klan," in which the writer, Louis R. Glavis, endeavored to prove that "the Masonic bodies are not in sympathy with the Klan movement or its teachings of religious intolerance and race hatred which are inimical to the teachings of Masonry." What he does prove is that some prominent Masons oppose the Klan, but he does *not* prove that the majority of American Masons are in the opposition, nor, much less, that the teachings of the Klan are "inimical to the teachings of Masonry." If they are, how can so eminent a Mason as Judge George Fleming Moore, who has held the highest office in the Scottish Rite, strongly defend and support the Klan in his Masonic newspaper, the *Fellowship Forum*, which, be it further noted, in almost every issue prints signed communications from Masons who are Klansmen and who endorse his attitude and extol the Klan as a body imbued with the true Masonic spirit.

Miss Mary Garden, the famous prima donna, in an autobiographical paper contributed to *Hearst's International* (Apr.), says that, though she is a communicant in the Scottish Episcopalian Church, Catholicism is her "chosen religion," and that she would have become a Catholic long since if it were not for objections raised by her mother, who, "being a staunch Episcopalian, could not quite reconcile herself to the fact of a daughter of hers embracing another faith—particularly the Roman Catholic." Miss Garden's case involuntarily recalls the words of our Saviour: "He that loveth his father or mother more than me, is not worthy of me." (Matth. X. 37).

Any advance in knowledge which provides a method of curing human ills while dispensing with the pain and

weakening effects which accompany surgical operations, deserves the fullest recognition of both the laity and the medical profession. Dr. Arthur S. Morley, whose experience in the treatment of hæmorrhoids and similar complaints is both wide and varied, declares himself convinced "that operation is rarely necessary, and that the condition may be dealt with as satisfactorily and as safely by the method of interstitial injections, thereby saving the patient from lying up and sparing him considerable pain, inconvenience, and expense." In "Hæmorrhoids: Their Ætiology, Prophylaxis, and Treatment" (London: Hodder & Stoughton) he describes the treatment which he favors, the technique which he has developed, and the results which he has secured. Although primarily written for the professional man, the writer's lucid and careful style makes his book pleasant and informative reading for those many members of the general public whose interest it is to follow the progress of medical science.

Archbishop Hanna, of San Francisco, in a recent speech declared that "this is the only country in the world where men won't teach boys." Men will not teach boys because the remuneration is too meagre. Talent and leadership are turned into other channels. Dr. Hanna calls for a return to the teaching vocation. The spirit of sacrifice must be cultivated. "What this country needs to restore slipping American ideals," he says, "is a race of men who will forget the struggle for wealth and devote themselves to service for the good of America." The need pointed out by the Archbishop is a crying one, but it could be filled without undue sacrifice if good teachers were paid adequate salaries.

No doctrine of the Catholic Church has been more roundly ridiculed by its enemies than the dogma of Purgatory. The Protestant Reformers declared it to be a priestly invention, gotten up and perpetuated for revenue only. But the truth is mighty and bound to triumph. Now the Protestants of England are disputing over the form

which their liturgical prayer for the dead should assume. Canon Wooley, a man of authority in the Anglican Church, proposes this wording of the prayer for the dead: "And we commend unto Thy mercy, O Lord, all thy servants who have departed this life in Thy faith and fear, beseeching Thee to grant unto them everlasting rest and peace." This prayer logically implies belief in Purgatory.

The *Month* devotes the leading article in its No. 717 to Leonard Lessius, "the oracle of the Netherlands," the great theologian and jurist, the tercentenary of whose death was recently celebrated at Louvain, where his bones lie buried in the Jesuit church. He was born in 1554, entered the Society of Jesus in 1572, where he became a friend and confidant of the famous Francis Suarez. He died in 1623. His best known work is "De Iustitia et Iure," first published in 1605, a commentary on a part of the *Secunda Secundae* of the "Summa Theologica" of St. Thomas Aquinas; no less than twenty editions of this commentary were issued from 1605 to 1734. Perhaps the most interesting questions of this treatise are those which arise in connection with the discovery of America and the institution of the banker's profession. Lessius treats them from a moral point of view, with a thoroughness and sureness of touch which were quite new at that time. "The world," says the author of the *Month* article, "is waiting for a Catholic theologian who will emulate Lessius in dealing as a master with the modern world of commerce and industry in the light of Christian principles." Meanwhile Lessius lives in his books and still more in the devotion of the faithful. The cause of his beatification has been introduced.

In the March number of the *Month* Father A. L. Cortie, the famous Jesuit astronomer, describes impartially the present state of knowledge with regard to the three fundamental astronomical tests of the validity of Einstein's generalized theory of relativity. His conclusion is that, although the evidence

is greatly in favor of Einstein's views, we cannot consider the tests to be rigidly satisfactory, or so fully explained as to exclude all possibility of doubt. Nevertheless, this fact "does not in the least invalidate Einstein's great generalization of the invariance of the laws of nature under all transformations of co-ordinates. This, in the opinion of those competent to judge, is the work of a mathematical genius of the highest order. The system must not be supposed to be opposed to Newtonian mechanics. It is a more generalized theory of which Newtonian mechanics is a particular case."

In discussing certain recent estimates of the Catholic population of England, Father Herbert Thurston, S. J., in No. 717 of our always interesting contemporary, the *Month*, records it as his personal conviction that the number of those residents of England and Wales who may fairly be counted as professing Catholics considerably exceeds 2,500,000, and that the number of those who have at some time or other received Catholic baptism may be safely estimated at over 3,000,000. Fr. Thurston regards the estimate of fallen-aways given by Fr. Pius Carolan, C. P., who would more than double this estimate, as exaggerated, but points out that, while "it is the irreligious and the slackers who for the most part fall away from their religious practices, the 11,000 or 12,000 converts who for the last 15 or 20 years have annually made their submission to the Catholic Church in this country [England] are constantly found to be among the most fervent and edifying of her members."

Germany is certain to be great and powerful once more, and in a position to make her resentment felt. Is it wise, therefore, to sow the seeds of future trouble by pursuing present advantage to the utmost? That this is a question of the greatest moment is made clear by an article in the current number of the Paris *Etudes*, entitled "La 'Grande Pitié' de la Nation Française," an article which shows that owing to sterility in marriage the French nation is slowly dying. Be-

tween 1875 and 1913 the French population increased by about 2,800,000, while that of Germany in the same interval increased by 23,400,000! In neither case does the shift of numbers owing to the loss and gain of Alsace-Lorraine affect the increase. The last computation (1921) gives France 39,000,000, and Germany 63,000,000 inhabitants. The *Etudes* writer quotes from "L'Alliance Nationale pour l'Accroissement de la Population Française" the melancholy prevision that this year, the same causes still operat-

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ing, France will lose 200,000 inhabitants, and by 1940 the annual loss will be 250,000, and he is at pains to point out the military significance of all this.

In Kentucky, according to Col. P. H. Callahan, the Masons have taken the lead in handling the Ku Klux question, and in the territory running from the Ohio River to the Tennessee line they will not even let any Kluxers light merely as a matter of citizenship, so that there cannot be planted in that State enmities and hatreds that will divide the people. During the past year some of their leaders suggested that the Catholics keep out of the Ku Klux controversy and let the Masons take care of the situation.

Correspondence

The Farmer's Plight

To the Editor:—

May a layman—a farmer—present his views and experiences regarding the article: "Is Farming a Bankrupt Industry?" which appeared in the F. R., March 15th.

To the certain knowledge of the undersigned, gathered by virtue of being a farm risk insurance agent, it is true what Herbert F. Baker said in these words: "The farming industry in the United States is a defeated industry." In S. W. Missouri, parts of Kansas, Oklahoma, Texas, and Arkansas this is the actual, undeniable truth. Hundreds, yes, thousands of farmers in these sections were compelled to abandon their deeded or leased farms—temporarily—because they simply could not "make both ends meet" for the last three years. They could not realize enough income from their farms to support their families decently, much less save money for interest, taxes, and farm operations—necessary and unavoidable expenses. Thousands of these farmers and farmer boys are now in different towns and cities at various occupations, trying to earn enough money to support their families and to pay their delinquent taxes and interest, due for one, two, and even three years. All of them seem to be making good headway in their various occupations—in shops, factories, quarries, and manufacturing concerns of all kinds and descriptions. With but few exceptions, all of them manage to send part of their earnings home regularly, once a month or every quarter, thereby supporting their families and also gradually paying off their debts. Most of these farmers and farmer boys intend to operate their farms again as soon as they are financially able to do so.

Many banks and loan companies allow farmers to stay on their farms (forgetting for the time being about the interest due them) because past experience concerning foreclosures and bankruptcy proceedings proved rather convincingly that, by following these methods, nothing could or would be gained. Frequently such proceedings did not even net the amount of the loan, and they were minus the interest and plus the foreclosure or bankruptcy expenses. Consequently, it was more prudent to allow these farmers to stay another year or two—both sides hoping for, and expecting better future crop yields and more favorable farm product prices.

The bold statement: "Farmers, as a class, are interested only in the welfare of the farmers, just as the industrial workers are interested exclusively in the welfare of that particular class to which they belong;" is not true—taking the farmers collectively or as a class; individually, there are exceptions, as is the case with nearly everything. Past observations and experiences have taught and impressed upon the farmer this lesson: "When Business and Industries flourish and thrive, the industrial workers are able to earn a lot of money with which they can and do buy the products of the farm." Therefore, it is to the farmer's own interest to see to it that these industrial workers have steady employment all the year round. It may be and it most likely is true, that the industrial workers are interested exclusively in their own welfare. Their attitudes and actions towards the farmer have more than once aroused the just suspicion of the "watchful waiting" and patient farmer that there is something wrong somewhere, and that the "industrial workers" are over-selfishly and over-exclusively interested in their own welfare.

The city people—including the industrial workers—ought to be more saving in their habits; more frugal in their appetites and tastes; less lavish in their raiment and less

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sport, fad and pleasure mad. Then they would soon be able to lay aside a neat sum for the so-called "rainy day." The farmer "dads" and "lads" do save a lot of money at their various jobs in the different towns and cities. These savings they send home regularly every month or every quarter of the year. What is possible for these "dads" and "lads" ought to be possible also—to a certain extent at least—for the "industrial workers" and the city people generally.

Our government and our Congress don't seem to be over-anxious to devise plans and in-accurate means to help the farmer. Yet—as past history has plainly demonstrated—when it comes to "price fixing," the farmer is the first one "to get it in the neck." Both—government and Congress—dilly-dally away their time and efforts, "mending political fences" and "oiling" or "drying" the country. In the mean time, the farmer is left to help himself—for all they care.

Therefore, can and is the farmer to be blamed when adverse circumstances force him to abandon his occupation—"throw up his job"—and seek employment elsewhere, in order to make it possible for him to support his family half decently at least; and, in order to help him earn enough money to pay off his delinquent taxes and the interest on farm loans??? The following poem expresses the farmer's situation at the present time:

Folks, listen to the farmer, who toils for meager pay;
Who earns—sometimes—a dollar, sometimes much less per day.
From dawn till twilight daily, he works and tills his soil;
The most disgusting failures he bears with patient toil.

All stylish "dudes" and "flappers" avoid this humble man;
They dub him "slowpoke," "hayseed"—they scorn his ruddy tan;
They pass him on the highway and, make him take the ditch;
Yet, when they're stuck in mudholes, they beg him for a hitch.

Racked farmer never wavers—he's sturdy, thrifty, true;
Performs his daily duties, although he *does* feel blue.
The insects, frosts, and markets reduce his rightful gain;
Quite often droughts and hailstorms cause him to toil in vain.

Mind! These and other reasons could make him mount his bike,
Cause him to leave his homestead and to the city hike;
But farmer is no quitter, he stays in rank and file;
In this, you labor unions, he leads you by a mile!

Each farmer's humble station, his daily sacrifice,
His simple, frugal living, almost without a vice;
Do teach us this great lesson: Although my heart may throb,
No matter what may happen—I won't desert my job!

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Rouse, farmer! You're the backbone of this, our planet, Earth;
Without you ev'ry nation would suffer untold dearth.
Folks, let us give due honor, welcome sincere and warm:
To every rustic farmer, who tills for us his farm.

CHORUS

The farmer is the craftsman, who's loyal to the weal;
He feeds the population, provides each daily meal.
Three cheers for every farmer 'who spends for us his life!
Three cheers for all his children! Three cheers for his good wife!

John A. Pachlhofer, Verona, Mo.

Those Twenty-Four Theses

To the Editor:—

In the March issue of the *Ecclesiastical Review* three criticisms were made of our pamphlet, "The Twenty-four Fundamental Theses of Official Catholic Philosophy." We summarize them:

(a) When Pope Pius X in his *motu proprio* "Doctoris Angelici" explained that the philosophy he prescribed was not only chiefly, but exclusively, that of St. Thomas, the Pope meant its principles, not its conclusions; in fact he wrote: "...*Nos de eius principis maxime hoc intelligi voluisse.*"

(b) Thus as to thesis XXIV Catholic teachers are bound by the Church to teach the first proposition, which is a principle, and by no means the last proposition, which is merely a conclusion.

(c) Pope Pius XI has recently written: "*Neque in iis rebus, de quibus in scholis catholicis inter melioris notae auctores in contrariis partes disputari solet, quisquam prohibendus est eam sequi sententiam quae sibi verisimilior videatur*" (Enc. "Studiorum Ducem").

To this we briefly reply:

(a) Pope Pius X did not say: "*Nos de eius principis hoc intelligi voluisse,*" but: "*Nos de eius principis maxime hoc intelligi voluisse.*" And he added: "*Nunc vero praeterea edicimus, non modo non sequi Thomam, sed longissime a sancto Doctore aberrare eos, qui, quae in ipsius philosophia principia et pronuntiata maiora sunt, illa perverse interpretentur aut prorsus contemnant.*" The new Code pushes the explanation a little farther, for it reads: "*Philosophiae rationalis ac theologiae studia et alumnorum in his disciplinis institutionem professores omnino pertractant ad Angelici Doctoris rationem, doctrinam et principia, eaque sancte teneant.*" Still, while the only points of this doctrine so far officially determined are the 24 theses, we wrote on page 31: "St. Thomas' philosophy stands for at least the twenty-four theses approved and published by the Sacred Congregation of Studies."

(b) Even the last proposition of thesis XXIV is a principle in St. Thomas' philosophy. At least, it is given as a "*maius pronuntiatum*" by the Sacred Congregation.

Anyhow it officially belongs to the philosophical teaching of St. Thomas, since it is endorsed by the Church as a conclusion which logically follows from the principle.

(c) Since Pope Pius XI admonishes us: "*Nos autem quae et decessores Nostri, imprimisque Leo XIII et Pius X decreverunt, ... ea omnia volumus sedulo attendant inviolateque servant*" (Enc. "Studiorum Ducem"), and Pius X had declared: "*Quae in philosophia sancti Thomae sunt capita, non ea haberi debent in opinionum genere, de quibus in utramque partem disputare licet*" (*Motu proprio* "Doctoris Angelici"), the freedom referred to is concerned with other points not expressed in the 24 theses. If it be extended to the 24 theses, it must be limited to private opinion and not applied to public teaching; for while the Sacred Congregation did not answer *imponantur*, but *proponantur*, Pope Pius X said: "*Qui quidem [christianae philosophiae sacraeque theologiae magistri] probe meminisse debent non idcirco sibi factum esse potestatem docendi, ut sua opinionum placita cum alumnis disciplinae suae communicent, sed ut iis doctrinas Ecclesiae probatissimas imperiant.*" ("Doctoris Angelici").

Notre Dame, Indiana P. Lumberras, O. P.

Points From Letters

Success to that very opportune book, "Plutarch Lied," whose object, as you say in the F. R. for March 15, p. 110, is "the blasting of the halo that hovers above the great generals of the World War." All war dogs should read it for their enlightenment. It should be found in class-rooms, where only too often teachers grow eloquent on the glories of war and fill their pupils with murderous thoughts. Pius XI on several occasions has knighted medical men. Will he give that honor to the war dogs? Is not the humane Pope, indirectly, giving a lesson to those who thirst for human blood? Christ came to save men, and He preferred to be killed by them than to take revenge. A new age is at hand, and the day is not far removed when wars will be considered idiotic and insane. May Jean de Pierrefeu, the author of "Plutarch Lied," prove a great factor in ruling out wars, which are the work of the devil.—(Rev.) Raymond Vernimont, Denton, Tex.

Poplar is one of the boroughs of London (see New International Gazetteer), situated in the poor and densely crowded "East End." It is in the dock area, where labor troubles are more or less chronic. The Poplar Board of Guardians has recently administered relief to the unemployed on a scale in line with Socialist theories and this has caused a rather serious debate in Parliament between the Liberals and the newly empowered Labour party, as to whether the Guardians shall be upheld or not, since the relief distributed by them exceeded that allowed by the so-called

"Mond Scale" adopted by Parliament in 1922. The whole question thus raised by the action of the Board of Guardians and its subsequent discussion in Parliament has been apparently spontaneously dubbed "Poplar" and "Poplarism," to which constant references are made in the British press and occasional ones in the American press. We are always glad to reply to inquiries in regard to dictionary matters.—G. & C. Merriam Company, Springfield, Mass.

I was very much interested in reading your comment in No. 7 of the FORTNIGHTLY REVIEW on my war-time attitude toward governmental suppression of "freedom of speech and writing which interfered with the prosecution of the war." My only observation on that criticism and others of the same character that have been made, is *mea culpa*. While I still maintain that the position which I then took was logically defensible, in the light of subsequent events, I have to confess that the position was not a correct one from the viewpoint of practical experience and practical results. In other words, the abuses committed in the name of suppressing harmful war utterances were so great that they far outweighed whatever good resulted from such legislation. My long, and at times very discouraging, experience in the effort to secure release of the political prisoners has convinced me that, with the exception of appeals to commit specific acts of violence, no kind of freedom of speech should be prohibited by law in either the political or the industrial field. In these provinces practically complete liberty of speech and writing is the lesser evil. I take the opportunity to congratulate you on the completion of your work of translating Koch's Moral Theology. Not only the translation but the editing is very well done, indeed.—(Rev. Dr.) John A. Ryan, Catholic University of America.

Your articles on how to "attend" Mass and on the sacrificial character of Holy Communion were the inspiration for several of my sermons. We also introduced the *Missa recitata* for the children's Mass. We took the text from the booklet of the Pax Press, O'Fallon, Mo., which you recommended. And it works fine, though the old folks regard it with suspicion as a novelty. But they will get over that.—(Rev.) Fr. Dominic, O. S. B., Pastor, Mt. Angel, Ore.

I read a good many Catholic papers, in several languages, but must say that of all Catholic papers published in the U. S. the FORTNIGHTLY REVIEW is the one with the most backbone and most independent in opinions and criticism. From observations made in different countries I have come to the conclusion that constant flattering and cowardly fear of criticism is one of the greatest drawbacks to real progress.—(Rev.) Herman Hammerstein, Eagle Butte, S. Dak.

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BOOK REVIEWS

The Economic Effects of the Reformation

"An Essay on the Economic Effects of the Reformation," by George O'Brien (Benziger Bros.), shows how the Protestant reformers presented a totally false picture both of the practice and the teaching of the later medieval Church, which can be accounted for only on the hypothesis of deliberate misrepresentation or crass ignorance. As a result, wherever the Reformation prevailed, it annihilated the institutional side of Christianity, and henceforward, in Protestant countries, the faithful were bound together simply by the loosest ties. The ancient moral power of the Church to regulate the transactions of everyday life in accordance with Christian ethical ideals has disappeared, and men are left free to act morally or immorally as they please, with no responsibility but that of satisfying their conscience. The issue, properly understood, has a supreme practical importance for the whole study of modern economics.

Chapter I is concerned with those specific doctrines of the reformers which involved social consequences. Chapter II enters with considerable detail into the connection between Protestantism and Capitalism. Chapter III shows how, by a seeming paradox, Protestantism has also to answer for Socialism. In a short concluding chapter the author draws his moral, which is, that the two contrary social states of Capitalism and Socialism are the result, direct or indirect, of the forces let loose by the revolt of Luther.

It may come as a shock to those who have been accustomed, because of the supposed spiritual gains of the "glorious Reformation," to overlook its disastrous consequences in other spheres; but the shock will be salutary if it moves them to re-examine their assumptions. Prof. O'Brien's argument throughout is supported by quotations from Protestant as well as Catholic economists.

Literary Briefs

—In "The Eternal Inheritance" (The Vincentian Press, St. Louis) Father F. J. Remler, C. M., proposes to our Catholic youth the supernatural end and purpose of life by way of a comparison with a million dollar inheritance. The opening pages will no doubt fascinate many young readers—upper parochial school classes are chiefly kept in view. Whether this interest will continue when simple explanation of Catholic doctrine is taken up after some dozen pages of the text, experience must show. The details of the comparison referred to are well carried out in the course of the doctrinal explanation and make for clearness and concreteness.

—Mr. J. E. Lowe has published a "Key" to his "Church Latin for Beginners," which was favorably mentioned in the F. R., XXXI, 6, p. 107. This "Key" will be of great help to those who cannot attend regular classes,

but must be content to study the language privately. (Benziger Bros.).

—The *Catholic Sentinel*, of Portland, Ore., has published in pamphlet form the arguments on the constitutionality of "The Oregon School Law" as presented in the Federal District Court at Portland, Jan. 15, 1924, in the suits brought by the Hill Mill Military Academy and the Sisters of the Holy Name, asking that the governor and other public officials be enjoined from enforcing the Oregon compulsory school attendance law. As this case, since decided in favor of plaintiffs by the District Court, will go before the Supreme Court of the United States, and as it is a test case of the greatest importance for all who believe in educational freedom and the right of Catholics and other religious denominations to erect and support religious schools of their own, the pamphlet possesses more than ephemeral value and will no doubt have a wide circulation. A new edition should embrace the decision of the District Court. Copies can be had from the *Catholic Sentinel*, Portland, Ore., for fifty cents each; special reductions on quantities.

—"Pilgrim Paths in Latin Lands," by Dom Bede Camm, O. S. B., is a handsomely illustrated quarto volume, in which the author gives us an account of the holy places and scenes of interest he has at various times visited, including Bethlehem and Jerusalem, though these are hardly "in Latin lands." Subiaco and Monte Cassino occupy between them about one-third of the beautifully printed book. Dom Bede makes free use of the reminiscences of Archbishop Ullathorne and of a paper by Dr. Wm. Croke, read at the Catholic Congress in Fribourg, in 1897. In connection with Montecassino he gives a sympathetic though not uncritical account of the Beuron school of art. The numerous pen drawings and illustrations from photographs deserve special praise. (B. Herder Book Co.)

—A batch of pamphlets has reached us from the America Press and the Paulist Press, both of New York. Of the publications by the former, one is a reprint of "Papini's Prayer to Christ," translated by Veronica Dwight. This prayer, which is no prayer at all, had been omitted in Mrs. Fisher's translation of "The Life of Christ." Its publication as a pamphlet betrays a woeful lack of judgment. Another America Press pamphlet deals with "Intelligence Tests." It is by the Rev. Austin Schmidt, S. J., Ph. D., and shows that, when used properly, mental tests can be of signal service in school work and points out the chief limitations of the tests and the precautions that should be observed in their administration. Of the Paulist Press brochures one, "Devotion to the Sacred Heart of Jesus," by the Rev. Bertrand L. Conway, C. S. P., is a summary of Dr. Petrovits' book, "Devotion to the Sacred Heart," which was reviewed in the F. R. upon

its first appearance. The other is by the editor of the *Catholic World* and bears the title, "Common Sense on Immigration." Father Gillis makes no attempt to solve the immigration problem, which, he says, is a task for experts, but gives a few helpful suggestions, for instance, that immigration be reasonably limited and wisely distributed; that there be discrimination, not on the ground of nationality, but on the ground of physical and mental fitness; that naturalization be delayed longer than it is now and conferred only on worthy candidates; and, last but not least, that we Americans "put our own house in order before we invite our guests into it," i. e., render social conditions for the workers decent and civilized; then we shall not have to be afraid that the newcomers will corrupt us or undermine our political institutions.

—The ninth volume of the "Ecclesia Orans" series, edited by Abbot Ildephonse Herwegen, O. S. B., comprises the first portion of a treatise on the hymns of the Breviary ("Die Hymnen des Breviers in Urform und neuen deutschen Nachdichtungen") by Dr. Hans Rosenberg. The author begins by giving a general explanation of these hymns and then prints the hymns of the Psalter, the Proprium de Tempore, and the Commune Sanctorum in the original Latin with a beautiful German translation on opposite pages. The last twenty-eight pages contain textual and other elucidations in smaller type and brief biographical sketches of the authors of the Breviary hymns, so far as they are known. The work can be cordially recommended to the reverend clergy. (B. Herder Book Co.)

—"Vernünftiger Glaube" is the title of a collection of apologetical essays by the Rev. Dr. Arnold Rademacher of the University of Bonn. The problems dealt with mostly lie in the broad field where grace and nature touch, e. g., the divine and human elements in the Church, evolution and dogma, Catholicism as a unified conception of life and the universe, personality and the community spirit, personal and ecclesiastical faith and piety with an ardent devotion to the highest holiness, etc. A favorite idea of Rademacher's is the modern saint, uniting true piety with an ardent devotion to the highest type of culture. The volume makes very interesting reading and will repay careful study. (B. Herder Book Co.)

—Messrs. Allen and Unwin (London) have published in their "Library of Philosophy" an English edition of Malebranche's "Dialogues on Metaphysics," translated by Morris Ginsberg, with a preface by Professor G. Dawes Hicks. The translation is preceded by an introduction dealing in particular with Malebranche's theory of knowledge and his polemic with Arnauld, and indicating his relations to Descartes, Spinoza, and Leibniz on the one hand, and to St. Augustine and the Neo-Platonists on the other.

—The Italian sovereign, King Victor Emmanuel III, who is a learned numismatist, has just published the sixth volume of the "Corpus Nummorum Italicorum," which is a complete study of Italian coins from the remote ages to the present day. Volumes 1-5 and 7 and 8, have already been published. The new volume, which completes the series, consists of 682 pages and 35 plates, and deals with the 18 minor mints of the Venetian Republic, such as those of Aquileja, Gorizia, Marano, Trent, Trieste, Verona, Vicenza, Dalmatia, and the old Venetian colonies in Albania, besides the series called "oselli," or tokens of Murano, which were issued occasionally by the Doges of Venice to commemorate certain festive occasions and distributed as gifts among the people at the coronation.

—The Medical Liberty League of Boston has issued a pamphlet entitled "The Doctor and the Boy," by Hobart Liscomb. It is written in the form of a playlet in which the characters are: Frank, the boy; Dr. Gooch, a medical practitioner; Mrs. Holland, Frank's mother; and Mike, Frank's dog. The plot is woven about the subject of vaccination. At Mrs. Holland's suggestion the doctor is about to vaccinate Frank. The youngster had been vaccinated once, as the result of which he had a very sore arm. Moreover, he is an inquisitive lad and has the man of medicine hard put to answer his questions about vaccination, virus and cowpox. His questions result in the doctor admitting that the belief in vaccination is the result of a tradition and that he, himself, had never treated a smallpox patient. Frank thinks it curious that the doctor should vaccinate him against contracting a disease he had never seen in all his practice. The story works out that so many questions are asked by the youngster that the physician has not time to vaccinate him. In fact, when leaving, the doctor answers the mother's apology for her son's inquisitiveness by saying: "The rascal has set me thinking and I'm not so sure I ought to vaccinate him."

—Herder of Freiburg has published the encyclical "Studiorum Ducem," issued by Pius XI on the occasion of the sixth centenary of the canonization of the "Angelical Doctor," in a beautifully printed pamphlet, the Latin text with a German translation on opposite pages.

—In a volume entitled "Einige Hauptprobleme der Metaphysik," Dr. Joseph Geyser, of the University of Freiburg i. B., discusses the old questions of essence and existence, universals, causality, God, and free-will, with special reference to the critical philosophy of Kant, which is supposed to be destructive of all certainty in these fundamental matters. Dr. Geyser shows that this is by no means the case. He goes to the heart of the controversy and furnishes granite blocks for the construction of a sound metaphysic. (B. Herder Book Co.)

—We are glad to see that "Catholic Faith in the Holy Eucharist," a collection of papers from the Summer School of Catholic Studies held at Cambridge in 1922, and edited by Father C. Lattey, S. J., has already gone into a second edition, for the volume, aside from some exaggerations pointed out by Fr. Hull in the *Examiner* (Vol. 74, No. 38), is one of great interest and praiseworthy scholarship. The sequence of the papers is well arranged: the Holy Eucharist in the Gospels (Lattey), in the Pre-Nicene Church (Chapman), in the Greek Fathers (Myers), in the Latin Fathers (Jaggard), in the period of the Schoolmen (Reeves and De la Taille), in the Latin liturgy (Cabrot), reservation (Freeland), Catholic devotion (Jaggard), and an appendix on the Fish symbol (Morrisey). A feature of special value is the terse exposition by Père De la Taille of his view of the nature of the sacrifice in the Mass, which differs so strikingly from post-Tridentine speculation on the subject. No better book on the Holy Eucharist of this limited compass is available in English. (B. Herder Book Co.)

—"An Ex-Prelate's Meditations," edited by the Rev. Herman J. Heuser, D. D., of Overbrook Seminary (Longman's, Green and Co.), will, we sincerely hope, receive the cordial welcome that it deserves at the hands of the reverend clergy and the cultured laity. The author (whoever he may be) has filled these pages with the wisdom of meditation, the knowledge of an active life, the erudition of a well-trained mind, and the humor of a kindly soul. There is much wisdom here for the young priest, material for reflection for pastors, and some pleasant hours of reading for all.

New Books Received

Cures. The Story of the Cures That Fail. By James J. Walsh, M. D., Ph. D., Sc.D. xi 291 pp. 8vo. D. Appleton & Co. \$2 net.

The Gospels—Fact, Myth or Legend? By J. P. Arendzen, Ph. D., D. D. With Foreword by Cardinal Bourne. xiv & 239 pp. Sands & Co. and B. Herder Book Co. \$1.50.

Panegyrics of the Saints. From the French of Bossuet and Bourdaloue. Edited by the Rev. D. O'Mahony. With an Introduction by Abbot Cabrol, O. S. B., and a Foreword by Cardinal Bourne. xxiii & 249 pp. 8vo. Kegan Paul and B. Herder Book Co. \$3.25 net.

The Sacrifice of the Mass in the Light of Scripture and Tradition. By Rt. Rev. Alexander MacDonald, D. D., Bishop of Victoria, B. C. With an Introduction by the Rt. Rev. Msgr. Lépicier. xxi & 184 pp. 8vo. Kegan Paul and B. Herder Book Co. \$2.25 net.

The Catholic Unity League Library List of 3400 Books and Pamphlets. Compiled by Rev. Bertrand L. Conway, C. S. P. 69 pp. 16mo. The Paulist Press. (Pamphlet). 10 cents.

Pilgrim Paths in Latin Lands. By Dom Bede Camm, M. A., F. S. A., Benedictine Monk of Downside Abbey, xiii & 278 pp. Illustrated. 8x10 1/4 in. London: MacDonald & Evans; St. Louis, Mo.: B. Herder Book Co. \$10.00.

Common Sense on Immigration. By Rev. James M. Gillis, C. S. P. 23 pp. 16mo. The Paulist Press. (Pamphlet).

The Spirit of Lent. By Rev. Joseph McSorley, C. S. P. 24 pp. 16mo. The Paulist Press. (Pamphlet). 5cts.; \$3.50 per 100, carriage extra.

Devotion to the Sacred Heart of Jesus. By Rev. Bertrand L. Conway, C. S. P. 15 pp. 16mo. The Paulist Press. (Pamphlet).

Her Little Way. Blessed Therese of the Child Jesus, "The Little Sister of Missionaries." By Rev. John P. Clarke. vii & 110 pp. 12mo. Benziger Bros. \$1 net.

Parish Surveys for Fact Finding Purposes. Issue No. 14 of the O. S. O. 1923 Parish Information Service by Y. M. S. State Office, Effingham, Ill. 24 pp. (Wrapper).

Fenial Sin. An Appeal to All Sorts and Conditions of Men by the Rt. Rev. J. S. Vaughan, Bishop of Sebastopolis. With Preface by H. E. Cardinal Gasquet. xii & 92 pp. 12mo. Benziger Bros. \$1.35 net.

The Eternal Inheritance. An Explanation of Man's Supernatural Destiny and the Means He Must Use to Attain it. Adapted especially for Young Men and Young Women and Members of Sodalties. By F. J. Remler, C. M. With an Introduction by the Rt. Rev. C. E. Byrne, D. D., Bishop of Galveston. viii & 136 pp. 12mo. The Vincentian Press, 1605 Locust Str., St. Louis, Mo. \$1, postpaid.

Political and Social Philosophy. From the French of Lacordaire. Edited by the Rev. D. O'Mahony. xvi & 247 pp. 8vo. Kegan Paul and B. Herder Book Co. \$3 net.

Anna Nugent. A Novel by Isabel C. Clarke. 393 pp. 8vo. Benziger Bros. \$2 net.

Economics for Christians and Other Papers. By Joseph Clayton. vii & 116 pp. 12mo. Basil Blackwell and B. Herder Book Co. \$1.10 net.

Orator Latinus. Popular Selections for Public Delivery, Presented in Both English and Latin. By A. F. Geyser, S. J. vi & 97 pp. 12mo. Boston: Allyn & Bacon.

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The Oregon School Law. Arguments on its Constitutionality, Presented in the Federal District Court at Portland, Oregon, Jan. 15, 1924. 32 pp. 4to. Portland, Ore.: The Catholic Sentinel. 50 cts. Special prices on quantities. (Paper).

Fridays with Jesus Crucified. Compiled by Rev. C. McNeiry, C. SS. R. xvi & 249 pp. 32mo. Benziger Bros. 60 cts. net.

Life of the Venerable Philip Howard (Earl of Arundel) for Children. 38 pp. 12mo. Benziger Bros. 40 cts. net.

Letters on Marriage. With an Introduction by Rev. Henry S. Spalding, S. J. 230 pp. 12mo. Benziger Bros. \$1.25 net.

Shower of Roses upon the Missions. Spiritual and Temporal Favors Obtained through the Intercession of Blessed Teresa, the Little Sister of the Missionaries, 1909-1923. x & 108 pp. 12mo. New York: Society for the Propagation of the Faith.

The Official Catholic Directory for 1924. 1164 pp. 8vo. New York: P. J. Kenedy & Sons. (Wrapper).

The Summa Contra Gentiles of Saint Thomas Aquinas. Literally Translated by the English Dominican Fathers from the Latest Leonine Edition. Vols. I and II. x & 214 and ix & 305 pp. 8vo. Benziger Bros. \$3.25 per volume, net.

The Papacy. Papers from the Summer School of Catholic Studies Held at Cambridge, August 7-10, 1923. Edited by the Rev. C. Lattey, S. J. x & 257 pp. 12mo. W. Heffer & Sons, Ltd., and B. Herder Book Co. \$1.75. net.

Willkommen, Brüder! Eine Betrachtung der heutigen religiösen Weltlage von F. Höfliger. 43 pp. 16mo. Paderborn: Verlag des Winfriedbundes. (Wrapper).

First Annual Meeting of the Catholic Conference on Industrial Problems. June 27th and 28th, 1923, Milwaukee, Wis. 119 pp. 5½x7¼ in. Washington, D. C.: Department of Social Action of the National Catholic Welfare Conference. (Wrapper).

On Miracles and Some Other Matters. By Sir Bertrand C. A. Windle. vii & 182 pp. 12mo. Benziger Bros. \$2.25 net.

The Dream of Gerontius (1865). By John Henry, afterwards (1879) Cardinal Newman. With Some Words on the Poem and its Writer by W. F. P. Stockley. 120 pp. 8vo. Heath Cranton, Ltd., and B. Herder Book Co. \$2.25 net.

A Dictionary of Secret and Other Societies. Comprising Masonic Rites, Lodges, and Clubs; Concordant, Clandestine, and Spurious Masonic Bodies; Non-Masonic Organizations to Which only Freemasons are Admitted; Mystical and Occult Societies; Fraternal, Benevolent, and Beneficiary Societies; Political, Patriotic, and Civic Brotherhoods; Greek Letter Fraternities and Sororities; Military and Ancestral Orders; Revolutionary Brotherhoods, and Many Other Organizations. Compiled by Arthur Preuss. xi & 543 pp. 8vo. B. Herder Book Co. \$3.50 net.

New Publications

The Dream of Gerontius. 1865.

By John Henry Cardinal Newman. With some words on the Poem and its Writer by W. F. P. Stockley. Large 8vo., Cloth, 120 pages, net \$2.25.

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From the French of Lacordaire. Edited by the Rev. D. O'Mahony, B. D., B. C. L. Cloth, large 8vo., XVI & 247 pages, net \$3.00.

The Papacy.

Papers from the Summer School of Catholic Studies held at Cambridge, August 7th to 10th, 1923. Edited by the Rev. C. Lattey, S. J. Cloth, 8vo., X & 257 pages, net \$1.75.

Economics for Christians.

And Other Papers. By Joseph Clayton. Boards, 8vo., VIII & 116 pages, net \$1.10.

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Contemporary Godlessness.

Its Origins and its Remedy. By the Rev. John S. Zybur. Cloth, 8vo., VIII & 104 pages, net 60 cents.

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The Fortnightly Review

VOL. XXXI, NO. 10

ST. LOUIS, MISSOURI

May 15th, 1924

A Journey to Tierra del Fuego

By the Rev. Albert Muntsch, S. J., St. Louis University

From 1831 to 1836 Charles Darwin accompanied H. M. S. Beagle as naturalist on a voyage of exploration around the world. The ship visited at Tierra del Fuego for some time. Ever since the account of this voyage was published later on under the title "A Naturalist's Voyage," the aboriginal Indians of Tierra del Fuego have been regarded as a race which knew nothing of a Supreme Being or a hereafter and which dwelt in the lowest abyss of moral and religious (irreligious) degradation. Here there was something to gladden the heart of the evolutionist—a people without any concept of the Deity, without any moral principles to lift them above the animal world, a palpable proof that man made a painful ascent from sheer animality to the monotheism of to-day!

However, in this as in similar cases, hastily gathered opinions about the low religious status of primitive tribes had to be rejected on more careful scrutiny. Two facts must be borne in mind: first, the "traveler" often spends a relatively short period among the tribes, too short to become really acquainted with their psychic and cultural life; secondly, on no subject is the primitive mind so reticent as on that which pertains to religious belief and practices.

The aborigines of Tierra del Fuego—even those of ninety years ago—can no longer be considered "atheistic." The opinions that have passed into many treatises since Darwin visited them in the thirties must be abandoned.

This is only one, though perhaps the most important, result of the unusually successful ethnologic investigations of the Yagan tribe carried on early in 1922 by two Fathers of the Society of

the Divine Word, PP. Wilhelm Koppers and M. Gusinde. The former, as Associate Editor of *Anthropos*, had already achieved distinction among ethnologists for some notable studies on primitive culture.

When Dr. Koppers set out for South America, late in 1921, scientists became interested in the expedition. Professor Franz Boas, of Columbia University, New York, told him that "in Tierra del Fuego lay the most important and urgent problems of American ethnology."

The report of the journey has just been published in a richly illustrated volume* and is an honor to Catholic scholarship. We have already reported on several important works by Catholic missionaries in this REVIEW. But the present study is the most significant from the ethnologic point of view, in as much as it presents data which are an enrichment of the science of primitive culture.

It was high time for such researches—"the twelfth hour" as Dr. Koppers expresses it. For the aborigines are rapidly vanishing and in a few decades may disappear through the inroads of "civilization." The tribes have been decimated by diseases brought in by the white men.

Three sections of the book will appeal especially to students of culture. First, the very complete description of the rites and ceremonies connected with the initiation of candidates into the "Tschiehaus" society or fraternity, to which both men and women are admitted. As is well known, "secret socie-

*Unter Feuerland-Indianern. Eine Forschungs-Reise zu den südlichsten Bewohnern der Erde mit M. Gusinde. Von Dr. Wilhelm Koppers. Strecker und Schroeder, Stuttgart, 1924.

ties" flourished among many primitive peoples, notably the aborigines of Australia, and the North American Indians. The fact that the two Fathers were admitted into this society with all rights and privileges accorded to native "initiates" speaks for the esteem in which they were held by the natives, and for the confidence which the latter placed in them. Never before have these particular practices been so elaborately described, and the ethnologist interested in this phase of aboriginal social life will be thankful to the two investigators for their study, which could not be carried on without some degree of hardship. For three days the two candidates were practically confined in the "Tschiehaus-Rancho," submitting to the inconveniences which this implied, though they were amply repaid by being allowed "to take notes" while the ceremony was in progress.

More important still are the descriptions of the "Kina-feast," which had not been celebrated among the people for more than thirty-years. The old men of the tribe had to confer together to "reconstruct" the ritual. The "Kina" association is chiefly for men and requires for its celebration a specially constructed hut. One of the objects of the ceremonies is evidently to strike terror into the women folk of the tribe. Ethnologists may recall the elaborate rites in several primitive tribes to safeguard the supremacy of the men, for instance, the bullroarer tricks among Australian tribes. Dr. Koppers comments on the festivity, as witnessed by him and his companion: "Kina is at an end. With some difficulty the old men gathered the important features, and we could put them into writing. Not only Gusinde and I, but the natives themselves were fully under the impression this was the last Kina celebration the world has seen. For over thirty years Kina has slumbered. Repeated for our special benefit, the ceremony was entered into with zest by the natives."

But the third and most important discovery, for such it was in every sense of the word, was the knowledge gained of "Watauinewa," as the

Supreme Being was formerly, and is still, called among the natives. That Darwin and his associates did not gain this knowledge is readily explained. They did not win the sympathy of the Fuegians to the same extent as these two missionary-explorers. With utmost tact and prudence the two Fathers proceeded in their inquiries. And here are a few of their findings.

Watauinewa is considered the highest possible being—Monauanakin. He is above all spirits, be they good or bad. And even if a bad spirit or a medicine man wants to harm anyone, he can not do so without the leave of Watauinewa. He is, moreover, the Lord and Creator of all things. At bottom he is a good God. His surname is Hitapuan, because he is to the people like a father, Hitapuan meaning, "my father."

They pray to him for all good things, and when these are forthcoming, the people thank him. When they were asked: "Where did you get this knowledge of Watauinewa; have you known this of old, or did it come to you from the Christian mission?" the answer always was: "We did not get this knowledge from the mission, but we had it always."

Of the three tribes of Fuegians—the Alakaluf, the Ona, and the Yagan, this volume treats only of the last. The Yagan dwell in the regions of the Beagle Channel and on the islands lying to the West and Southwest. Hence they are the most southerly inhabitants of Tierra del Fuego. In fact, they have the honor of being "the most southerly inhabitants of the earth."

Dr. Koppers promises a more exhaustive monograph, containing original texts, etc., which ethnologists will await with interest.

A Study in White

(Louvain: January 8, 1923)

By Charles J. Quirk, S. J.

The virgin snow flits whitely down,
Upon the antique, age-old town,
And makes it like some sin forgiven,
Like the white white dream of the soul in
Heaven!

The Propaganda Archives

By the Rev. M. Braun, S. V. D., St. Mary's Mission House, Techny, Ill.

In recent numbers of the FORTNIGHTLY REVIEW reference has been made to the Propaganda archives. In all of these references it has been more or less inferred that even to the present day these archives are to be considered as practically closed to historical research work (v. F. R., p. 73). It would be regrettable, indeed, if such an opinion were to be found prevalent in the theological circles. For this reason I believe that a few remarks concerning some late researches in the Propaganda archives will be of value and interest.

When Professor Schmidlin, one of the founders of Mission Science in Germany, and a promoter of the newer theological discipline in the Catholic world at large, published his work, "Einführung in die Missionswissenschaft" (Münster, 1917), he was obliged, for the moment, to speak of the Propaganda archives as being unavailable for research work (v. p. 85); nevertheless, he obtained, in 1920, through the Prefect of the Propaganda, Cardinal Van Rossum, the unusual privilege (and that, not only for himself, but also for his colleagues in scientific mission research work) of free and direct access to the same archival records.

The entire winter period of 1920-21 was devoted to the study of these records; and although it was obviously impossible in that time to make more than a cursory inspection of the six to seven thousand volumes, yet sufficient information was obtained to provide a general survey of available material, and to open the way for subsequent through-going research work. A report of the winter's work, together with a certain rough enumeration of the materials discovered to be available for the needs in hand, is to be found in an article by Prof. Schmidlin, entitled "Das römische Propaganda-Archiv," published in the *Zeitschrift für Missionswissenschaft* (Vol. XI [1921], pp. 142-149). Besides, there are to be found scattered throughout Volume XII (1922) of the same *Zeit-*

schrift, a number of articles dealing with and depending directly upon materials in his possession which were gained from the Propaganda archive work carried on at this time—for instance, note Kilger, O. S. B., "Die ersten fünfzig Jahre Propaganda" (pp. 15-30); Schmidlin, "Die ersten Madagaskarmissionen im Lichte der Propagandamaterialien" (pp. 193-205); Weber, P. S. M., "Das 'Katholische Apostolat' und sein Verhältnis zur Propaganda und zum Lyoner Werk der Glaubensverbreitung" (pp. 82-91).

Professor Schmidlin and his collaborators propose to publish, some time in the future, the texts of the Propaganda archives in so far as they relate to the missions among the pagans. Such a publication would constitute an event of almost universal importance, not only because it would provide a correct historical exposition of Catholic missionary activities, but also because it would reveal the actually applied missionary principles in their practical historical development.

It will be pertinent to mention here a very important recent publication from the Propaganda archives—a publication which, however, is of less significance for the history of missions. I refer to the work of the Rev. Dr. Lemmens, O. F. M., entitled "Acta Congregationis de Propaganda Fide pro Terra Sancta," Quaracchi, 1921-22 [Vol. I, from 1622 to 1720; Vol. II, from 1721 to 1847]. Dr. Lemmens was engaged in conducting his researches in the Propaganda archives at the time that Prof. Schmidlin was investigating on behalf of the missions.

As evidence of Cardinal Van Rossum's opinion concerning the significance and scientific standing of "mission science," it is to be noted that he has introduced the study of this science as an obligatory subject in the regular courses of the Propaganda Seminary. Doubtless, it will always be considered as one of the Cardinal's outstanding

achievements that he opened the Propaganda archives in order to permit the fullest possible development of this science, and in doing so, lifted this science to a place of equal dignity and prominence with other Church disciplines. To be sure, it may be true, as stated by Fr. Lenhart, O. M. Cap., (v. F. R., p. 77), that the Propaganda archives have again been closed, temporarily; but this fact would seem to be no warrant for inferring that the present restriction has anything of permanence about it.

It should be evident from the foregoing considerations that the publications of acknowledged representatives of mission science, especially of those whose writings are to be found in the *Zeitschrift für Missionswissenschaft* (now in the fourteenth year of its existence) are to be neither ignored nor disregarded by Catholic scholars upon whose investigations such writings may have a legitimate bearing.

The War Legends

Some of the World War legends are dead, others are dying. Sane-minded men and women no more believe them now than they believe in the vast Russian army that passed through England in September, 1914. Who now believes in the German factory for extracting fats and chemicals from the dead—the horrible tale engineered by the Northcliffe press in days when the war propaganda was revelling in stories of the enemy's utter brutality?

The legend of the crucified Canadian still lingers on in some quarters. It has even been made the subject of a sculptured monument, though the Canadian War Record Office could find no evidence that the horror ever happened. Stephen Graham has told us how, when he served in the Scots Guards, it seemed to him that every effort was made to persuade him and his comrades that the enemy were mere vermin, to be exterminated by any and every means, not Christian men, to be fought with chivalrous respect for a brave foe.

The German use of poison gas at Ypres in 1915 was described as an

atrocious. "These methods show to what depths of infamy the enemy will go," wrote Kitchener to French on the morrow of the event. It was atrocious. But every nation forthwith adopted poison gas and its use is now recognised as an ordinary resource of "civilised warfare."

A distinguished British officer has lately ventured on the forecast that "germ warfare," the deliberate diffusion of disease, will come next. Let us face the fact that war begets atrocity—the degrading methods of one campaign are the normal methods of the next.

There is the official legend that it was Germany only that sought the war. The truth is that there was a war party in every country in Europe before 1914. There is another legend in every country that it went into the war for high, chivalrous, unselfish motives. The truth is that these motives were strangely mixed with selfish ends. The "secret treaties" are there to prove it. The true history, when we get it, will absolve none completely from the terrible responsibility for the war.

If we are to have lasting peace, there must be an acknowledgment of this common responsibility, a recognition of the fact that none of the warring nations can stand up like the Pharisee and thank God that they are not like other men. They must recognise that in this great misery of Europe all had their share in its creation, as they have now, in varying degrees, their share in enduring it. There must be, moreover, a realisation of the fact that war is not a beneficent ennobling agency, but one of the scourges of the human race.

The Church prays for deliverance "*a peste, fame et bello*,"—"from pestilence, famine and war." The true history of war shows it is the great source of the other two evils. And it brings yet other evils—the organised license of vice, political corruption, and the hatred that begets cruelty and poisons men's minds even when at last the guns are silent. We need the truth as to the recent past to bring peace in the present and save us from the horrors of still more awful wars in the future.

Some Errors and Omissions in "Catholic Builders of the Nation"

By the V. Rev. V. F. O'Daniel, O. P.

"Catholic Builders of the Nation" needs a thorough revision.

The article on the part the Irish played in the upbuilding of the nation, for instance (Vol. II, pp. 101-110), while well done up to the close of the Revolutionary War, after that time is wholly too incomplete. It gives no idea of what the country owes to the brawn of the honest Irish laborer in the construction of bridges, highways, railroads, canals and other works of public utility. We seek in vain for any statement of how the Irish built churches throughout the United States, or how Ireland sent us priests just at the time we most needed missionaries. Yet, to my way of thinking, one of our greatest obligations to the Irish race is due to its constructive work precisely along these lines.

One is puzzled how it happened that so great a light as the Right Rev. Joseph Rosati, the second (really the first) bishop of Saint Louis, was omitted from the article entitled "The Italian Racial Strain" (Vol. II, pp. 111-126). Father Aloysius Orengo, O. P., a former zealous missionary in Tennessee, certainly deserved an honorable mention in the same article. However, the lack of publicity in his regard was likely responsible for this oversight. So would the reader have been pleased to see mention made of the venerable Rev. Eugene Gazzo, who has labored faithfully for nearly fifty years in the Diocese of Nashville. It is strange indeed that the author of this article should have placed Father Samuel C. Mazzuchelli, a noted apostle of the mid-west, among the diocesan clergy (p. 114). He is an historic character, and everybody knows that he was a Dominican. One of his greatest works was the establishment of the community of Dominican Sisters whose headquarters are at Sinsinawa, Wisconsin. The community has nearly a thousand members, and as teachers they stand second to no sisterhood in the country. Yet they are not mentioned in

connection with Father Mazzuchelli's name.

Stranger still is the error that we find in the article entitled "The Catholic Press" (Vol. IV, pp. 219-234). Speaking of the first book printed in the New World, the writer of the article says (pp. 119-120):

"That honor belongs to the 'Spiritual Ladder' (*Escala Spiritual*) by Saint John Climachus, which was issued in 1541, in a Spanish translation done by Juan de Estada for the use of the Franciscan novices of his monastery. Padilla in his *Historia de la Fundacion y Discurso de la Provincia de Mexico* (Madrid, 1625, p. 542) says: 'The first book that was written in this New World and the first in which the art of printing was employed was his work. There was usually given to the novices a book by Saint John Climachus. And as it did not exist in any language he was directed to translate it from the Latin. He did it quickly, and with elegance, for he was an elegant Latin and Spanish scholar. It is an evidence of the devotion of [the Province of] San Domingo of Mexico that one of her sons was the first who printed in this New World, and that he printed so devout a work as the "Spiritual Ladder" of Saint John Climachus.'

"The first American book therefore was a Catholic manual of devotion; written by a Catholic saint; printed by a Catholic monk, in Catholic Mexico in 1541."

All this is *Dominican* history, not Franciscan. Father Augustine Davila Padilla, whose book is quoted in the article, was a Dominican. His work is the history of the early Dominicans in Mexico. Its full title is: "Historia de la Fundacion y Discurso de la Provincia de Santiago de Mexico de la Orden de Predicadores por las Vidas de sus Varones insignes y Casos notables de Nueva España: Por el Maestro Fray Augustin Davila Padilla" (History of the Foundation and

Development of the Province of Saint James of the Order of Preachers, in Mexico, through Life Sketches of its more noted Men and the notable Events in New Spain: By Father Augustine Davila Padilla, S. T. M.). The first edition of this history was published in Madrid, in 1596. A second edition was brought out in Brussels, in 1625. It was this second edition that the writer for "Catholic Builders of the Nation" used, though he would leave his readers under the impression that he quoted from that of Madrid. The Brussels edition of Padilla's noted work gives a sketch of Father de Estrada's life (not Estada, as Meehan has it) on pages 540-544; while the Madrid edition gives the same sketch on pages 668-672. Both editions tell us that he received the Dominican habit in the Convent of Saint Mary Magdalen, Tepetlaoztoc, and made his religious profession at San Domingo (Saint Dominic's), Mexico City. Mr. Meehan's translation of Padilla about the "Escalera Spiritual" (Spiritual Ladder) brought out by Father de Estrada is inexact and somewhat misleading. So I give another translation:

"While at the house for the novices [House of Studies] he did something which alone, because it was the first thing of the kind done in this part of the world, would have sufficed to perpetuate his memory, even had the author's character and other labors not won him lasting fame. The first book written in the New World, and the first thing in which the art of printing was used in this part of the world, was his work. It was the custom to give the novices a book of Saint John Climacus. As the convent had none in the Spanish language, he was directed to translate one from the Latin. He did it quickly, and with elegance, for he was a splendid Latin and Spanish scholar. His book was first printed by Juan Pablos, who was the first printer that came to this part of the world. It speaks well for the piety of [the Convent] of Saint Dominic, in the City of Mexico, that one of its sons was the first to have a book printed in the New World, and that he chose such a work

of devotion as the Spiritual Ladder of Saint John Climacus."

Padilla does not give the date of the Spanish Spiritual Ladder's publication. Meehan, as the reader will have noticed, says that it was printed in 1541. But the *Magazine of American History* for October, 1891 (Vol. XXVI, p. 315), tells us that this printing press arrived in the old Aztec capital late in 1535, and that Father de Estrada's translation of the Spiritual Ladder appeared in 1536, five years earlier than the date assigned by "Catholic Builders of the Nation." It seems almost certain that de Estrada gave the world its first Spanish rendition of Saint John Climacus' most famous work. So is it worthy of notice that the only thing that prevented Father Padilla from having his large history printed in the New World was his inability to get sufficient paper for it in Mexico.

The Religious Brotherhoods

Brother Isidore, C. S. C., in a circular letter asks the Catholic press to put in a good word for the religious brotherhoods, whose life and work, he says, are so little understood even by many of the faithful. He encloses a small leaflet which we have perused with interest and gladly recommend to our readers. Copies of it can be had from the House of Studies at Notre Dame, Ind. In his letter Brother Isidore rightly stresses the need of having competent male teachers for our boys and young men. "Young men," he says, "and even boys in the advanced grades, should be under the care of men who can understand their problems, who can guide and encourage them, enter into their sports and help to influence them in a thousand ways." As the Brothers are trained specialists in this line, and this work is their only ambition, they should be encouraged by pastors, educators, and parents, and everything possible should be done to obtain new recruits for this self-sacrificing vocation, so that the Catholic youth of the land may receive proper training.

The Ruins of Gran Quivira

In the course of 1923 the School of American Archaeology began its long-planned excavation of the Gran Quivira at Tabira, the most important of the fifteen to twenty towns of the Piro, a formerly numerous people of Central New Mexico. The Gran Quivira, one of the twenty-nine national monuments established by presidential nomination, has long been recognized as among the most important of the earliest Spanish church or mission ruins in the Southwest. It was set aside as a national monument in 1909, with an area of 160 acres, which in 1919 was increased to 560 acres in order to protect the numerous Indian pueblo ruins situated near by.

The name "Gran Quivira" is a misnomer, or possibly a modern corruption of the ancient "Tabira." The site was first explored by Bandelier, under the auspices of the Archaeological Institute of America, nearly forty years ago, and its history set forth in his Final Report (Part II, 1892). During the same period Charles F. Lummis wrote a fascinating account of it in his "Land of Poco Tiempo." In 1909, John P. Harrington prepared a brief report on the Piro language for the School of American Research (Paper No. 8), and in 1916, Paul A. F. Walter, Associate Director of the School, wrote the Story of the Saline Pueblos (Paper No. 35).

The ruins comprise the mounds of a considerable number of community houses, built of stone, together with the usual sanctuaries (kivas), burial places, refuse heaps, and the ruins of the great mission church built by the Franciscan Fathers a century and a half before they entered California—including Pecos, Jemez, Quarai, and Abo, in addition to Gran Quivira. The place was abandoned between 1670 and 1680 after an occupation of unknown centuries. The name "Quivira" lured Coronado and his men over endless unrewarded marches, and ever since the place to which the word has come to be attached has stimulated misguided treasure hunters to efforts which one

wishes might have been devoted to productive enterprises. The limestone hill of Tabira is perforated with shafts abandoned only by compulsion, and there exists a firm conviction that the archaeologists who crowded out the treasure hunters are, if the truth were told, actually there in search of Quivira's fabled gold. The site is now owned in part by the government of the United States and in part by the School of American Research.

The work of 1923 consisted first, in the fencing of nearly 400 acres of the site. The ruins are now protected within a strong inclosure embracing the remains of the pueblo and the mission, the entire system of ditches and reservoirs that supplied the town with a reserve of water, a fine, though small, reservation, in which not only the antiquities but the native fauna and flora of the region will be conserved. The tract is well covered with gramma grass and junipers, many of them doubtless of great age. The auditorium, baptistry and vestry of the mission church were excavated to the floor and the loose rock cleared away from the outside and the most needed repair work on the walls was done. The monastery on the south side of the church remains to be excavated next year.

The excavation of the burial place northeast of the pueblo and the partial clearing of one plaza with the excavation of two kivas therein will be reported on in detail by Miss Margaret Bard, Fellow of the School. Dr. Cornelia Harcum, of the Royal Ontario Museum, Toronto, paid especial attention to the ceramic remains. Messrs. Loree and Harrington, of the School of Architecture, University of Michigan, made a detailed study of the Mission. Mr. O. S. Halseth, Fellow of the School, investigated the ancient water supply and mapped the system of reservoirs and ditches. Miss Anna Shepard and Miss Ida Squires studied the topography of the town and made preliminary maps of its ground plan and buildings. The work of repairing the mis-

sion walls was entrusted to Mr. Sam Hudelson of the Museum in Santa Fe. It is hoped that a preliminary report

on the first season's work at Gran Quivira may be ready for publication soon.

An Old Practice That Ought to be Revived

By Col. P. H. Callahan, K. S. G., Louisville, Ky.

There recently appeared in one of our national weeklies an interesting story about Tom Johnson, the late distinguished Mayor of Cleveland, and his patronage of Henry George, who won fame as an exponent of single tax and other theories more or less radical touching the division and distribution of wealth. A few of Johnson's friends knew back in the nineties that he had provided a life annuity for Henry George in order to enable the latter to pursue his studies and writings, but it seems that this fact is only now made public.

Irrespective of the extreme views advanced by Henry George in some of his theories,—the chief of which perhaps was refuted by the Editor of the FORTNIGHTLY REVIEW in his book, "The Fundamental Fallacy of Socialism,"—the influence he exerted upon the development of economic thought in America during the last few years of the nineteenth and the first few years of the twentieth century, was a pronounced and vigorous influence. That he was enabled to do his work through the support rendered him by the noted Cleveland financier, prompts the reflection that many of our Catholics who have more money than they can use, could well imitate the example of Johnson and take under their patronage some one who has not the gift of money-making, but who is nevertheless possessed of talents which are quite as valuable to the world and far more necessary to the permanent advancement of society, than mere money.

There was a great deal of this sort of thing done during the Middle Ages, in Italy, France, and Spain, during the seventeenth century in England, during the eighteenth in France, and during the nineteenth in Germany. We owe to that practice many of our great works of art, poetry, drama, his-

tory, and many discoveries of science, particularly in the field of health, where the surgeons and physicians that enjoyed the patronage of different popes have contributed more to the well-being of our race than perhaps any other class of men.

Doctor J. J. Walsh, who is making his great fund of information along these lines available to the public in numerous books and writings, has shown what an amazing number of scientists in most all fields were enabled to pursue their work through the assistance they enjoyed from that splendid array of art-loving popes who have graced the history of the papacy.

Not only popes, but kings, princes, and other nobles, from Charlemagne on down, have often employed their wealth in this manner. The history of Florence teems with such patronage, mainly extended by the Medicean family, which for all its faults has made the world its debtor through the benefactions that it bestowed upon the great masters of the brush, the chisel, and the pen, to enable them to subsist while they cultivated their gifts and produced the works which have been the delight of generations since.

No doubt, as our country advances in age and in its appreciation of culture and intellectual gifts, this old practice will be revived. The necessity of conquering the vast domain of this new world naturally gave a materialistic trend to the development of our genius, and we have been slow to learn the indispensable place in our national life of those talents which are bent toward cultural development. We have numbers of talented men in our country, whose gifts lie fallow because of the necessity of their making a living for themselves, for which they have no knack. At the same time, we have numbers of men who have the knack

to make money and have accumulated more money than they will ever be able to spend. We need to bring these two classes within the range of mutual assistance, not, of course, by any means of compulsion, but by the voluntary assumption on the part of rich individuals of the patronage of persons of exceptional talents who are eager to give their lives to some work that will prove of solid and lasting benefit to society. It is only by some such means that America will ever become a highly cultured nation.

Catholic men of wealth, it would seem, have a special opportunity in this field. Our religious teaching Orders are doing much in this direction, for many of them, when they find among their numbers one of exceptional gifts in a particular field of art, science, or literature, relieve him of most other duties and allow him to devote virtually all of his time to the cultivation of his special talents. In this way there are being developed among our religious clergy a number of eminent specialists in different fields.

Some bishops, too, in dioceses where sufficient priests are available, are discovering those of special talents and relieving them from parish and missionary work that they may cultivate their talents. But until more of our well-to-do men who have accumulated more than is necessary for their own work in life, shall take up the practice so extensive in the Middle Ages, there is no opportunity for the layman of exceptional talent but no means to devote his life to the cultivation and development of his gift. He must carry on an unequal struggle for his livelihood and often, alas, too often, as we witness almost every day, once he has made his gift subserve the necessity of making a livelihood, he steps over that narrow margin which separates the ideal from the practical and turns it into a revenue producer.

It should not be thought that the patronage of a man of means for a man of talent is an arrangement with one-sided benefactions. Those who have undertaken it know that the pleasure derived through helping an-

other to achieve success, is one of the most exhilarating pleasures that a man ever experienced. It combines the joy of discovery with the pleasure of cultivation and development. It gives the consciousness of something achieved not only for the individual who is enabled thus to pursue his given bent, but for the vast numbers to whom his work may prove a source of pleasure and advancement in future generations. In both outward fruits and inner reactions, it gives the fullest returns of any kind of investment the writer knows.

Defects in Our Educational System

The February bulletin of the Catholic Educational Association contained a very timely article, entitled "Catholic Scholarship," by the Rev. John J. Wynne, S. J. The reverend author points out two striking defects in our educational system, namely, the overcrowded and protracted curricula and the domination and insubordination of athletics. He believes that Catholics have a freedom in educational matters unknown to the secular schools. But have we? Everywhere the dread secular standardization is casting its shadows over our Catholic educational system. Not only is this true in the colleges and universities, but likewise in our parochial schools. Either in our effort to imitate the seculars or in fear of lack of conformity with their egotistical methods, we are everywhere rushing pellmell to adopt their standards. "Otherwise we shall not be recognized, and our students will not be accepted."

We agree with the reverend author in his condemnation of this tendency, but we fear that he has not touched upon the fundamental evils. However, it is pleasant to read a paper of this kind, and we trust that it will mark a departure in the papers and discussions of the Catholic Educational Association. Father Wynne has made a start in the right direction.—H. A. F.

I like short ejaculatory prayer: it reaches Heaven before the devil can get a shot at it.

Catholic Lay Leaders

The *Catholic Columbian*, of April 25th, in connection with the articles and activities of our valued contributor, Colonel P. H. Callahan, of Louisville, Ky., says:

"When it comes to the discussion of public affairs, as regards its bearing on Catholicity, we defer to the judgment of that militant layman, Col. P. H. Callahan, of Louisville, Ky. He has the knack of getting on the right side of things—and doing it without giving needless offence to the ones from whose views he differs. An employer himself, he is the first into the arena to engage in battle for the toiler. It is not lip service, either, as conditions in his own business readily testify. He is vice-president of the Georgia Laymen's Association, that has done so much to combat bigotry and intolerance in that State.

"We must adopt the many other good measures advocated by this two-fisted, strong-armed worker in the cause of the Church from the standpoint of the layman. A Callahan in every big community might elevate us in the regards of those characters of neutral tendencies who believe that 'God helps those that help themselves.'"

And "R. C. Gleaner" in his column in the same paper has this to say:

"*A Job for the Layman.*—We opine not; let the competent layman do some of this work; for sample, Messrs. Callahan and Elder, of Louisville, for say what you will, it is a fact that Louisville, so fiery anti-Catholic in 1856 and again in the A. P. A. days, now has not seen a Ku Klux parade in their city, and we failed to hear the newsboys cry of the *Fiery Cross*, which was resounding in our ears from the streets of other cities."

We ought to accept illness as a gift from our Creator and God, for it is no less a gift than health.—St. Ignatius.

Deporting New English Words

There are various ways of driving good words out of the language. We may vulgarize them, as we have done with "victual." We may poetize them too much for colloquial speech, as with "damsel," "bide" and "delve," so that in time they become too archaic even for poetry. But the Society for Pure English, endeavoring to safeguard and improve our tongue, warns us against another danger. A pamphlet points out that instead of naturalizing certain new foreign words in general use, we are insisting on their alien status, and in some instances even depriving them of their start on the road to citizenship. Debris, naivety, depot are printed and pronounced too frequently as *débris*, *naïveté*, and *dépôt*, and may even be italicized. Two of the three at least should be accepted as fully naturalized. A new term like *morale* should, by constant war use, have rooted itself firmly as moral. Worst of all, good English words like *rendezvous* (in use before Shakespeare), *dilettante*, *ensemble*, *nonchalance*, and *vogue* are still sometimes italicized. Their ancestry is stamped on their face, and we cannot overlook it.

This recent sensitiveness to foreign origin is easily explainable. We are more generally educated than our forefathers, and do not crudely and hastily English everything we borrow. We are proud of our linguistic accomplishments—which the war increased—and in our snobbery we are afraid to pronounce *garage*, or *dishabille*, or *Don Quixote* in a way to make neighbors suspect we are not adept in French and Spanish. But to some extent the process is a healthful one. Foreign words should pass a severe test for admission, and we have more reason to lament laxity than severity. A journal remarked the other day that "bunk" was fast ousting "camouflage" again from speech. We can do without "bunk," but we have better native words than "camouflage."

The fact that riches have wings does not help a man to feather his own nest.

Freemasons in American History

The part played by Freemasons in the history of this country, from the Colonial period to this day, and which is often exaggerated in Masonic books and periodicals, has been made the subject of an inquiry by Bro. W. L. Haywood, editor of *The Builder*, who contributes a regular column of "News of Freemasonry" to the *Christian Science Monitor*. In a recent installment (*Monitor*, 26 March, 1924, Vol. XVI, No. 101, p. 8) he writes:

"In the nature of the case it is difficult to ascertain with any degree of certainty much about the Masonic connections or activities of revolutionary characters because lodge records have long been lost, correspondence has been destroyed, and in ordinary biographies almost nothing is said of possible Masonic connections. Fifty-six men signed the Declaration, and we can feel fairly certain that these nine were Masons: Benjamin Franklin, John Hancock, Joseph Hewes, William Hooper, Francis Lewis, Thomas Nelson Jr., Robert Treat Paine, M. Thornton, and William Whipple.

"Masonic affiliation has been claimed but not thus far substantiated, for these: Bartlett, Sherman, Witherspoon, Robert Morris, Gerry, Lewis Morris, Ross, Rodney, R. H. Lee, Jefferson, McKean, Rutledge, and Benjamin Rush.

"Of those who signed the Constitution of the United States one may note these Masons: Alexander Hamilton, David Brearley, Benjamin Franklin, and George Washington. It is more than probable that data is extant to show the membership of a few others, but the above comprise such as I have been able to verify with more or less satisfaction."

"It is claimed that 15 of our presidents have been members of the Craft. Thus far there is verification of only ten, unless it be proved that a certain James Monroe on the lists of Virginia was the President of that name. The ten are: Washington, Polk, Jackson, Buchanan, Johnson, Garfield, McKinley, Taft, Roosevelt, and Harding. Our present Chief Executive is not a

Mason. Neither was John Adams or John Quincy Adams, the latter of whom was an active anti-Mason. Membership is often claimed for Thomas Jefferson, but nothing by way of evidence has thus far been forthcoming, except a note to the effect that he once attended some kind of a Masonic meeting, a fact that does not at all necessarily imply his membership. Jefferson said nothing of Freemasonry in all his voluminous utterances, and since he wrote against the Order of the Cincinnati in such wise as to imply a distrust of all secret societies, it is possible that he remained outside the Craft. Grant once applied for the degrees, but did not take them. Lincoln was not a Mason."

Notes and Gleanings

The official organ of the Bishop of Hartford, the *Catholic Transcript*—by the way, the only "official organ" whose editor has opinions of his own and is permitted to state them—in its Vol. XXVI, No. 41 says: "It may be well for Americans who are exulting over the elevation of some of their beloved prelates to remember that His Holiness and others of his entourage are gifted with a sense of humor. They have beheld prelates advanced to the cardinalate before. Usually they are accustomed to find both the elect and their friends calmly grateful and wisely continent. If we betray our newness outrageously, we will minister not gratuitously but at heavy cost in dignity and self-respect to their sense of the hilarious and to their admiration for the antics of a nation dwelling but a few generations remote from savagery."

The British Science Guild is undertaking a series of articles discussing the question why men of science have so small an influence upon public life in the modern world. The first article is by Dean Inge, who begins by pointing out a certain reaction against science during the past twenty years. The proud claims made in its name at the end of the last century have now been abated. There are various reasons for

this, but one consequence of it, as Dean Inge points out, is that there has been an extraordinary revival of superstitions which it had been thought had been forever discarded. "Theosophy, occultism, magic, spiritism, necromancy, miracle-working are enjoying a popularity and vogue which none, fifty years ago, would have thought possible." The Dean faintly hopes that there may be a slow change of attitude; that even severely practical men may come to see the advantage of the scientific outlook; but he reaches the characteristically "gloomy" conclusion that "whether modern civilization will be saved or destroyed by science is still uncertain."

In a recent number of the *Nation and Athenaeum*, writing on "The Tomb of Psycho-analysis," J. Middleton Murry tells us that many of the eighteenth-century poets were either actually clapped into madhouses or on the brink of it. He maintains that there was a place for these neurotics in society, in the Universal Church, before the Reformation, and that it is only since the Renaissance that they have become isolated or "mal-adjusted to the social demand." It is a most interesting question, but, as the *Month* (No. 717) points out, Mr. Murry makes a quaint mistake when he says that these neurotics were the visionaries and chosen servants of God in the Universal Church.

At the recent meeting of the American Philosophical Society, held in Philadelphia, Prof. Roland G. Kent advocated a return to Latin as a world language. "Until about 1800, he said," the scientist had an international language, Latin, in which he published his most important works, that they might be understood outside his own country. But now we find not only English, French, and German in such use, but many other languages; and when, in addition to six or eight other tongues, a scholar whose interest is primarily not in language nor in literature, finds himself obligated to learn Russian or Rumanian in order to read some special work accessible

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only in that way, the task becomes too great. A common medium must be sought. Either a modern language, or Latin, or an artificial language. Many arguments have been advanced in this matter but for the natural scientist the *sine qua non* in his choice is that his international language should convey the thought with objective certainty. For this purpose, Latin, whose words have well establishing meanings, stands supreme." (*N. Y. Times*, Apr. 25, '24). This view is in harmony with what the F. R. has more than once said on the subject of an international language.

Another Marcus Garvey in the person of the "Rev. Paul Russel, D. D." has burst into the limelight. He has organized a colored Ku Klux Klan, called the Knights of the Loyal Legion of Lincoln, and this organization held its first open ceremony in Youngstown, Ohio, the other day. A gigantic "L" was burned instead of the fiery cross used by the white Klansmen. Mr. Russel declared that he did not believe in social equality, denounced the Catholic Church and said that "the Negro will develop by co-operating with his white Protestant brothers" (see the *Daily Worker*, Chicago, 26 March, 1924). Mr. Russel is the supreme ruler and founder of the black Kluxers.

Father Edmund Walsh, S. J., director of the Papal Relief Expedition to Russia, who has recently returned to this country, according to the *Catholic Charities Review* (Vol. VIII, No. 4) says that in the very near future a distinct papal relief organization of world-wide scope, similar in function to the Red Cross, will be among the permanent agencies working for the succor of mankind. Since the period of acute famine has passed in Russia, the papal relief mission there is undergoing a reorganization, which is expected to result in the formation of a permanent charitable organization, provided the Soviet government will give acceptable guarantees of safety for the workers and liberty of action.

A reader objects to a recent note in No. 9 of the F. R. on vaccination. There are two sides to this question. The report made recently by Dr. Walter J. Graves to the Massachusetts General Court is worthy of careful study. It may be that smallpox vaccine made from a cow is all right and that made from a human being is all wrong, as some of the Massachusetts doctors seem to believe; but there are many others to whom the whole controversy appears as a "distinction without a difference," in that an investigation of the whole serum and vaccination business would be more welcome than a controversy over the benefits and dangers of certain varieties of vaccine. If vaccination and the use of serums in general is really effective, a thorough investigation in the light of all recent medical discoveries will not hurt it, while it may give many able doctors a chance to express views which they are holding close for fear of antagonizing the accepted theories of their profession.

Joseph Conrad is usually listed as a Catholic author; but as Mr. John K. Ryan points out in a letter to *America* (Vol. XXXI, No. 1), 'the claim is dubious. Not only is there a complete absence of the Catholic spirit in the works of Conrad, but in those of his novels where the scene is laid among Catholic people and in a Catholic country, the author's sympathies are plain-

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ly with the unorthodox and their philosophy, and the Catholic characters are dull and lifeless, if not repulsive and degraded. Especially is this true in the "Arrow of Gold." In "Nostromo," the superannuated Garibaldian Viola reading the Bible is unmistakably Protestant, while Martin Decoud, the young rationalist, and Holroyd, the proselytizing financier, propose their theories with at least implied approval by the author. Mr. Ryan asks in conclusion: "Is it that Mr. Conrad professes a Catholicism like that of Balzac's, unhampered by precision of moral teaching or dogma?"

We are glad to see from the current *Indian Sentinel* (Vol. IV, No. 2) that the use of peyote, which has wrought such havoc among many tribes of Indians, is at last to be combated by government authority. The new Indian bill provides \$25,000 for the suppression of the traffic. Hitherto the specious plea has been made that peyote was privileged because it was used "for sacramental purposes." A pseudo-religious rite had been invented in connection with the use of the drug. Peyote is the root of a variety of Mexican cactus. Its effect is much like that of East Indian hasheesh. It produces visions of fantastic colors and forms, followed by nausea, and resulting, in the end, in physical and moral degeneration.

The Central Bureau of the Catholic Central Society, 3835 Westminster Place, St. Louis, Mo., appeals to the public for Catholic books to be supplied to prison libraries in various parts of the country. It is a good and much needed work, and we hope our readers will assist in it.

Mr. Fahim Kouchakji (if that is the correct spelling of his name) recently regaled a small audience in St. Louis with an account of the famous Antioch chalice, which is now in his possession. The lecture was illustrated with many interesting slides. We have already referred to this remarkable specimen of early Christian art

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on pages 95 and 137 of the current volume of the F. R. Mr. Kouchakji endorses the contention of Dr. Eisen that the chalice dates from the middle of the first century and that the images of Christ and the Apostles which are wrought upon the holder are actual portraits. That the chalice is very ancient and the images are real works of art, can hardly be doubted. But Dr. Eisen's argument, as we have pointed out before, leaves much to be desired from the iconographic point of view. The chalice is about eight inches high and was found by Arab well-diggers in Antioch, in 1910. Its connection with the legend of the Holy Grail is entirely gratuitous.

The wisdom of the decree of the S. Congregation of the Council (see *Eccles. Review*, Vol. XLV, p. 585) ordering the bishops of the U. S. to change the system of incorporation sole into parish corporations, exemplified by the history of the famous Keith bequest (F. R., XXXI, 3, 47 sq.), is again illustrated in the petition calling upon the courts to construe the will of the late Bishop Ryan of Alton, who left the church property of the diocese to Archbishop Quigley of Chicago. Since the will was made, Archbishop Quigley has died and the Alton see has been transferred to Springfield, Ill. Now the courts will have to decide whether or not Bishop Ryan intended that the property of the Diocese of Alton should be turned over to the new Bishop of Springfield (see *St. Louis Globe-Democrat*, 18 Apr., '24). If the church law had been carried out in the Diocese of Alton, there would not now be any occasion for this extraordinary action before the civil authorities, no needless lawyers' fees, and no danger of the church property of a whole diocese being diverted from its purpose.

A right thought is as a true key.

It was the Blessed Curé of Ars who once said there are no people so much to be pitied as rich men who do not love God.

Correspondence

A Tribute to Benedict Elder

To the Editor:—

The work of Mr. Benedict Elder, of Louisville, Ky., in replying to attacks upon the Church (F. R., XXXI, 7, 121 sqq.) is excellent. Mr. Elder never gets abusive or nastily sarcastic in his communications to the press, no matter what the provocation may be. It is always a great pleasure to read him for the very reason that he keeps his temper and is always courteous.

The same can not be always said of others who take it upon themselves to present the Catholic viewpoint in the press. Indeed, even Catholic editors, accustomed as they must be to controversy, not infrequently err in being ill-naturedly sarcastic when it would serve the cause of truth better to be good-naturedly informative.

Louisville Catholics are to be congratulated in having an exponent of Catholicity of Mr. Elder's ability and suavity to speak for them in the press. Long may he continue to wield his pen in the cause!

Boston, Mass.

Denis A. McCarthy

The K. of C. Historical Commission

To the Editor:—

By the recent and untimely death of Dr. Gaillard Hunt, the U. S. Department of State loses its editor, the American Catholic Historical Association its president, and the K. of C. Historical Commission its chairman.

Historical scholars will greatly miss Doctor Hunt from the Department of State. Before his appointment to the position he there filled, students and writers were discouraged from seeking access to the archives of the department. No provision was made for historical workers, and it was only under restrictions that were at times really prohibitive that the examination and use of materials were allowed. Under the organization at that time existing this was but a natural condition, and one that is sadly true of so many government departments. Not a little of the recent impetus given to diplomatic history writing has been due to the changed conditions in the Department of State after Mr. Hunt was given responsibility over the files as historical material. With the characteristic kindness of the historical fraternity, no request within reason was denied by him to a properly accredited searcher.

To the presidency of the Catholic Historical Association, Dr. Henry Jones Ford, first vice-president, succeeds. Dr. Ford, as was Dr. Hunt, is a convert, and is well known in the fields of history and political science. His succession to this office will continue to insure for the association all proper prestige and the confidence of allied societies.

To those interested in the future of the K. of C. Historical Commission, Gaillard Hunt's death seemed especially untimely. His exceptional qualifications for the chair-

manship of this commission have already been fully set forth in this REVIEW. It was felt by those having the best interests of the commission and the order at heart that Mr. Hunt would soon have recovered for both much of the prestige and confidence which through one cause or another have been lost. Like the late Maurice Francis Egan who, as was so frankly stated in the *March Columbia*, resigned because he refused to accept the anti-British programme of the first chairman, Mr. Hunt would not have allowed the office to be used as a rubber stamp to the expressions of any one member or group of the commission. It will not be easy to select as his successor a man who had so completely the confidence of the historical profession, and who at the same time was so peculiarly fitted to please that portion of the membership whose interest in history is first of all American.

Some notion of Dr. Hunt's idea of the Commission's work is to be found in this letter, written to me November 14, 1923:

"The Commission should so shape its activities as to show that the Catholic Church is not inimical to America. Can it do this better than by an open prize competition in American history writing? Is there anything more likely to break down the prejudice among Protestants against Catholic organizations? Can anything better show the absence of an antagonistic attitude?

"I fully agree that abuse of our neighbors who don't agree with us is the very thing to be avoided.

"I would carry our enlightenment to the average citizen. I do not believe that the prize competition does this directly (but it may do it indirectly); wherefore I would publish some Catholic historical works, written in a broad, tolerant spirit. The main problem here is to have them well written. I believe the Knights of Columbus can draw out such books. Published under their auspices they will carry far if they are good books.

"As to the opposition to the Church I would ignore its existence. It feeds upon controversy. If there is to be controversy, it is not for us to become a part of it.

"As for speeches, newspapers, lectures—why I don't conceive that the Historical Commission has anything to do with them. It is not a speaker's bureau, nor a lecture agency, nor a publicity establishment."

Washington, D. C.

Leo F. Stock

Points From Letters

From a letter of Col. P. H. Callahan it appears that, in that estimable gentleman's opinion, American Masons are not essentially anti-Catholic. Col. Callahan has evidently won the confidence of a good many Masons. He should compel them to tell him the truth and nothing but the truth. Do they know that responsibility for the turmoil in Oregon and the Northwest is generally placed on

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them? Are they, or are they not, eager to destroy our Catholic schools, as Father J. W. Ryan of the N. C. W. C. claims? If not, they should inform the public of their real attitude through the big dailies, the FORTNIGHTLY REVIEW, and *Our Sunday Visitor*. This is a most important and for us Catholics very vital question. For the general good Masons should prove their innocence if they are innocent.—(Rev.) Raymond Vernimont, Denton, Texas.

In connection with your article on "The Reconstruction of Austria," in No. 6 of the F. R. allow me to remark: (1) That Mr. Otto F. Kahn praises our chancellor, Msgr. Seipel, is not to be wondered at, for other and perhaps greater men have bowed before the ability of this extraordinary statesman; (2) Our people are not condemned to be "for generations the serfs of unknown and unseen usurers," nor does Austria stand in financial relations with Mr. Kahn; our credits come from the League of Nations, of which one may think what one will, but which can surely not be said to be the tool of unknown and unseen usurers. Among its members are Switzerland, Holland, and Sweden, some of which have joined the League mainly at the instigation of men and groups moved by humanitarian rather than by capitalistic motives. (3) Mr. Kahn's assertion that the people of Austria "are willing to go back to work at long hours and small pay," etc., is incredibly naïve. No doubt our Austrian captains of industry will sigh: "*Utinam!*" when they hear of this declaration. Fortunately, we Austrians have our social legislation, and we have federations of workingmen who know their rights as well, and fight for them as valiantly, as your American unions.—(Rev.) Bruno Menke, Pastor, Pleinfeld, P. Hof bei Salzburg, Austria.

I submit a statement of how the orange industry in Florida is faring this year. Two weeks ago we shipped a carload of first-class fruit. Here is the result.

364 Boxes:—freight, \$461.88; cartage, \$25.43; commission, \$119.43; packing boxes, \$291.20; picking, \$36.40; hauling, \$18.20. Total expense: \$952.61. The shipment sold for \$1194.50, of which the grower gets \$241.89, or about 66 cents per box. If he charges his labor and the fertilizer against this sixty-six cents he will have about ten cents left. No wonder the farmers are getting rabid.—A Florida Orange Grower.

The following excerpt of a letter received from a very upright and learned Austrian priest may be of interest to your readers: "Our finances have reached a fearful crisis: at the official exchange office the dollar is worth 70,000 Kronen. In private commerce the Krone is of still lower value. Our cause is desperate. God alone knows what the future holds for us. We place our child-

like trust in Him. Alas! we merit no better fate; for the people are very unbelieving, forgetful of God, and fond of pleasure. Our priests must make a fierce war against this modern unbelief. The youth especially are foolish and corrupt. An entirely new generation must be trained. To this end we aim our efforts especially in the schools. Thank God, here we find some consolation. Sunday is for my scholars a day of holy joy, a Communion day. Our alumni also remain faithful to the old faith and give a good example. But the *intelligentsia* are indifferent, yea, unbelieving. The public officials of my city are oblivious of God. They attend not at holy Mass. My God, what sufferings it causes me to see these educated unbelievers sit in their offices on Sundays and holydays, and also purposely compel the employees to work on these days! All my appeals to them produce no fruit."—(Rev. Dr.) A. E. Breen, St. Francis, Wis.

Stonyhurst College, where I am spending part of my Easter vacation, is unique in many ways among the many Jesuit schools which I have seen in Europe and America. It is immense, very fully equipped, full of historical reminiscences, valuable works of art and antiquity, and hoary old picturesque traditions. There is also a preparatory school at Hodder, one mile from here, for boys from eight to twelve, and the youngsters begin their Latin there in the second year, at the age of nine or ten. No wonder English lads at Oxford and Cambridge, coming up to the universities at about eighteen, are far better read in the classics than our American graduates and even many of our teachers of classics. Masters at the English secondary schools do, however, complain bitterly because, as a result of super-organization in educational matters, their work has ceased to be real training and education according to the good old standards, and has become very largely a game of cramming for unreasonable university entrance examinations and public certificates. How soon shall we in America learn, too, that educational organization, standardization, and so-called co-ordination, of which we seem to make so much, is by no means an unmixed blessing? Education, after all, to be most effective, must be individual, as it is in the honors courses at Oxford and Cambridge, where each student works as an individual under expert supervision.—An American Student at Cambridge.

Keep up the good work. It is truly refreshing to read your clear-cut thinking.—(Rev.) R. J. Jenne, Owensboro, Ky.

For the good of justice, humanity, and our glorious religion, I wish the editor of the F. R. were at the head of a national Catholic daily with more than a million subscribers.—Dr. F. A. Piper, San Antonio, Texas.

BOOK REVIEWS

De Iure Parochorum

De Iure Parochorum ad normam C. I. C., by P. Ludovicus Fanfani, O. P. (Marietti, Turin and Rome) is a very acceptable book for pastors, provided they are well versed in the Latin language. The author's style, unfortunately, is rather hard to read because of too many dependent clauses.

Fr. Fanfani confines himself strictly to pastors and their curates. The latest interpretations are not omitted, and useful comments are inserted, although very often only in the words of the Code.

Concerning our so-called national parishes the author has little or nothing to say; neither does he mention the right of pastors concerning converts to be baptized or received into the Church. When he says (p. 65) that those born of Christian parents are the pastor's parishioners, even though not yet baptized, this may be true, as far as the father's domicile is concerned. But where there is a mixed marriage, or a marriage of two Catholic parties belonging to different churches, this statement does not solve the difficulty we sometimes encounter. What he says on page 165 as to the value of money in cases of alienation, is certainly true, *viz.*: that the gold standard should form the basis for reckoning the sum, *i. e.*, \$6,000 or \$10,000, which requires the papal indult. But the doubt he harbors with Vermeersch, has no foundation. Or should we, for instance, take the German mark as a basis? Besides, let us be candid, and once for all tell the authorities that the value of the money in each country should be taken into consideration, for they know very well how to apply the dollar system in exacting payment for faculties and favors.

A valuable feature of this book are the 31 Formularies for various exigencies in parochial administration.—Fr. C. Augustine, O. S. B.

Literary Briefs

—We can imagine no more appropriate or useful booklet for the parish book rack than "Guide in a Catholic Church for Non-Catholic Visitors," by Lancelot W. Fox, which has recently appeared in its fourth edition. The author gives a brief doctrinal explanation of the objects usually found in a Catholic church (the Blessed Sacrament, altars, confessionals, stations of the cross, sacred images, etc.), and the prayers of the principal services in Latin and English. That he steers clear of controversy makes the work all the more valuable for its purpose. (Benziger Bros.)

—Benziger Brothers present an English translation, made in England and bearing the Westminster imprimatur, of the encyclical letter of Pope Pius XI issued on the occasion

of the third centenary of St. Josaphat. The translation, so far as we can see, is accurate and the pamphlet is exceptionally well printed.

—The Paulist Press has reprinted in pamphlet from the Rev. Dr. John A. Ryan's timely paper on "Christian Charity and the Plight of Europe," from which we quoted a significant passage in our No. 3. It is refreshing to see the reverend author defend the proposition that "the combination of too little explicit and detailed teaching of international charity and too much teaching of narrow patriotism and excessive nationalism has left the Catholic masses unfortified against the pernicious and un-Christian doctrines which beset them on every side," and it is with peculiar gratification that we note his strong plea for Catholic co-operation in the movement for world peace.

—The four latest volumes of Wagner's "My Bookcase" Series of Standard Books for Catholics comprise Fr. Nepveu's "Like Unto Him, or the Spirit of Christianity," St. Francis de Sales' "Philothea, or Introduction to the Devout Life," Cardinal Wiseman's "Fabiola," and Silvio Pellico's "My Prisons,"—all Catholic classics well known to our readers. The introductions to these books by the editor, Fr. John C. Reville, S. J., are readable and instructive as usual (though we should like to know something about the English translations used in the cases of Francis de Sales and Pellico), and the volumes, like their predecessors of the same series, are well printed on good paper and tastefully bound. They are so well gotten up, in fact, that it is evident to us that the publisher will not be able to continue to sell them at one dollar, as this small sum, at the present extravagant cost of production, cannot possibly leave even a modest margin of profit, not to speak of the inevitable risks of such a venture. (Joseph F. Wagner, Inc., 54 Park Place, New York City).

—Father F. X. Lasance has published yet another prayer book, designed particularly for clients of the Blessed Virgin. It is entitled, "Our Lady Book," and contains reflections on the B. V. Mary with selections of prayers making it a complete prayer book. The compilation is well adapted to the author's object, namely, to promote practical devotion to Our Lady. (Benziger Bros.)

—"Court of Conscience" is the title of a new book by the Rt. Rev. Peter Cauley, V. G. of Erie, Pa., containing instructions on the Sacrament of Penance with particular reference to its value in character-building. "I realized in my own life," says the author, who has been for many years engaged in exercising the duties of the priesthood, "from youth to my mature years, the influence of the court of conscience. I often shudder at the thought of what might have happened to me if the door of this sacred court were [had been] closed against me, and if I were [had been] denied its conscientious counsel

and positive decisions regarding sinful acts which had their strong and enticing appeal to my human inclinations." There is an appendix containing two instructions on the Sacrament of Extreme Unction. It is the intention of the author to write similar instructions on the Sacraments of Baptism, Confirmation, the Holy Eucharist, Orders, and Matrimony. The series is designed as a course of practical instruction "supplementary to the grade work in school" and can be recommended for this purpose. (Published by the author, the Rt. Rev. Peter Cauley, V. G., 130 E. 4th Str., Erie, Pa.)

—In a brochure entitled "Friedrich Wilhelm Foerster als Ethiker, Politiker und Pädagoge," Dr. Ludwig Pilger, of Passau, gives a systematic résumé of the ethical, political and pedagogical teachings of that famous German savant, to whom the F. R. has at different times during the past decade devoted articles, pro and con. Dr. Pilger describes Foerster as a modern *paidagogos eis Christon*. He is thoroughly Catholic in some of his views, yet far removed from the Catholic "Weltanschauung" in others. The author sees the chief value of Foerster's teaching in his emphasis on the moral factors of life, which modern man is so apt to overlook entirely or at least to underestimate. Foerster's vision of "the world-Church of the future" is very attractive, but whether the ideal can be attained by the methods adopted by the learned professor and approved by the author, who by the way, is a Catholic priest, is open to debate. But Dr. Pilger's introduction to Foerster's system of thought is well worth reading, and we recommend it to those who are interested in the workings of the Catholic truth on the mind of one of the most brilliant non-Catholic thinkers of this generation. The brochure is particularly well-timed in view of Foerster's projected lecture tour in the United States. (B. Herder Book Co.)

—Mr. Victor Collins has translated from the French Dom Louis Gougaud's book on the work and influence of the Irish monks and saints in continental Europe. Under the title, "Gaelic Pioneers of Christianity," the learned author deals with the devoted men who, from the early days of the sixth to well into the twelfth century, followed one another, singly and in groups, along the trails that led out of Ireland into nearly all parts of Europe, where the names of many of their settlements and traditions of their lives and deeds are still preserved in popular legend as well as in the pages of history. The book consists of two parts: (1) an account of "the work of the missionaries, monks, and other Irish *peregrini* on the Continent, and (2) an essay on "the place of Irish saints in continental religious folklore." The author is fair and impartial and substantiates every statement with documentary evidence. Footnotes and references make up no small part of the book. A curious passage deals with

"Sancta Kakwkylla," a personage which has greatly puzzled hagiologists and folkloreists. She is invoked in a Swedish manuscript. In Germany she becomes "Sanctus Kakukubilla," whose name is posted in houses to keep away rats. In Württemberg a statue and in Bavaria a painting still exist of "St. Cutubilla," with two mice at her feet. It would appear that this mysterious saint is in reality none other than the great St. Columba, of Iona, whose name (written Columcilla in Latin) was thought to designate a female saint. A short but instructive chapter deals with St. Brendan, the Navigator, whose legend filled so large a space in the literature of the Middle Ages. (Benziger Brothers).

—"How to Talk to the Deaf," by Father Daniel D. Higgins, C. SS. R., is a very serviceable and complete manual for all who are interested in our much neglected deaf and want to learn the sign-language. Father Higgins has a record of many years of successful activity among the class of people in whose behalf he has gotten up his manual. He has a reputation for simplicity, clearness, and effectiveness in his work, and since the "signs" in the book—some nine hundred or more—are all from photographic reproductions of the author in action, there is every guarantee of both excellence and practicability. The book should arouse new interest in the subject among priests. It will convince them that it is not difficult to learn the sign-language and thus add much to their power for good. (For sale by the author at 1118 N. Grand Ave., St. Louis, Mo.)

—"The Catholic Church in Russia Today," by Martha Edith Almedingen, B. A., a Spiritual Daughter of Msgr. Butkiewicz (P. J. Kenedy & Sons). While newspaper correspondents furnish an unlimited quantity of "copy" dealing with the political and economic conditions in Russia, how few writers concern themselves with spiritual affairs in that mysterious land! In this book, of such

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intense interest that once opened it is hard to lay it by until the last page is read, we are given the facts as to the state of religion in Russia. Sympathy for the sufferings and great admiration for the vigorous faith of of Russian Catholics are aroused by this book. May the martyr spirit so brightly burning yonder inspire something more than admiration in the hearts of Catholics in more propitious surroundings as they read of the terrible ordeals to which their brothers in the faith are being subjected in Russia.

—As a general rule the assembling of short extracts from the writings of an author is somewhat unfair. Such quotations are apt to lose force by separation from their context. St. Teresa is one of the few exceptions to this rule. Kathleen Mary Balfe has compiled "Thoughts from St. Teresa" for every day in the year, and the little book containing them is sold for the benefit of an English work of charity, the Weaving School for Native Women at Bethlehem. Cardinal Bourne has provided an appreciative preface to the attractively made volume. (Benziger Bros.)

New Books Received

The Benedictine Foundation at the Catholic University of America in Washington. 12 pp. (Pamphlet).

Guide in a Catholic Church for Non-Catholic Visitors. By Lancelot W. Fox. Fourth Edition. viii & 82 pp. 16mo. Benziger Bros. 25 cts. net.

Christian Charity and the Plight of Europe. By Rev. John A. Ryan, D. D. 31 pp. 16mo. New York: The Paulist Press. (Pamphlet).

Encyclical Letter of His Holiness Pius XI... on the Occasion of the Third Centenary of St. Josaphat, Martyr, Archbishop of Polotsk, of the Oriental Rite. 16 pp. 8vo. Benziger Bros. 10 cts. net. (Paper).

Dan's Best Enemy. Another Year at School with the Hero of "Reardon Rah!" By Robert E. Holland, S. J. 224 pp. 12mo. Benziger Bros. \$1.25. net.

Court of Conscience. A Brief Consideration of the Means Provided by Divine Love and Mercy for Reconstructing Moral Character and Developing the Virtues of the Immortal Soul. By Fr. Peter Cauley. 112 pp. 8vo. Erie, Pa.: Dispatch Ptg. & Eng. Co.

"*My Bookcase*" Series. A Library of Standard Books for Catholics. Edited by John C. Reville, S. J. Four new volumes. No. 7: *Like unto Him, or the Spirit of Christianity*, by Francis Nepveu, S. J. tr. by Chas. B. Fairbanks, xvii & 254 pp.; *Philothea, or An Introduction to the Devout Life*, by St. Francis de Sales, xviii & 318 pp.; *Fabiola, or the Church of the Catacombs*, by Cardinal Wiseman, xiii & 474 pp.; *My Prisons, Memoirs of Silvio Pellico*, xix & 230 pp., all 12mo. \$1 net each. New York: Joseph F. Wagner, Inc. \$1 net per volume.

New Publications

A Dictionary of Secret and Other Societies.

Comprising Masonic Rites, Lodges, and Clubs; Concordant, Clandestine and Spurious Masonic Bodies; Non-Masonic Organizations to which only Masons are admitted; Mystical and Occult Societies; Fraternal, Benevolent and Beneficiary Societies; Political, Patriotic and Civic Brotherhoods; Greek Letter Fraternities and Sororities; Military and Ancestral Orders; Revolutionary Brotherhoods and many Other Organizations. Compiled by Arthur Preuss. Cloth, large 8vo., XII & 543 pages, net \$3.50.

The Mass.

By the Rev. A. Sicard. Authorized Translation from the French by Rev. S. A. Raemers, M. A. Cloth, 8vo., VIII & 102 pages, net 75 cents.

The Dream of Gerontius. 1865.

By John Henry Cardinal Newman. With some words on the Poem and its Writer by W. F. P. Stockley. Large 8vo., Cloth, 120 pages, net \$2.25.

Political and Social Philosophy.

From the French of Lacordaire. Edited by the Rev. D. O'Mahony, B. D., B. C. L. Cloth, large 8vo., XVI & 247 pages, net \$3.00.

The Papacy.

Papers from the Summer School of Catholic Studies held at Cambridge, August 7th to 10th, 1923. Edited by the Rev. C. Lattey, S. J. Cloth, 8vo., X & 257 pages, net \$1.75.

Economics for Christians.

And Other Papers. By Joseph Clayton. Boards, 8vo., VIII & 116 pages, net \$1.10.

Elementa Logicae.

Auctore Corolo Menig, Philosophiae Doctore. Cloth, 8vo., XII & 208 pages, net \$1.00.

Contemporary Godlessness.

Its Origins and its Remedy. By the Rev. John S. Zybura. Cloth, 8vo., VIII & 104 pages, net 60 cents.

The Sacrifice of the Mass

In the Light of Scripture and Tradition. By Rt. Rev. Alexander MacDonald, D. D. With an Introductory Letter from Rt. Rev. Msgr. Lépicier. Large 8vo., Cloth, XXII & 184 pages, net \$2.25.

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June 1st, 1924

The Franciscan Educational Conference

By the Very Rev. Thomas Plassmann, O. F. M., President of the Conference

I have read with gratitude and interest the lengthy review of the Fifth Report of our Franciscan Educational Conference which appeared recently in the FORTNIGHTLY REVIEW (Vol. XXI, No. 6, pp. 104-105). Needless to say, the recommendations made in that article are gratefully acknowledged and the valuable suggestions it contains will not remain unheeded.

Perhaps it may not be amiss to say a word of explanation in reference to a point where the reviewer regrets to observe a lack of "concerted action toward one and the same goal." Does the letter of the Minister General of the Capuchin Order (Fifth Annual Report, p. 17) "evidently contravene" the resolution adopted previously by the F. E. C. apropos of the Scotistic movement (Third Annual Report, pp. 29, 185)? There is no small doubt in my mind as to whether this is really the case. But granted that it is, the reading of a letter at a conference is one thing, and the formal adoption of a resolution by the same conference is quite another. At all events, if the conference officially authorizes the publication of both the letter and the resolution, there seems to be evidence of concerted action toward one and the same goal, be that goal mediate or immediate. Now the real and ultimate goal of all our endeavors is the up-building of our studies and schools after the pattern and in the spirit of the glorious "Schola Franciscana Antiqua" which has given life and energy and character to the Order of St. Francis. With this general scope always in our minds, we find ample time and opportunity, especially in this vast and free country, to study and review in the light of modern thought and methods each one of our departments separately and to engage our attention

upon each one of our ancestors individually, whether it be the Irrefragable Doctor Alexander, or the Seraphic Doctor St. Bonaventure, or the Admirable Doctor Roger Bacon or, last but not least, the Subtle Doctor John Duns Scotus. Of course, it is a vast and at times rather delicate programme, but the goal can easily be reached through the earnest coöperation of the three great branches of the Franciscan Order, provided they keep their heads cool and their hearts warm, remembering always that they are free citizens of a free country, subject only to the teachings and ordinances of Mother Church.

In regard to the letter aforementioned, I must confess that personally I could not help but admire it, not merely for its fine Latinity, but for various other reasons. The Most Rev. Father speaks eloquently of the intimate friendship that existed between the Seraphic and Angelic Doctors, and he sincerely hopes, as we all do, "*ut iuvenes nostri non tantum ex seraphico unius amore, sed ex angelico alterius lumine fructus abunde colligant et catholicæ sapientiæ sibi thesaurum acquirant.*" St. Bonaventure is the celestial Patron of our School and of our Conference. He being a "Doctor Ecclesiæ," we feel quite safe under his patronage and leadership, if for no other reason than that, apart from the mystic touch with which he embellishes every one of his doctrines, his Summa admirably agrees in *essentialibus* with that of St. Thomas (unless we prefer to say that St. Thomas agrees with St. Bonaventure, the latter being four years older).

We found it therefore quite natural that, true to the traditions of his Order, the Father General should hold before us the example and doctrine of St

Bonaventure, and we found it still more natural that he should urge his spiritual sons to obey the common law of the Church in reference to the teaching of the Angel of the Schools, St. Thomas Aquinas. When the Father General writes, "*Sanctum unicuique esto quod in Codice Iuris praecepitur*," he knows that we gladly bow our heads in humble reverence and obedience, and we feel very grateful to him for assuring us that the mind of the Pontiff is clearly set forth in his recent Encyclical "*Studiorum Ducem*." After all, it is a wonderful thing to be a dutiful son of Mother Church, especially when the Holy Father himself dispels all your worries in that masterful sentence: "*At ne quid alii ab aliis exigant, quam quod ab omnibus exigit omnium magistra et mater Ecclesia. . . !*"

And now as to Duns Scotus. Our Third Annual Conference dealt exclusively with him. As a result, it was unanimously resolved to give every encouragement to "the present Scotistic movement;" "to present the philosophical tenets of Scotus in a form that will appeal to the modern mind;" to counteract, to the best of our ability, "the anti-Scotus propaganda displayed in the current manuals and text-books . . . by a clear exposition of the philosophical tenets of Scotus" (Third Annual Report, pp. 29, 185). Certainly every fair-minded searcher for truth, no matter to what school he belongs, may consistently subscribe to this resolution: in fact every true scholar should do so, if for no other reason than out of regard for Mother Church, who repeatedly, through her ecumenical councils and papal pronouncements, has lent approval to the teachings of our Doctor Marianus. I would not be so sanguine as to herald the old axiom, "*Qui novit Scotum, novit theologiae totum*," but I will say that he who considers Scotus as a negligible quantity in the domain of Catholic philosophy and theology, and who imputes to him doctrines which he never taught, hardly deserves the name of a good scholar. Possibly the blame for not finding on the market a standard edition of Duns Scotus falls to

his own confrères, for which reason our Conference unanimously decided to propound accurately and to defend vigorously the tenets of Scotus, and we were glad that the Supreme Pontiff came to our rescue when he wrote, "*. . . neque enim in iis rebus, de quibus in scholis catholicis inter meliores notae auctores in contrarias partes disputari solet, quisquam prohibendus est eam sequi sententiam quae sibi verisimilior videatur*."

These matters have been discussed at our conferences repeatedly; the issues were faced squarely and there was always found among us an absolute and admirable unanimity as to where we stand and what we want. (Cf. First Annual Report, p. 141; Third Annual Report, p. 31, etc.). Our resolution of 1921 was never "repudiated," and I am quite sure it never will be.

Of course, our lectors do not employ as text-books the Summas of Bonaventure or of Aquinas or of Scotus. They are satisfied to propound the doctrine of Mother Church, to study these Summas for their own private benefit and for that of others, to select that opinion which to them appears "*verisimilior*"—"et unusquisque abundat in sensu suo." Our resolution did not bind our lectors to adhere to Scotus exclusively. That would have been very un-Franciscan, not to say unscholarly. We have had in the ranks of our Order some eminent Thomists, and the Order is proud of them. And yet I venture to say that a person can be a true disciple of St. Thomas without being an ex-professo Thomist. And while a Friar can be a good religious and for that matter a good Catholic without being a Scotist, he would be sadly neglecting a sacred obligation if he failed to make every effort to determine what the Subtle Doctor really did and what he did not teach, and boldly to defend him when unjustly attacked, and doing this he will not only materially increase his knowledge and perhaps that of others, but will also help in according to the Champion of Mary's most beautiful prerogative that place of honor which he justly deserves. That was the purpose of our resolution.

The F. R.'s suggestion that we adhere to a definite plan in designating the different branches of the Order is an excellent one; nor did it escape our attention when discussing Father Lenhart's paper. But the difficulties are manifold. Even such men as Wadding and Sharalea had to content themselves in many instances with the bare name of the author where their sources and traditions said no more, and Father Hurter in his monumental "Nomenclator" found it impossible to follow out a definite norm. But more delicate than the historical difficulties are certain canonical considerations, about which a great deal more might be said if it were prudent to do so. It will be, as Roger Bacon might say, an "*onus unius equi*" to settle this matter satisfactorily. However, this will not deter us from attempting to do so, possibly in the issues following Father Lenhart's splendid monograph "Science in the Franciscan Order," the second edition of which is now on the market.

Knights of Columbus as Masonic Club Guests

At Greenwich, Conn., according to a press dispatch, "Freemasons and Knights of Columbus sat down together at a banquet in the Masonic Temple and joined in singing Hail, Hail, the Gang's All Here. The Knights were guests of the Masons. Among the speakers was the Rev. Michael J. Ryan of Meriden, a Catholic priest. The speakers generally stressed the growing co-operation between the Masons and the K. of C."

We have seen no better commentary on this event than an editorial in the Omaha *World Herald* of May 9th, titled "In the Millennium." It read as follows:

"Knights of Columbus Masonic Club Guests."—Newspaper headline.

Look for the following any day:

Ku Klux Klan Entertains B'Nai B'Rith.

Armenians Protest Friendship for Turks.

California Offers Free Land to Japanese.

Alabama Elects Negro Governor.

Irishman Sings "God Save the King."

W. H. Anderson Indorses Al Smith for President.

Billy Sunday Says Devil Has Been Maligned.

Wood Favors Filipino Independence.

Lodge Makes Plea for League of Nations.

Norris Votes to Give Muscle Shoals to Ford.

Congress Passes Bill Recommended by President.

American Legion Gives Smoker for I. W. W. Mellon Would Increase Surtax Rate.

Rabbi Abrahamovitz Expresses Fondness for Ham and Eggs.

W. J. Bryan Starts Fund to Erect Darwin Memorial, etc.

The incident also has a serious side, which is well brought out in the following letter from a South Dakota pastor who has always been very friendly to the Knights of Columbus. He writes to the F. R.:

"The speaker, the place, the auspices—all argue for the breadth and the depth of the scandal given by such inconsistent fraternizing between two societies so diametrically opposed to each other in principle. The Knights of Columbus should be in the front rank of Catholic manhood fighting the ever-growing menace of Kukluxism. Instead they are publicly swapping compliments with an organization that is sworn to dethrone Christ the Lord from His honored place in the hearts of all believers. The Klan is made up of bigots, but they do at least profess to be Christians. It is the same thing all over the country. The K. of C. cannot have a banquet anywhere without inviting Masons and other secret society representatives to have a good time with them. Such tactics may help the business and political aspirations of the K. of C. moguls, but the final outcome is sure to be a weakening of the faith in the minds of many already thin-skinned Catholics, the begetting of a subconscious feeling among them that the Church is wrong on the Masonic question, and perhaps on many other questions, and the resultant drawing nearer of that day when the Church will have to purge herself of all such collective units as have been inoculated with the virus of materialistic K. C.-ism."

The pure soul, which is now hidden from the eyes of the world, shall one day shine before the angels in the sunlight of eternity.

Catholics as Chautauqua Speakers

By Denis A. McCarthy LL. D.

Two well-known Catholics are announced as Chautauqua lecturers for the coming season—Dr. James J. Walsh and the Rev. Dr. John A. Ryan of the Catholic University of America.

They will travel with the Swarthmore Chautauqua Association, which conducts a week's Chautauqua in more than 1,300 towns in the United States and Canada, reaching every summer an aggregate of more than 600,000 people. Dr. Walsh will lecture in June, Dr. Ryan in August, while the writer of this article, who was with the Association last season, will lecture in July.

The enlistment of two such prominent Catholics as Dr. Ryan and Dr. Walsh in the ranks of Chautauqua marks something of a departure. Heretofore (with occasional exceptions) Catholic speakers of outstanding reputation have not been associated with Chautauqua, and the feeling has prevailed among Catholics that the lectures and other exercises in Chautauqua tents were intended only for people of the so-called "Evangelical" churches. Protestant people and Protestant ministers seemed especially interested in the Chautauqua movement.

The very name, Chautauqua, borrowed from the summer school founded at Lake Chautauqua, N. Y., by a Methodist bishop, has been sufficient in itself to create the impression of decided Protestantism, while the fact that the speakers have been so largely Protestant and that the several Chautauqua associations have been officered and manned almost exclusively by Protestants, has served to deepen the impression.

The big traveling Chautauquas have, however, no connection with the institution at Lake Chautauqua. They are entirely independent of that and of one another. They have fundamentally no bias in favor of one religion as against another, although a writer here and there may give his own particular group a "slant" toward the

denomination of which he may be a member, or toward the prevailing form of religion in the town. The fact that some of the Chautauqua associations have been in the habit of holding a Sunday meeting in the tent, when hymns are sung and addresses of a religious character are made, has been cited as proof of the Protestantism of the Chautauqua as a whole, but so far as I have been able to learn, this has been done with no intention whatever to offend Catholic sensibilities; and where the proper representations have been made there has been a willingness that even this so-called "non-sectarian" meeting should be changed into a community gathering in which all may participate without any offense to religious scruples.

For myself I will say that I have found the Chautauqua people for whom I lectured last year perfectly fair and straightforward. When I suggested that there should be a larger representation of Catholics on their lecturing staff, they were not only willing, but eager to take the matter up, and were quite happy when I presented them with a list of Catholic speakers who, I thought, might be willing to enter the work.

I may be entirely wrong about this, but in my opinion Chautauqua offers a great field for Catholics who have something to say and who possess the ability to say it incisively and attractively. My observation has been that while the subject of a Chautauqua address may be as serious as one may well imagine, the manner of presenting it must not be heavy or technical. The graces of speech are liked by the good people of the small towns who gather in the Chautauqua tents. Humor is not to be despised, but flippancy has no place.

The "orator" who is accustomed to making the welkin ring with common-places that are sure to bring applause from a friendly audience will not be successful in Chautauqua, and, of

course, a purely doctrinal or controversial lecture would not do at all. But there are scores of subjects,—literary, historical, sociological, economic and political,—which are of general interest and which may be so treated as to give opportunity for the presentation of the Catholic viewpoint. And it is quite astonishing how eagerly non-Catholic audiences will applaud the Catholic view of things if they are not prejudiced against it by a blundering speaker. So over-run is the country with radical speakers setting forth all sorts of crazy ideas, that audiences find it a great relief to have some one come along who stands by the old landmarks of faith and decency,—and the Catholic speaker who has had the proper training may be counted on to do just that, and do it well. But, of course, religious controversy must not be thrust upon an unoffending audience. Excellent as our principles are, we must not shove them down people's throats. Common sense and tact must dictate a proper line of approach. There must be no air of "scoring off" the audience, as our British friends say, or of triumphantly putting anything over on them against their will. The speaker must always give the impression of being in good faith and on the level.

A speaker of this kind will always meet with respectful and responsive audiences. Although the writer in his work last season fell far short of his ideal in this regard, he encountered nothing but the finest courtesy and even cordiality. He traveled three months in ten States, speaking in a different town every day, and always there was a welcome for the ideas he expressed, and always, even in places where the K. K. K. was active, he was the recipient of courtesies at the hands of Protestant ministers and their families.

I feel quite sure that every Catholic speaker who goes into this work bearing in his personality and breathing into his public utterances the spirit of good will, will have exactly the same experience.

The Buonaiuti Case

An article in the *Osservatore Romano*, summarized in No. 4382 of the *Tablet*, gives a full account of all that led up to the excommunication of Professor Ernesto Buonaiuti. It is signed with an initial and is not official, but has the full authority of the paper in which it appears. When seen in cold print it is a devastating record from 1902 onward, comprising in 1907 and 1908 direct and flagrant opposition to the Encyclical "Pascendi." Publication after publication, each of which had to be condemned, is quoted, culminating in 1920 in the open denial of the Real Presence of Christ in the Holy Eucharist, which led to excommunication, restoration to the Church when the Professor was dangerously ill, and his solemn retraction afterwards. There followed many further publications and speeches, and open participation in an assembly at Naples notoriously organized by Protestants—those who are now endeavoring to instil into young Italy the new religion, "higher and more noble than anything established on dogma," a greater danger than the old open attacks of anticlericalism which could be seen and smashed.

"The fundamental error of Buonaiuti," says the article, "is religious evolutionism, condemned in the 'Pascendi' as the 'synthesis of all the heresies,' and in 1924 there is no fundamental change from 1908 or 1921."

In a second article the writer in the *Osservatore Romano* shows from further quotations how unsound Professor Buonaiuti's writing has been on many important questions. Thus he has defended the theses that Our Lord is not the one and true Founder of Christianity and the Church, but merely the initiator of a religious movement; that the Church, its hierarchy, Sacraments, and dogmas, are a medieval creation; that Christ's Resurrection is not a historic fact; that St. Paul "transformed" Christianity; etc.

Conviction, were it never so excellent, is worthless till it converts itself into conduct.

A Study in the Versification of Our Church Hymns

By the Rev. P. H.

In the article on "Jesú dulcís memóriá" in the Febr. 15th number of the F. R., signed Edm. J. Wirth, D. D., I read: "It would be interesting to have a study on the versification of these [Church] hymns. They are not written according to the rules of classic Latin poetry; but above all they are not written according to accents."

Before entering upon the question I wish to say that

Non sum, qui soleam fratris reprehendere dicta,

Ni rogat et prece me cogit amabilitas;

Sed bonitas tuâ, Wirth, fert multum dicere aperte,

Ut tibi subveniat Musa canora canens.

Two statements are made in the above quotation, the first of which is that our Church hymns are not written according to the rules of classic Latin poetry. This is far from the truth, as many or most of them are written according to those rules; the second, that they are not written according to accents; this is correct.

The hymns assigned to Matins and Lauds on Sunday in summer time, viz.: "Nocte surgentes" and "Ecce iam noctis," the three hymns for the Feast of S. John Baptist, the "Iste Confessor" in the Commune Confessorum, and sixteen more, are written in the Sapphic strophe invented by the lyric poetess Sappho and used by Catullus and Horace (vide Horace, Carm. II, and the Carmen Saeculare). Nine different metres are used in the hymns of the Breviary; some were used by the classic Roman poets, others are parts of the classic rhythm.

Neither in Greek nor in Latin poetry is the prose accent of a word taken into account, but only the quantity of a syllable, the vowel of which is either short or long by nature, or long by position. This rule was strictly observed by the Greek and Latin poets, except in a comparatively few instances, in which, by a poetical license (*poetis enim omnia licent*), a short syllable sometimes stands in the arsis of a foot and has the accent, irrespective of the

prose accent. Such exceptions we find in the following hexameters:

Olli sérvā datúr, operum háud ignára
Minérvae.

Désine plúra puér, et quód nunc instat
agámus.

Férte citi flammás, date téla, scándite
múros.

In the first verse the syllable *ur*, though short by nature, has the stress; so *er* in the second; whereas in the third the *a* in *tela*, though short by nature, is used as a long syllable; *tela* is a trochee instead of a dactyl or spondee.

Read Homer's or Ovid's or Vergil's hexameters, or a poem written in any other metre, and you will find in almost any verse one word or more, in which the arsis (the metrical accent) differs from the prose accent; none of those poets wrote as "if they were writing modern poetry," or were "suffering from monkish ignorance."

It must be granted, however, that in the composition of some of the liturgical hymns the rules of the metrical art of the classic Roman poets were now and then violated; hence their rhythm is offensive to the musical ear. But we must remember that these hymns were primarily written to be sung and to raise the soul to God. The Church has retained them, not for their Latinity, but on account of the lofty sentiments of devotion expressed in them. Those in which the metrical rules are grossly neglected, were all written in the first centuries when, on account of the turbulent times, the *studium litterarum plane iacebat*. During the pontificate of Urban VIII, four Jesuits were appointed to "correct" the hymns, and the Pope, by the Bull "Divinam Psalmodyam," of Jan. 25, 1631, prescribed the adoption of these "corrected" hymns into the liturgy. But by a special privilege, the ancient texts of the hymns were retained in the Basilica of S. Peter and in the ancient orders of the Benedictines, Carthusians, and Dominicans. The "corrected" hymns have been variously criticised, too severely by some, too

leniently by others. One saintly man, most probably not a poet, when asked by Urban VIII what he thought of the "corrected" hymns, is recorded to have given this memorable answer: "*Latinitas incessit, pietas discessit.*"

The metre used in most hymns of the liturgy is that of the *Carmen Monocolon iambicum dimetrum acatalectum Archilochium*: *Monocolon*, i. e., having one and the same rhythm throughout; *iambicum*, consisting of iambs with the usual allowance of spondees etc. in certain feet; *dimetrum*, each verse having two measures of two feet each; *acatalectum*, not imperfect; *Archilochium*, because invented and perfected by Archilochus (688 B. C.), who, on account of the beautiful arrangement, was called the second Homer by the ancients.

The metre of the iambic dimeter consists of two measures of two feet each. In the odd numbers of these feet, the first and third, a spondee may be used, or even an anapest (e. g., v. 8 in the hymn of Matins of Wednesday: "*Vigilate, iam sum proximus*"). Each stanza has four verses, except the hymns in *Dedicazione Ecclesiae*, in which each has six verses. Phaedrus used a spondee even in the second foot: why, then, should the composer of a Catholic hymn not make use of the same licence, as in "*Nil auditur iucundius?*"

If the reading of "*Nil auditur iucundius*" is too offensive to a reader's sensitive ear, let him transpose and read "*Auditur nil iucundius.*" But we must bear in mind that the best Latin poets sometimes arrange their verses according to the idea to be expressed, by the use of spondees instead of dactyls or iambs, and by the *caesura*. Here are some examples:

Rómanós rerúm dominós gentémque togátam. (Verg.)

A mixture of spondees and dactyls, and four *caesurae*, to emphasize the matter;

Illí intér sesé magná vi bráchis tollunt. (Verg.)

A hexameter with only one dactyl and all other feet spondees, to denote the hard and slow work of the men raising the heavy hammers:

Quádrupedánte putrém sonitú quatit úngula cámpum. (Verg.)

This verse consists of dactyls only; read the verse correctly and listen to the galloping horse.

*Parva—nam exemplo est—magni formica laboris
Ore trahit, quodcúmque potést, atque áddit acérvo.* (Hor.)

The two *caesurae masculinae* in the second and fourth foot, and the *caesurae femininae* in the first, third, and fifth foot of the second verse make you perceive the sedulous work of the ant.

We find this in our liturgy. The Church has not adopted the hexameter, the heroic measure, excepting in the "*Alma Redemptoris Matér*" and the "*Glória, laus et honor*" at the Procession on Palm Sunday. There are two passages in the "*Alma Redemptoris Mater*" which demand our attention. Scan this anthem correctly, read it by laying a moderate stress upon the arsis of each foot and observing the punctuation marks, and you will perceive why the poet says *Naturá miránte*; there are two spondees at the beginning of the verse which indicate the great amazement of all nature at the fact that Mary, a creature, gives birth to her own Creator; and the spondee in the fourth foot and the *caesura* in the fifth of the last verse indicate the necessity of the B. V. Mary's mercy for us, *because we are great sinners.*

All these and similar sentiments may be expressed by a correct reading of the hymns according to the sense contained in them, and by drawing out the arsis and the spondees in any metre whenever the sense requires it. How beautifully can this be done in the Gregorian Chant! A good composer of figured music, who is all taken up by the devotional ideas expressed in the hymns, will produce the same effect upon his hearers by using long notes and arranging the accompaniments of the melody in such a manner that it helps to express solemnity, gravity, and devotion.

The classic Roman poets generally used the iambic dimeter in connection with the iambic senarius; so Horace in all of his epods, except Nos. 11, 12, 13, 16, and 17; the senarius was not adopted by our poets to render the singing of the hymns easy.

All hymns written by S. Ambrose and S. Gregory the Great—and there are many of them—were written in the iambic dimeter according to the strict rules which governed poetry during the golden age of the Latin language. S. Ambrose's "*Splendor paternae gloriæ*," sung at Lauds on Monday, is a masterpiece of poetry and vies in perfection with Horace's "*Beatus ille, qui procul negotiis*." History tells us that when this hymn, an antidote against the Arian heresies, was sung by the Christians in the churches of Milan, it created such great enthusiasm amongst them that the Arians gave up in despair.

What has been said here of the iambic metre also applies, *mutatis mutandis*, to the hymns composed in the trochaic metre, as the "*Pange lingua*" of S. Thomas, each stanza of which consists of six verses, in which Nos. 1, 3, and 5, and likewise 2, 4, and 6 rhyme, and the prose accent is kept almost throughout: The "*Lauda Sion*" by the same author has the same metre and number of verses in each stanza, and 1 and 2, 4 and 5, and 3 and 6 rhyme. Let any poet, even though he masters the Latin language and prosody perfectly, try to write a poem on any subject, sacred or profane, in the grand style of S. Thomas, and he will find out how difficult it is.

But now to the terrible "*Nil auditur iucundius*!" Do we not find such versification in classic Latin poetry? Here are a few examples:

Horace, Epod., I, v. 4:	<i>Subire, Mæcenâs,</i> <i>tuô;</i>
not	<i>Subire, Mæcénas,</i> <i>tuo</i>
Epod., VI, v. 10:	<i>Provectum odôra-</i> <i>ris cibum;</i>
not	<i>Provectum odorâ-</i> <i>ris cibum;</i>
Epod., IX, v. 28:	<i>Lugubre mutavit</i> <i>sagum;</i>
not	<i>Lugubre mutâvit</i> <i>sagum.</i>

These bear a striking resemblance to "*Nil auditur iucundius*."

Thus it matters not in what metre a Latin poem is written, whether in the dactylic, iambic, spondaic, trochaic, pyrrhic, etc., you will necessarily find

the difference between the prose and poetical arsis, *i. e.*, accent or stress (*elevatio vocis*), and the thesis, the unaccented syllables (*depositio vocis*); what counts in the composition and recitation of a Latin verse is the quantity of a syllable and the arsis and thesis of a foot.

What measure is in music, that a foot is in Latin poetry. As in the writing, playing or singing of any musical piece the measured beat or pulse is to be strictly observed, so in the writing, recitation or singing of hymns rhythm must be closely adhered to, even in the Gregorian Chant, which, strictly speaking, has no measured time; nevertheless the arsis is to be laid stress on.

The writer is fully aware of the fact that very few of our students learn to read the different metres of Latin poetry correctly, and that very few who recite the hymns either privately or publicly in choir observe the metre, for the reason that they have never learned it. In my travels I have found only three or four monasteries where it was a joy to listen to the correct recitation of the hymns in the Divine Office; the men composing those choirs had learned it and tried to make this prayer sound as if it came from one mouth.

How is it that the study of Latin, the language of Holy Mother Church, is so sadly neglected in our institutions of learning, despite the Holy Father's earnest admonitions? The mere wish of the Vicar of Christ ought to be a law for us Catholics, especially for bishops, priests and the rectors, directors, and principals of all colleges and seminaries. If the rudiments of the language of the Church are carelessly and superficially taught; if certain other conditions which the writer does not wish to enter upon in this article are permitted to exist, and if the heads of our boys are crammed with stuff they cannot digest on account of their immature age and lack of the necessary mental acumen, we need not and cannot expect better results than we attain to-day; on the contrary, "*erit novissimus error prior*."

The 400th Centenary of the Coming of the Franciscans to Mexico

This year is the 400th anniversary of the coming of the first official band of missionaries to Mexico, in fact, to North America, under the leadership of Martin de Valencia.

These men are known in history as the "Twelve Apostles of Mexico." They sailed from Sanlucar de Barrameda, the seaport town on the southern coast of Spain, on January 25, 1524, and arrived in the port of San Juan de Ulua on May 12. The next day, they landed on the site that now forms part of the flourishing city of Vera Cruz.

About a month later, the twelve Franciscans were most solemnly welcomed by Cortes on the outskirts of the city of Mexico, and on June 13, the feast of St. Antony, was celebrated the first solemn High Mass in Mexico and in North America. Thereupon Cortes conducted them to Tezeuco, about 35 miles distant, where three Flemish Franciscans, sent unofficially by their provincial in Flanders, had established themselves about a year before. The place where they were living was the palace of the former Indian chief of Tezeuco, Nezahuilpilli, assigned to them by Ixtlilxochitl, who was then chief of Tezeuco and had allied himself with Cortes. In this palace the "Twelve Apostles" found a lodging, and here they spent the next two weeks in prayer and meditation.

On July 2, the feast of the Visitation, they held chapter in the friary which Cortes had erected for them in the restored city of Mexico. This was the first official gathering of churchmen in North America, perhaps in all America, and also the real beginning of the Catholic Church in Mexico. In all, seventeen Franciscans attended this chapter (the twelve newcomers, the three Flemings, and two others who were serving as chaplains in Cortes's army) and it is generally assumed that Cortes himself took part in the deliberations.

Under present conditions, it is not likely that the Mexican government

will officially commemorate this event, which ought certainly to be made the occasion of national festivities and which the Indians at the time thought important enough to designate as the beginning of a new chronology by referring to 1524 as "the year when the Faith came."

In his scholarly "Historia de la Iglesia en Mexico" (Vol. I, p. 163), P. Mariano Cuevas, S. J., writes of the so-called "Twelve Apostles of Mexico" as follows: "This truly spiritual body of men will always be regarded as the fathers of the Mexican church, and they will always form a true glory of the Church and of Spain. With them, plainly, came civilization, and since then there is a civilized Mexico, established on the principles of faith and devotion for which they have lived and which they brought to us."

The Christian Brothers and the Teaching of Latin

The *Acta Apostolicae Sedis* (Vol. XVI, pp. 74 sq.) prints a letter by the Cardinal Secretary of State to the Superior General of the Christian Brothers, informing him that since the bishops, especially from the United States, have repeatedly requested the Holy See to allow the Christian Brothers to teach Latin, in order that their schools may have as complete a course of studies as other high schools and colleges, the Holy Father desires that they should teach Latin in their schools, and the next General Chapter of the Brothers should take up the matter and make appropriate regulations in reference to the teaching of Latin in their schools. For the rest, nothing is to be changed in the Constitutions of the Brotherhood; it is to remain an organization exclusively composed of lay brothers.

Such is the natural reverence of every pagan American Indian for the name of God that they have no swear words in their own language.

Poverty may pinch an honest man, but it never destroys him.

The Coming Conflict

Mr. Hilaire Belloc writes in the April *Century* on "A Catholic View of Religious America." He makes the rather startling prediction that America in the not very distant future will develop a new national religion ("a new body and organization in the domain of religion; not an isolated, fractional experiment, but a great national or cultural invention"), and that the result will be a bitter conflict between State and Church. What this new religion will be, except that it will be inimical to Catholicism, Mr. Belloc does not attempt to say, but he assumes that once its adherents are in power, they will immediately see to it that laws will be passed which no Catholic can conscientiously accept or obey.

The "new religion" of America will probably be a revived pagan naturalism, based on the teachings of Freemasonry (see our "Study in American Freemasonry," Herder) and the conflict between this modern Satanism and the Catholic Church, the divinely constituted custodian of supernatural revelation, is likely to be long and bitter. It did not require Hilaire Belloc to tell us this: the FORTNIGHTLY REVIEW has been foreshadowing this conflict for thirty years, and Brownson's *Quarterly Review* predicted it long before that.

Unfortunately, the majority of American Catholics do not see the danger and instead of preparing to meet what will probably prove the most terrific onslaught the Church has ever had to encounter, are frittering away their time in vain congratulations on the wonderful growth of Catholicism in this country—which is not so wonderful at all—and silly predictions of the still more wonderful future of the Church in America, which, it is greatly to be feared, will rather resemble that of the Church in Africa after the days of St. Augustine.

In Sororis Meae Memoriam

By Charles J. Quirk, S. J.

Since God hath willed that this should come to be,

I would not have it changed: His holy laughter

And loveliness is hers, and a Hereafter
Whose measurement is God's Eternity!

Premier MacDonald's Policies

The policy of diverting attention from home to foreign affairs is being applied by those English politicians who dread the Labor Party's domestic programme. They are generally full of praise for Mr. Ramsay MacDonald's frankness of speech when he has to do with the French or the Germans or the Russians. But when his government would settle British affairs it is warned off by growls from the Tory or Liberal watchdogs. The Labor Party, since it came into office, has been able to do but little in England; and it is possible that if all it had to show when it is defeated by a union of Tory and Liberal were its foreign policy, there would be less enthusiasm in the ranks of Labor, and the more realistic extremists might supersede its present leaders. But if Mr. MacDonald could point to a final settlement of the problem of reparations in which both France and Germany acquiesced, he might have such prestige that he might come back to office with a majority over Tory and Liberal combined, and with real power to carry through much of the domestic programme of his party. If this happened, the Liberal Party would in all probability disappear, the new parties would simply be Socialist and Anti-Socialist, and British politics would become fundamental and realistic in a fashion hitherto unknown in that conservative island.

The real American patriots are not those . . . who are always prating of the American spirit, . . . but those calm, quiet, self-possessed spirits who rarely think of asking themselves whether they are American or not, and who are too sincere and ardent in their patriotism to imagine it can be necessary to parade its titles. Their patriotism has no suspicions, no jealousies, no fears, no self-consciousness. It is too deep for words. It is silent, majestic. It is where the country is, does what she bids, and, though sacrificing all upon her altars, never dreams that it is doing anything extraordinary.—Orestes A. Brownson

The Age of Man—Fact or Fiction?

By the Rev. Stephen Richarz, S. V. D., St. Mary's Mission House, Techny, Ill.

There is a fantastic and unscientific display of the "Age of Man" in the City Museum of Milwaukee. This Museum being very poor in actual relics of the Old Stone Age, the artist has tried to make up for this deficiency. Vivid pictures of man and his supposed ancestors attract the attention of the visitor as soon as he enters the hall.

The first picture represents the Pithecanthropus erectus. All that is actually known of this so-called erect-walking Ape-Man is the cover of the brain case and two teeth, and whereas scientists are puzzled with regard to these scanty remains, the artist has reconstructed from the same an "Ape-Man" with flesh, and skin, and hair. Three individuals are pictured, two up in a tree, the other standing before them with a club in his hands, all bearing the marks of the genuine "missing link" between ape and man.

What has Science to say to this? According to the view prevailing to-day amongst men of science the bones are those of a large ape, resembling the gibbon or the chimpanzee. In the same locality there was also found a thighbone, but at a distance of 50 feet from the other remnants, which seemed to point to an erect walking being. Some scientists who studied this bone carefully rejected such a view wholly. Others, also of great renown, deem it impossible that the skull and femur should have belonged to the same species. If the skull and the teeth would have been found alone, they say, everyone would have ascribed them to an ape, and if the thigh bone would have been found in another river valley of Java, no one would have hesitated to call it a genuine human femur. And, certainly, the distance of 50 feet justifies the assumption that the bones belonged to individuals of different species.

The Milwaukee artist solves this intricate question with a single stroke of his brush. Moreover, he knows the exact age of the Pithecanthropus, 500,000—475,000 B. C. No scientist is able to make such a definite statement. Not even the position of the finds in the geologic scale is certain. The discoverer, who was not a scientist, but a military surgeon, supposed a Tertiary age,

and, of course, the Pithecanthropus had to be the ancestor of man! Later expeditions have collected in the same layers of Java numerous remains of animals and plants that point to a post-Tertiary, that is to the Pleistocene, age. Geologists have attempted to determine the time more accurately and to relate the deposits of Java more closely to the various stages of the Glacial Period in Europe. But there is little hope of success. The distance is too great to enable us to draw such far-reaching conclusions and scientists who assign some hundreds of thousands of years to the Pithecanthropus are simply engaging in subjective speculations, based on unproved theories.

Even more fantastic is the second picture in the Milwaukee Museum, which represents the "Eolithic Man," 350,000—200,000 B. C. The Eolithic man is a mere figment of the imagination. Not a single bone of this hypothetical man is known, and the so-called implements attributed to him are highly problematic. In gravel deposits of various periods there are occasionally found flint fragments which show marks as if they had been used for tools. Some geologists have called them Eoliths,—the first implements used by man. But nobody has proved that man, or an ancestor of man, adapted these flints to his work. On the contrary, it has been shown beyond a doubt that the marks in question can all be explained by mere natural processes.

Even if the artist had applied the name of Eolithic—in an improper and a misleading way—to the early Paleolithic culture, his picture would be based on a single lower jawbone, whose bearer was the famous Heidelberg Man, certainly quite an insufficient basis for such a bold reconstruction.

The artist comes nearer the truth in depicting a group of Neanderthals, of the Middle Paleolithic period, killing a mammoth. Enough bones of this race are known to justify a reconstruction of the skeleton; but all that the artist adds to the skeleton, is fiction, though in this case pardonable. Only a minor mistake may be mentioned, namely, that the mammoth hunters are assisted by dogs. In the Paleolithic deposits no relics of dogs have ever been found together

with relics of men. The age assigned, 50,000 to 25,000 years, is moderate. It would certainly be difficult to go below the last number.


The following pictures (4, 5, 6, and 7) are in the main unobjectionable, though a few errors should have been avoided. Thus the Bronze Age in Central Europe lasted till 1,000 B. C., not till 500, and the Iron Age did not begin at 1,500 B. C., but about 1,000. Moreover, to assign an age to these periods in such a general way as is done in the Museum, is meaningless. In Egypt the Bronze Age began many centuries, possibly 2 millenniums earlier than in Central Europe, and in America the Neolithic period was still on when Columbus arrived, in 1492.

To my mind a city museum ought to give a thoroughly reliable account of the results of scientific research. It should give trustworthy information on the most important questions, because it is and ought to be a means of education for the young, and even the teachers who cannot follow the special literature on all subjects are entitled to find there material for their own enlightenment. The pictures displayed in the Museum at Milwaukee do not teach science, but are purely fantastic displays of the views of the artist, or, rather, of his adviser. They might be admitted to an art museum, but amid scientific surroundings they are utterly out of place.

In order to show that real scientists condemn and deplore such vulgarizations, I may be allowed to quote from an invaluable book, "Les Hommes Fossiles" by Marcelin Boule, (Paris, 1921). The author is one of the foremost students of Paleolithic man and has devoted nearly a lifetime to the study of the Old Stone Age in the most favored parts of the world. He writes:

"Some true savants have published portraits, covered with flesh and hair, not only of the Neandertal Man, whose skeleton is known well enough to-day, but also of the Man of Piltdown, whose remnants are so fragmentary; of the Man of Heidelberg, of whom we have only the lower jawbone; of the Pithecanthropus, of whom there exists only a piece of the cranium and two teeth. Such reproductions may have their place in works of the lowest popularization. But they very much deface the books, though otherwise valuable, into which they are introduced" (p. 227). "Dubois and Manouvrier

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have given reconstructions of the skull and even of the head [of the *Pithecanthropus*]. These attempts made by medical men, are much too hypothetical, because we do not possess a single element for the reconstruction of the basis of the brain case, or of the face, or of the jawbones. We are surprised to see that a great paleontologist, Osborn, publishes efforts of this kind. Dubois proceeded still farther in the realm of imagination when he exhibited at the universal exposition of Paris a plastic and painted reproduction of the *Pithecanthropus*" (p. 105). "Men of science—and of conscience—know the difficulties of such attempts too well to regard them as anything more than a pastime" (p. 227).

What would be the verdict of Boule if he chanced to see the reconstructions in the City Museum of Milwaukee? And mind: Boule is not a clergyman, not an ignoramus in matters of science, he is an enthusiastic adherent of evolution, he is a man of science, but also a man of conscience and, therefore, reproves all practices which are not based on true science and sadly discredit the evolutionary theory.

Notes and Gleanings

A good deal of mystification was created by a recent statement, purporting to have been cabled from London, to the effect that the trustees of "The Benjamin Franklin Fund of London" had made an award of \$12,000 to the American author of a certain medical work. Now the American Medical Association announces that the story was a fabrication, which has been traced to an individual in Los Angeles, Cal., whose sole excuse is that he "did it as a joke and to win a bet." The fake was so adroitly manipulated that it deceived many persons and even found entry into the columns of the London *Times*, that most careful and cautious of all journals printed in the English language.

Canon Baggallay's suggestion that the proverb "It takes nine tailors to make a man" is a corruption of an older saying, "Nine tellers mark a man," "tellers" being the strokes of

a tolling bell, does not meet the fact that the proverb is not confined to the English language. According to Mr. W. Gurney Benham, in "Cassell's Book of Quotations," the Comte de la Villemarqué quoted as a Breton proverb, "Il faut neuf tailleurs pour faire un homme," and Mr. Benham aptly adds the German rhyme:—

"Neun und neunzig Schneider gehen auf ein Pfund,
Wiegen sie noch weniger, so sind sie nicht gesund."

The use of incense can be justified, it appears, on grounds other than those of ritual. An English professor of entomology has discovered that when incense is used regularly in timbered buildings, the death-watch beetle is impotent. The professor was discussing the attacks which these insects have made on the timbers of Westminster Hall. Little was known, he said, about the fumigation properties of incense, but in his opinion the continual use of incense would prevent damage to timbered roofs by this particular beetle. So when High Church ministers are in future criticised for the religious extravagance of using incense, they will be able to justify it on the score of parochial economy.

The California State Board of Education devoted a recent session to explosive oratory apropos of Muzzey's History of the United States. Three members declared the book teemed with pernicious pro-British propaganda, three regarded it as harmless as a seed catalogue, while one was not sure in his own mind whether it was good, bad or indifferent. We are not familiar with Muzzey's History, but it has been in use in high schools in California and elsewhere for a good many years, and one would imagine that if a question were raised regarding its merits, that question could concern its historical accuracy. If our young people are to study American history, they should be given the unvarnished truth, not colored fiction calculated to gloss over some of our national shortcomings. History is a record of past

events. What the public wants to know, is,—Is "Muzzey's" history, or is it not?

Dr. Condé B. Pallen, who has seen Bernard Shaw's "Saint Joan," says in the *N. Y. America* (Vol. XXX, No. 26): "Shaw's Joan is simply an ordinary flapper and the entire play a hideous travesty. The heroic is as thoroughly evaporated out of her character as all savor out of distilled water. It is true to the Shavian spirit. Its purport, not perhaps evident to the ignorant, is to depict Joan of Arc as an essential Protestant. The play is historically false, wearisome and insufferably windy. The *dramatis personae* are a lot of cackling twentieth-century gossips masquerading in medieval costume. Shaw is the same old Shaw, the flouter, the jiber and the mocker. I went to see the play because I had heard someone say that it was an approach to a vindication of the Church! I thought that possibly Shaw in his later years might have had a gleam of light, but the leopard has not changed his spots. He is still Mephistopheles ironically masquerading as a clown, and serving up to the morons the same old sardonic vaudeville."

It is much easier to destroy than to build; it is much easier to roll down hill than it is to climb up; it is much easier to be a failure than it is to become a success, for it is much easier to indulge your inertia than it is to stimulate your initiative. To build, to climb, to achieve are not easy. But it is only by building, climbing, and achieving that a man makes progress. So don't waste your days looking for an easy way to get by. Rather learn to welcome difficulties; and, above all, don't let hard work discourage you.

It is something positively astonishing, in view of all the lies that are known to be told by newspapers that the superstition of print still remains so general and so inveterate.—*Ave Maria*.

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Correspondence

A Common Sense View of the Twenty-Four Theses

To the Editor:—

Under this heading Fr. Claude Mindorff, O. F. M., professor of philosophy at the St. Anthony International College, Rome, Italy, offers in the May issue of the *Ecclesiastical Review* a long quotation from an address delivered by Cardinal Ehrle, S. J., at the solemn opening of the new Gregorian Library.

We regret some of Fr. Mindorff's phrases of introduction and comment: for the quotation itself, we are most grateful.

Cardinal Ehrle reassures us that the twenty-four theses were endorsed by the Church as a safeguard of our faith, as safe and safely conformable to revealed truth, as a help to scientific discussion, "inasmuch as we do not risk a divergence from our holy faith, if we hold them," as the substance, finally, of the philosophy of St. Thomas. He tells us, likewise, that the Dominican Order has *laudably* bound itself to a strict adherence to St. Thomas' doctrine.

It may seem a little puzzling how to explain the defiance still shown to this very doctrine, since the Cardinal adds that it is not thereby the only true one. But, as this and similar propositions of the quotation appear to be exclusively intended to prove that Catholic teachers are not bound to hold the twenty-four theses, we do not insist upon the accuracy of the same. We ourselves have already made a distinction between the personal opinion of the teacher and his public teaching (cf. "The 24 Fundam. Theses of Off. Cath. Phil.," page 11; and "Those 24 Theses," *FORTNIGHTLY REV.*, May 1, 1924).

We do insist, however, on the obligation binding Catholic professors to teach those theses. To bring back the discussion to a serious and objective procedure, here is our argument.

Pius X warned Catholic teachers that they "did not receive the faculty of teaching to communicate to their pupils their own opinions, but to impart to them the doctrines *most approved* by the Church" (*Motu proprio*, "Doctoris Angelici"). We have adduced official and public pontifical documents by which St. Thomas' philosophy (authentically abridged in the twenty-four theses) was granted this highest approval. Are there for Duns Scotus, or Francis Suarez, or anyone else holding opinions contrary to these theses, documents of an equally official, equally public, equally high approval? We challenge their followers to produce them. We know of none. We presume there are none. As for Duns Scotus, our presumption rests on the fact that the Superior General of the Franciscan Capuchins, in his Encyclical Letter of August 15, 1922, while commanding the teachers of the Order to teach St. Thomas,

has not a single word concerning Duns Scotus. As for Francis Suarez, our presumption is based on the fact that the Holy See, ready to bestow official and public praise upon St. Thomas, as occasion may offer, not only did not publish an official encomium of Suarez's philosophy on the occasion of his centenary (1917), but went even so far as to forbid the celebration of Suarez as a philosopher at the International Convention held in Granada, his birthplace. As for Duns Scotus, Francis Suarez, and anyone else, our presumption is supported by this official and public declaration of Pius X: "If We or any of Our predecessors have ever approved the doctrine of some other author or saint, even as to recommend and ordain its divulgation and defense, it is easily understood that the same is to be approved inasmuch as it is consonant with the principles of St. Thomas, or at least not opposed to them" (*Motu proprio* "Doctoris Angelici").

A question, now, to the Professor of Philosophy at the St. Anthony International College, Rome, Italy: Does this argument mean nothing to common sense?

Notre Dame, Indiana. P. Lumbreras, O.P.

Our Catholic Fraternals

To the Editor:—

Your "Dictionary of Secret and Other Societies" (B. Herder Book Co.) is the first work of its kind ever published and should prove very interesting and of great value especially to the reverend clergy. I have only one criticism to make, and that is that it does not contain short sketches of our Catholic fraternal societies. Possibly you had a good reason for not doing this, but I do believe that our hierarchy and clergy should know about the activity, the size, the strength, and the standing of our Catholic fraternals of to-day. The fraternal system, as you know, has undergone a complete change, in fact the insurance feature has been stabilized and made absolutely permanent in many of the societies that have completed their readjustments. This has cost the fraternal societies hundreds of thousands of members, in addition to which it has created a certain amount of prejudice in the minds of the public which must be overcome. Our Catholic societies are in competition with non-Catholic organizations. This should not and would not be the case if our hierarchy and clergy were familiar with the conditions as they really exist. The average pastor has been made to believe that there are too many Catholic societies. This is not any more so than to say that there are too many old-line life insurance companies. I feel you will agree with me that our Catholic men and women should not be expected to continue their affiliations to any one or two Catholic fraternal societies. The difference of opinion among Catholic men and women as to what kind of insurance they want is just as big

as among non-Catholics, and therefore they should have the opportunity to select the kind of society or the kind of insurance furnished by societies that best suits their condition in life, or their fancy.

To my mind the big question is, "Does a Catholic fraternal society that complies with the regulations set down for the conduct of such societies by Catholic authorities merit the support of the hierarchy and clergy?" and if it does why do they not receive it? This is a question of tremendous importance. Affiliation by our Catholic men and women with non-Catholic organizations has been a big factor in bringing about mixed marriages, for the reason that the intimate contact of men and women with non-Catholics in the so-called nonsectarian organizations has only one result, that is social intercourse outside of meetings, and a large percentage of the mixed marriages of to-day are the natural consequence.

It is extremely fortunate that quite a number of our Catholic societies have placed themselves on an absolutely permanent basis, and I believe that an addition to the work that has just been published, giving data on these societies, would be of great value to our clergy, for I honestly believe that very few of our bishops and priests have a true conception of the science of life insurance and many of them still believe that the fraternal societies of to-day are as they were in years gone by, unsafe and temporary in character, that they have mistreated their older members, and instead of favoring them, the majority of bishops and clergy really encourage opposition to them. The non-Catholic fraternal sends its organizers into any part of the United States where they can approach prospects immediately as long as the organization they represent has a license in the respective State. We Catholics must comply with this same rule, as far as State authority is concerned, but in addition to this we find it extremely difficult, in many cases impossible, to receive any encouragement from the clergy or bishops, and the pity of it all is that in most cases they immediately take an attitude of absolute opposition and inform us that if we proceed, they will denounce us from the pulpit, and all this while the members of their own parishes are flocking into non-Catholic societies. Just one example: A friend of mine informed me that the Royal Neighbors, the women's auxiliary of the Modern Woodmen, had taken in 100 new members in one class, and that among them were sixty Catholic women, of which a large percentage were from a parish where the priest discourages Catholic societies.

I am getting away entirely from what I started out to write you, but the few thoughts injected into this letter are what really prompted me to write you, feeling that the book you have issued would be of much greater value if it had a memorandum of our Catholic societies. Possibly a separate

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work, smaller than this, would even do better. Personally I believe that our Catholic societies would be very much interested in securing someone to compile a work of this kind, for distribution among the bishops, the clergy, and the Catholic public.

[The President of a Catholic Fraternal Society].

Points From Letters

The F. R. is the only periodical which I still get from America, where I spent twenty years of my life. In spite of my many and engrossing labors I hardly ever allow a page of your magazine to go unread—(V. Rev.) Gregory M. Jussel, C. PP. S., Provincial, Xaveriushaus, Feldkirch, Austria.

Thank you for the notes on the words *scarsome* and *fablegram*, just received. We are glad to have both of these on file. *Insulin* is a fairly recent term, but there is no doubt that the word is getting to be pretty well known. We have ourselves collected some material on it, and several correspondents have called our attention to the fact that it is not to be found in the Dictionary at present. Fortunately, or unfortunately for the dictionary-makers who try to record it, the language is never still. Every day new discoveries, new inventions bring into being new word-formations. Some of these will be more or less ephemeral; some will become a part of the permanent language. The reliable, authoritative dictionary waits until the new word's position is established.—G. & C. Merriam Company, Publs. Webster Dictionaries.

Those who read "The Louisville Plan of Presenting the Truth to Non-Catholics" in No. 7 of the F. R. may be interested in the following passages from a letter written by Dr. James J. Walsh, of New York, to Col. Callahan: "I saw the article on answering bigots or the ignorant in the newspapers in the FORTNIGHTLY REVIEW and I was very much interested in it. I am enclosing a note to Mr. Benedict Elder. What a knight errant for the right he has been. I think that some of those answers are models of every virtue in such circumstances. He has the knowledge, the courtesy, the finesse, the scholarship, knowledge and scholarship are not at all the same, and the thoroughness. It is a fine satisfaction to read the way he handles these things. What most Protestants know about Catholicity is all wrong. The wells were poisoned by the politicians who wanted power and by the grafters who had got the money of the religious orders and wanted to keep it. They did their job well, and there never has been a teapot dome investigation of them. It is things like this in history which seem to me to show the power of a great directing intelligence which make me feel the necessity in the belief of

a personal devil. He does not bother much with tempting individuals, as it seems to me, but he has a wonderful power of organization, and he did make a triumph of this."

According to a Denver paper, the Grand Knight of a local council of the K. of C. tendered the use of the Knights of Columbus building to the Shriners during a temporary embarrassment resulting from a fire which damaged the Shriners' temple. There was no need of such an offer and, as usual, it was only scoffed at.—M. F. W., Denver, Colo.

BOOK REVIEWS

A Valuable Source Book

The Department of Historical Research of the Carnegie Institution of Washington has published Volume I of the *Proceedings and Debates of the British Parliaments respecting North America*, edited by Dr. Leo Francis Stock of that Institution and of the Catholic University. Following a historical introduction, there are 465 pages of text, covering the years 1542-1688, in which are brought together all references in the parliaments of England, Scotland, and Ireland, not only to the thirteen Colonies, but to all British America, including Canada, Bermuda, the Bahamas, and the West Indies. There is an unusually full index. The volume contains much material heretofore unpublished—material that was searched for in libraries, depositories, and private collections at home and abroad; while the value and usefulness of former compilations have been greatly increased by the editor's exhaustive annotations.

This volume shows much of the colonial phase of the struggle between Parliament and the crown for supremacy, which was at last won by the former in the year with which

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this book closes. The Scottish Parliament shows concern over some colonial schemes in the new world; for this volume, the only contact between Ireland and America is a commercial one, the outgrowth of the navigation acts. Many references of Catholic interest are to be found in the records of the parliaments of England; among them, Father Andrew White's petition for his release from the Tower, the spiriting of a Father "Maccarty" and others into Virginia and elsewhere during the days of the so-called "Popish Plot," the "popish" faction in Virginia, and many documents and items concerning the Maryland colony.

The future volumes of this work should cast much light on several questions respecting the American Revolution which are now much mooted.

Literary Briefs

—In the year 1878, separated by an interval of about two months, two babies began their pilgrimage here below. Both lived long in a short time, the one passing from this life at the age of nineteen, a novice in a French convent of Poor Clares, the other dying aged but twenty-five, deprived by ill-health of realizing her desire to become a Passionist Nun. There is just as wonderful variety in the perfection of souls as there is in the forms in the physical world. After reading "A Lily of the Clositer," the life of Sister Marie Céline of the Presentation, compare the character of this young French maid with that of the Italian ecstatic, "Gemma Galgani," and realize that there is a sort of beauty proper to every soul. Star differeth from star in glory. Both these short biographies are published by Benziger Bros. and are well printed and bound.

—In "Sodality Conferences" (Benziger Bros.) the Rev. Edward F. Garesché, S. J., who must be accepted as the authority in this country on the founding and directing of sodalities, provides a thorough explication of the rules governing sodalities of the Blessed Virgin. All those who have to do with sodalities,—pastors, directors, prefects and other officers, not to say members prospective or existing,—should study this book. One of the most subtle and elusive defects in our Catholic life here and now insinuates itself into our activities at the period of organization and is the seed of decay, which, unarrested, develops to the point of fatality. This defect consists in inadequate knowledge of the rule and, therefore, imperfect resolution to obey it. Form is defined as the factor which determines the essential nature of a being. In the case of organizations, the rule is the *recipé*, so to speak,—the formula of this determining factor. Alter the rule, and you change the nature. Disobey or ignore the rule, and the nature of the organization and the organization itself are destroyed. This is so beautifully illustrated in the history

of organizations that if it were not such an evident truth, one would be tempted to give a number of striking examples. Sodalties ought to be exempt from the usual pitfalls, so noble is their purpose, so wise and practical their rule; but organizers do not always operate "according to the pattern given in the mount," and members are sometimes actuated by motives other than those presented in the rule. These interesting and practical conferences of Fr. Garesché will greatly assist sodalists and sodalties by showing how they are to conform to their nature and so reach the great possibilities set before them.

—The readers of the F. R. who have been following up Father Geyser's (S. J.; Campion College) genius as a Latin translator will be pleased to see his latest volume entitled "*Orator Latinus*," published by Messrs. Allyn and Bacon. The title indicates that the selections here offered are intended for public delivery. There are five set addresses, each broken up into several convenient units. The second part is made up of Dramatic Scenes, the third of Latin Odes. Here the author is *ipsissimus* and in his truest element. The make-up of the volume is worthy of the well-known firm.

—"Contemporary Godlessness," a small but meaty volume by the Rev. J. S. Zybur, of the Diocese of Cleveland, has a distinct apologetic value. The reverend author shows how godlessness, in life and thought, is the hall-mark of the new era in which we are living. The reason for this deplorable state of affairs is the repudiation, by the present generation of men, of God and His Church,—the negation of God and the deification of man. They who proudly rejected the glorious liberty of the sons of God, have become the abject slaves of their own passions and of a coterie of shameless "supermen," who mask their lust for wealth and power as patriotism, liberty, progress, anything to dupe credulous humanity. There is but one way out of the terrible mess—"Back to Christ through His Church." The book concludes with a strong chapter on the need of religious education. With Father W. F. Robison, S. J., the President of St. Louis University, who contributes a characteristic foreword, we sincerely hope that Father Zybur's well-written little book will have a wide circulation, "both for the deserved gratification of the zeal of its learned author, and for the beneficial effect on those who master its contents for their own good and for the betterment of their fellows." (B. Herder Book Co.).

—"Marvels of the Blessed Sacrament," by the Rev. Joseph McDonnell, S. J., contains stories for first communicants with appended instructions and prayers for Holy Communion. "Flowers of the Sanctuary," by the Rev. Frederick A. Reuter, is a collection of Eucharistic thoughts for each day of the year, with prayers for Holy Communion and for a visit to the Blessed Sacrament (Pustet).

Another Eucharistic manual, which is designed especially for boys and girls, is "Jesus in me," from the French of the Rev. G. Villefranche, S. J. (Benziger Bros.), while "Eucharistic Meditations" gathers for older folk appropriate selections from the Blessed Curé of Ars, made by his successor, the Abbé H. Convert, and translated by Sister Mary Benvenuta, O. P. (Benziger Bros.)

—Madam Mary Eaton, Religious of the Sacred Heart, has prepared most carefully a course of religious instruction for children up to eight years. The book is called "The Little Ones" and it employs a method adopting what is good in the modern systems for teaching young children, without in the least departing from sound principles. The little book is evidently the result of experience. (B. Herder Book Co.).

—Certain telling paragraphs from the note-books of the late Father Bernard Vaughan, S. J., have been collected "by one of his spiritual children" and published in attractive form, such as the English printers seem better able to produce than our own. The little work contains much that is stimulating. (Benziger Bros.)

—A recent pamphlet of the Paulist Press, written by Father Bertrand L. Conway, C. S. P., deals plainly though with all due decency of the moot problem of "Birth Control." The author shows why the Catholic Church must insist on her opposition,—not, of course, to self-control by abstinence and continence, which are perfectly ethical means of limiting the family, but to "contraception by chemical, mechanical, and other artificial means." He briefly refutes some of the objections commonly urged against this attitude and concludes with a very helpful bibliography. We recommend this pamphlet for the parochial book-rack.

—The Paulist Press has done well in reprinting as a pamphlet Bishop John P. Carroll's widely quoted Dubuque address on "Parochial Schools." The Bishop stresses the fact that the enemy of America is not religion, but the absence of it, and that consequently the Catholic Church, in insisting on religious training for her children, is performing a truly patriotic service. In refuting the objection that the Church is not hostile to the public school system, Dr. Carroll goes a little farther than we should be inclined to go. The adoption of public school ideals, methods, and standards in our parochial schools is not to our way of thinking a thing to be proud of, but rather a source of danger. It is interesting to note that, in the opinion of the Bishop of Helena, the Masonic fraternity in Montana is not likely to support an anti-parochial school law, as a group of Scottish-Rite Masons has done in Oregon.

—The Peter Reilly Co., of Philadelphia, has published a new edition of "Lessons in Scholastic Philosophy," by the Rev. Michael

W. Shallo, S. J., former professor of philosophy in the University of Santa Clara, Cal. The new edition has been enriched by an outline history of philosophy by Fr. P. J. Foote, S. J., of St. Ignatius College, San Francisco,—an addition which materially increases the usefulness for students of this compact compendium, which follows the Latin *cursum* in use in most of our colleges.

—Dr. L. Eisenhofer's "Katholische Liturgik," just published as a part of "Herder's Theologische Grundrisse," is an admirably lucid and complete compendium of liturgiology, which deals in as many parts with (1) the forms of the sacred liturgy, (2) the church building and its equipment, (3) the liturgical year, (4) the Holy Sacrifice of the Mass, (5) the Sacraments, and (6) the Breviary. The bibliographical references are selected with great care. Altogether we can pay the author no better compliment than to express the hope that his compact and yet full booklet will be adapted into English by some competent liturgiologist, for a work of this scope and excellence is very much needed in America. (B. Herder Book Co.)

—Volume X of Abbot Herwegen's valuable series "Ecclesia Orans" is devoted to an essay entitled "Vom geschichtlichen Werden der Liturgie," in which Dr. Anton Baumstark, of the University of Bonn, shows how the sacred liturgy developed from the domestic and congregational services of the primitive Church to the modern reformed Roman rite, manifestly under the guidance of Divine Providence. The author is a profound student of the Greek Orient and applies the comparative method in a masterful way, though he has to admit that the time for writing a complete and popular history of the liturgy has not yet arrived. Dr. Baumstark prepares the ground for such a work. Our only regret is that his style is so hard to read. A simplification of his difficult and involved periods would greatly enhance the value of his book. (B. Herder Book Co.)

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June 15th, 1924

The Catholic Conference on Industrial Problems

By Benedict, Elder, Louisville, Ky.

The industrial question is as broad as the ocean and as deep as the mysteries of life; it has a thousand forms, ten thousand phases, and as many angles and points as there are stars in the milky way. No one expects that its problems will be solved quickly, finally, or with satisfaction to all. No one, it is to be assumed, ever hoped that the Catholic Conference on Industrial Problems, which was organized last year, would accomplish any more in that direction than would naturally result from bringing together on common ground the representatives of capital, the representatives of labor, and those interested in the complexes of industrial relations, who assume a sort of benevolent neutrality between the two. The common ground is Catholic principles, particularly as they are set forth in Pope Leo XIII's Encyclical on the Condition of the Working Classes, which sums up the philosophy, history, social experience, and the Christian ideals of industrial life.

For those not already acquainted with the aims of this Catholic Conference, the second annual meeting held in Pittsburgh in the latter days of May must have been something of a revelation. The manner, for example, in which the president of a large corporation, Mr. J. Rogers Flannery of Vanadium Steel, Pittsburgh, discussed "An Employer's View of the Wage Question," gives evidence of the true human sympathy for the needs of the employee which an employer animated by Christian principles will entertain. Mr. Flannery declared that the basis of all wage scales should be such as to permit the employee and his family to live in the manner to which his skill or trade entitles him, with provision always made for higher wages for more skilled and ambitious workmen. He struck a still deeper note in pointing

out that the most important factor is to remove labor from the impersonal status of a commodity. Labor is human and cannot be subjected to the same conditions as a commodity. We can buy an excess of steel or lumber when the market is low and hold it in the warehouse until required, but we cannot do that with labor. Labor must live. It cannot be stored away for future use. It cannot be shuffled from point to point as we ship commodities, and a certain human bond that unites all mankind regardless of conditions in life demands that man take an interest in his brother apart from the cold commercial spirit with which capital and labor have regarded each other in the past. It was his opinion that the recognition by capital that the worker is a human being and the rejection of the old selfish viewpoint of dealing with labor as an impersonal thing is shown by the tremendous progress in producing better housing facilities at a more reasonable cost to labor, in introducing group insurance, pensions and other benefits to ease the struggle of labor to obtain the style of living to which it is entitled.

Following this presentation of the view of an employer, was presented the employee's viewpoint of the wage question, with particular reference to the wages of the unskilled, Mr. Leo E. Keller, of the United Brotherhood of Maintenance of Way Employees and Railroad Shop Laborers, leading the discussion. Thus, the different views on a question that may be considered from many angles were brought out. Naturally, there appeared much disagreement as to detail, with some few rough edges standing out to cause friction. Nevertheless, those present were conscious that underlying these differences were deep mutual sympathies,

inspired by the spirit of Catholic teaching which alike animated all.

The topics of the papers read during the two days meeting in Pittsburgh will give some idea of the range of this Catholic Conference. Among them, in addition to the papers mentioned, were "Industrial Problems and The Law," "The Cooperative Movement," "Collective Bargaining," "Women in Industry," "The Glenwood Railroad Shop Plan," "The International Harvester Company's Plan of Industrial Representation," "The Program of the American Federation of Labor," "Organized Labor's Venture into the Field of Finance," this last being a discussion of the labor union banks established in different cities of the United States in the last few years.

Each of the foregoing subjects was treated by some person equipped through study and experience to deal with the respective phase of industrial life. Some were teachers, some preachers, and some organizers, while others were persons actively engaged in industry as employer or employee, whose practical difficulties and the reasons for the policies they pursue were freely placed at the disposal of the Conference. Out of this intellectual melting pot one disposed to be just and having regard for the opinion of others is bound to derive many helpful views, a broader spirit, and a finer appreciation of the problems with which the industrial field is impregnated. The open, frank and unstinted discussions which followed the formal papers were conducted with even temper and considerate feeling, but without the clash and sting which too often mark such discussions. One reason for this, no doubt, is the rule of the Conference by which it is forbidden to adopt resolutions on any question of industrial policy, as the object of the Conference is to secure a free exchange of ideas and to promote the fullest mutual understanding, not to lay down any rule of action for, or to pass judgment upon, any policy of its members. Those assembled in the Conference spoke as individuals, not as delegates. They did not represent any institution, or-

ganization, or business, but each one spoke for himself alone, while all sought enlightenment upon industrial problems and their relation to ethical principles and Christian ideals. And it really is enlightening to have set up as parts of the same picture, as it were, the general principles of conduct which, on the one hand, the Church holds before us for our guidance in industrial affairs, and the stubborn facts which, on the other hand, must be taken into account in applying those principles to the industrial relations of our time and country.

It should perhaps be said that the meetings so far have shown the employees ready, not to say eager, to enter into the spirit of the Conference and take advantage of the points of view which are made available in its discussions. It is said to be more difficult to interest many of our Catholic employers. Naturally, this prevents fullest success. Whatever may be the reasons for the indifference of the employers toward this effort to reconcile industrial practices with the principles of Christian charity, future meetings should be actively stimulated on that side. The employers themselves, it would seem, should take advantage of this opportunity of meeting the employees on a common ground, where they can give the workingman's viewpoint and learn in a sympathetic atmosphere of his vital human needs, without at the same time incurring any of the risks that go with agitation and striving for immediate results.

The Catholic Conference on Industrial Problems promises well and promises much, but the very spirit in which it was projected requires that all parties shall be willing to set forth their claims in the light of Christian principles which alone give security for the relations of men in whatever sphere of society.

A lie begets a lie, till they come to generations.

A conceited man may look in a mirror, and still not see himself as others see him.

India and its Missions

By the Rev. Albert Muntsch, S. J., St. Louis University

It is scarcely possible for a book on India to be uninteresting. A land of wonderful contrasts, possessing a rich civilization which antedates the birth of Christ by many centuries, separated by the mighty Himalayas from Tibet, the mysterious land, glorying in architectural dreams like the Taj Mahal, a land that has given rise to some of the great world-religions, India is a land of wonders and of historic interest.

The story of Catholic missionary enterprise in that famous country is not of yesterday. In the sixteenth century that mighty land awakened the missionary zeal of a Francis Xavier, and the legend is that St. Thomas preached there the Gospel of the Crucified Saviour in the first century of the Christian era. A land of many nations and of many languages, a land of marvellous wealth and of abject poverty, it has always interested the Catholic herald of the faith, promising him a rich harvest of immortal souls for Christ.

And the missionary responded faithfully to the call. Many a glorious martyr for the cause of Christ gained his immortal reward in that land. There Faith won some of its most glorious triumphs. It was well worth while to write for the benefit of American youth, who are to tread in the footsteps of these worthy heralds of the Gospel of peace, the story of India's missions. It is a story of marvellous endurance and of splendid achievement for the Kingdom of God.

"India and Its Missions" (Macmillan), a volume compiled by the Capuchin Mission Unit (C. S. M. C.), will remain for many a year a guide for our people to missionary work in that land. Its information is reliable and the illustrations add much to the value of this excellent book. A copy should be in every Catholic school in the land. Part I of the book, "Land and People," will be of interest even to those who are not particularly con-

cerned about mission work. For, as we have said, the information is reliable. We learn that "there are seven main forms of religion in India today, but what is known as *the* religion, is Brahmanism. We can trace its development from the polytheistic nature-worship of the ancient Aryan conquerors through profound changes to the intricate cult in modern times, called Hinduism."

This is not the main difficulty presented to the missionary in that strange and wonderful land. If India is a land of tropical splendor, of many religions and languages, and of abominable superstitions, it is also a land cursed with the caste system. Even St. Francis Xavier had to contend with the wretched practices and the age-old injustices of this perversity of the human mind. The Brahman is proud by virtue of his superior caste and will not readily associate with others who are beneath his notice as members of another caste. How make this people accept the doctrine that in Christ we all are one and that there is no distinction of high-born and low-born?

The horror for destroying any form of life is another bar to progress. "The Jain may not eat meat, not take animal life. This principle has been so overdrawn that in Kutch a temple-hospital is maintained supporting 5000 rats. In 1921 India counted 1,248,182 Jains."

Yet now there is a mighty stirring in that land and it seems ready to shake off the yoke and the superstitious practices of centuries. The name of Mahatma Gandhi may be an augury of better days. The work to be accomplished by the missionary is one of gigantic proportions. For "to gain an adequate idea of the general corruption, both moral and religious, India must be seen. One cannot study its religions without feeling a desire to help the Indians to a knowledge of a better creed. Steeped in idolatry and superstition, sunk in a mass of spiritual and

bodily misery, the Indian people form a fertile field for the zeal of the missionary."

Shall the promises of a new dawn for that unfortunate land be realized? Shall the blessed hope of a new era for the unfortunate millions of the land of the Ganges be achieved? The answer depends, humanly speaking and after the all-powerful grace of God, largely upon America's and England's faithful, persistent, and intelligent co-operation in prayer, in material means, and in sending hosts of zealous missionary priests and brothers and sisters to that long suffering land.

Un-Christian Nationalism vs. Catholic Charity

The Rev. John A. Ryan, D. D., says in his lately published pamphlet, "Christian Charity and the Plight of Europe" (The Paulist Press, pp. 30 sq.):—

With shame and regret we are compelled to confess that we have not kept ourselves unspotted from the Jingoism and un-Christian nationalism which are not the least detestable elements in the war's miserable heritage. Some of us have given assistance to a cheap and blatant propaganda against veracious and judicious text-books of United States history, because they do not sufficiently glorify certain patriotic persons and events, nor paint in sufficiently hateful colors certain persons in the camp of the enemy. Some of us have opposed even the slightest and safest proposals of co-operation for the relief of the afflicted peoples of Europe, mainly because of dislike for some of the nations with whom we are asked to co-operate. Some of us defend an international policy of selfish isolation, unmindful that the law of brotherly love is not bounded by the western shore of the Atlantic Ocean.

A little reflection upon the implications of charity should be sufficient to show any intelligent and unprejudiced person that all this is un-Christian and un-Catholic. We are bound to assist nations in distress as well as individuals in distress. The principle and the de-

termining considerations are the same. In both cases we are obliged to lend our help when we can do so without disproportionately grave inconvenience to ourselves. To be sure, it is not always easy to know whether a given form of co-operation would be unsafe for our country, but we are at least under solemn obligation to give every important proposal the benefit of sympathetic examination. We are not justified in prejudging the case, nor in acting upon the lazy assumption that no duty exists or that nothing can be done. The important preliminary is that we should approach the subject with a clear realization of the Catholic doctrine of international brotherhood, and in the spirit of charity rather than in the spirit of nationalistic superiority and selfishness. Hatred of a foreign country should not be mistaken for love of America.

Finally, there is urgent need of Catholic co-operation in the movement for world peace. This end cannot be attained without the assistance, indeed, the leadership, of the United States. Thousands upon thousands of earnest Americans are banded together to find means by which this assistance may be rendered and this leadership made effective. The number of Catholics enrolled in these organizations is insignificant. Nor have we any such associations of our own. We believe that the nations will have no lasting peace until they adopt and carry out the Christian principles of brotherhood, but we do nothing ourselves to give them direction or enlightenment. With justifiable pride, we dwell upon the peace teaching and the peace efforts of Benedict XV and Pius XI, but we do not lift a finger to carry their doctrine into practical effect. Surely it is high time for us to realize that we have obligations of our own under the law of charity; that we cannot escape these obligations by "pointing with pride" to the peace efforts of the Vicars of Christ; that we are in duty bound, not only to applaud their efforts, but to show our loyalty by active co-operation, by taking advantage of every practical opportunity to hasten the reign of "the Peace of Christ."

The Catholic College

Dr. Takkenberg, in *America* (Vol. XXXI, No. 4) describes the present-day college course as "a jumble of mutually accidental parts." The education that comes out of it, he says, "fills the world with wandering stars, men blown about by every wind of doctrine because they have never been taught to see life steadily or to see it whole." How different the Catholic college, be it never so humble. "Our teachers have something to impart more valuable than mere information, something that cannot come through wealth or administrative machinery. They can give a student a primer of right thinking, a sense of order and of method; they can imbue him with some sense of responsibility, and with at least a moiety of respect for authority. Possessing a sane, consistent philosophy of life themselves, they can furnish their students with a coherent mental background and give them a rational, balanced view of life, that may in some degree vertebrate the rather flabby structure of the modern curriculum."

The Failure of Democracy

The *Christian Century* (Vol. XLI, No. 19) complains that the will of the majority is but imperfectly registered by the law-making activity of its supposed representatives. A still more serious defect of democracy in actual practice is its failure to get its laws obeyed. The average citizen, when confronted by a law which he does not like, appears to lack intellectual clarity to distinguish between the right of agitating for repeal and the practice of nullifying by resistance and disobedience. The hardest difficulty that government by majority has to face is not the difficulty of getting elected representatives to enact the will of the majority into law, but the difficulty of getting minorities to accept it. And when this fails, democracy fails. Certainly the sum total of ten million individual selfishnesses is not unselfish action for the common good. Certainly

the composite of ten million stupid prejudices and private ignorances is not perfect wisdom. Democracy as a mere formula, irrespective of the quality and character of citizenship, has plainly broken down.

Woodrow Wilson as a Scholar

R. C. Gleaner writes on this subject in the *Catholic Columbian* (Vol. 49, No. 20):

"We were accustomed some years ago to read that Woodrow Wilson was a great scholar—a learned man, etc., and most of us were inclined to agree with the statement. Along comes a writer and claims that his record as a student proves him inferior to Roosevelt and Taft. Roosevelt was among the first eight in his class at Harvard and Taft was No. 2 in a class of 121 at Yale, while Wilson was No. 38 in a class of 106 at Princeton. However, one must consider that Wilson had more opportunity to pursue certain studies in later days than his immediate predecessors as president, but one conviction remains and that is while Wilson was a man of many parts, he failed in one thing—he did not know, or if he did, he failed to give it proper recognition, humanity, and was inclined to put his own acquirements above that of others. One who has given much study to the personality of Wilson says, he would like to know something of Wilson's meeting with the Pope—for it would be interesting knowledge, since it was once said that Wilson feared to meet no man except the Pope—he did not fear the Pope, but was just a bit timid as to his reception."

The Music-Makers' Disguise

By Charles J. Quirk, S. J.

The jongleurs of the world, musicians—such
are these,
Harpers interpreting gay chansons of the
breeze;
To whom, Lear, King of storms, entones his
threnodies,
But are, for us—just ordinary trees!

The Latest Phase of an Old Problem

By the Rev. Joseph Selinger, D. D., Jefferson City, Mo.

It may seem preposterous at this time to advert to the right of Catholics to a just portion of the public school fund. Still it *is* a right, and the yielding of it when it might have been secured was a mistake now probably irreparable.

The arguments against such demand urged thirty years ago have proved too conciliatory. There was a change of success then, but the differences in our own ranks were such as to foil concerted action. We lacked solidarity. We suffered much, as we have suffered since, by reason of nationalism. Now the problem is not whether the public school fund is available for any but public schools, but whether private and parochial schools are to be at all permitted. The public school system in these United States is urged as the only legitimate, constitutional system of education. Any other may at most be tolerated, but not acknowledged. In face of such public sentiment, persistently fed in speech and print, almost rising to fanaticism, it would indeed seem folly to agitate the demand for a pro rata division of public school monies among public and private or parochial schools. But the right to such apportionment is paramount and it may be well in these days of opposition to our schools to urge the point. The injustice done to Catholics by compelling them to pay taxes and allowing them no representation or part allotment in the sums thus raised is not repaired by compelling them to send their children to the public schools. Yet such is now the tendency: Compulsory school attendance, recognizing no other school but the public school. We have made the plea of equal efficiency. In many cases we have gone to the limit in complying with the methods and discipline of the public schools. But what is wanted is not compliance, but abolition. There still are Catholics who see no danger. They grow restive at the mention of it. "Why," they say, stir tranquil tolerance? Let us be content

with the unmolested possession of our Catholic schools. Have we not made wonderful progress since Colonial days? From the first Plenary Council of Baltimore to the third there was gradual development, until now we have perfected our schools from kindergarten to university. Religious bodies, both of men and women, have built notable institutions of education that vie with, nay, in some places surpass the public schools. All in all the achievements of Catholic education in these United States are hardly equalled in any other country when the pecuniary sacrifices involved by double taxation are taken into consideration.

What makes the case hopeless is the protestantized atmosphere of our State institutions and schools. Protestantism has gone into the system. We tried years ago to get a hearing. An urgent appeal even in our own ranks to hand our parochial schools to State jurisdiction, was made as a token of our good will. In return apportionment of the school-fund was to be made and Catholics were to receive their just share of the taxes. State supervision would have been an unavoidable consequence of this plan. We feared obstruction in the exercise of our constitutional right of educating our children in our own schools. We continued to pay double taxes. And when they rushed out on us with the cry of "Foreigners," we hastened to Americanize our foreign-born fellow Catholics before we catechised them, and induced them to abandon their native tongue. The climax came with the World War. The sham loyalty and super-patriotism of the "dollar a year" men deluded many. We tried to appear true to the standard of 100 per cent Americans. We were mistaken. The mistake re-acted on our right of maintaining our own schools. Now we are confronted by a denial of that right. Neither is it a denial only, but agitation against the exercise of that right. Had we, like the Catholics of England, Canada, and (latterly)

Holland, contended from the start for denominational schools and a just apportionment of the taxes we pay into the public school fund, we might not now have that right denied us. The natural right of the parent, constitutional freedom of conscience, together with the fact that the public school system is in no wise an organic part of our Constitution, should be reason enough to leave us undisturbed in our possession. We cannot hope for a change of public opinion, however, and shall have to continue the fight for existence. It is true what Hilaire Belloc wrote in the April *Century* (p. 829): "The reaction of Catholic culture upon Protestant [in the United States] is hardly felt." The Protestants, jealous of us, would have us resort to the Sunday School. "The conflict is inevitable," to conclude with Mr. Belloc.

Do the Prohibition Laws Bind in Conscience?

This moot question, regarding which Catholic moralists are at variance, is discussed in No. 4 of the *Ecclesiastical Review* by the Rev. John A. Ryan, D. D., professor of moral theology in the Catholic University of America. We quote a few salient passages from his argument:

"There is nothing in the nature of our civil laws or in the known attitude of our legislators, which indicates a legislative intention to make these enactments purely penal. Nor can such an intention be fairly inferred, either from the penalties attached to the laws, or the manner in which they are received by the people.

"A civil legislature has moral authority not only to enact measures which are *necessary* for the common good, but also those which are *useful*. And the authority to determine whether a given enactment is or is not useful, resides in the legislative body. At least, the presumption is always in favor of the utility of any statute.

"To be sure, a legislature may pass laws which not only are without utility, but are positively harmful. Such en-

actments have no binding force in conscience. But the burden of proof is always upon those who contend that a law is of this character. If the contention cannot be proved, then the law must be presumed to be useful and consequently to be morally binding on the citizens. He would indeed be rash who should seriously attempt to show that the prohibition statutes have been proved harmful to the community. For he would have to show not only that one or other section of the prohibition code is unjust or harmful, not only that one or more provisions are injurious to certain groups in the community, but that the code as a whole has clearly produced a balance of evil over good.

"The language of the preceding paragraph suggests the implication that some features of our prohibition legislation may really be harmful or unjust. I believe that to be the case. For example, the requirement that no person may make intoxicating liquor of any sort on his own premises for his own use, or to give to his friends; and the article which forbids a person to carry liquor for his own use from one place to another—are tyrannical and unjust interferences with the liberty and rights of the citizen. They are not essential to the main object of the law, which is to abolish the commercial manufacture and sale of intoxicating liquors. These and several other irritating provisions of the Volstead Act are not necessary to the attainment of the end of the law or the enforcement of the Eighteenth Amendment. But the essential provisions and aims of the Eighteenth Amendment must be regarded as having the same validity as any other civil law. Until the act is proved to be harmful rather than helpful to the community as a whole, no other conclusion can be justified either by the principles of moral theology, by logic, or by common sense."

Father J. Elliot Ross, C. S. P., author of a valued text-book on Christian ethics, also upholds the thesis that the Volstead law is binding in conscience (*Homiletic and Pastoral Review*, Vol. XXIV, 8 sq.).

Once More the K. of C. Historical Commission

By a Knight of Columbus

Mr. McSweeney, one-time chairman of the K. of C. Historical Commission, has a curious article in the June *Columbia*, on "The Racial Contributions to America," rehashing former statements which by frequent repetition may impress untutored readers. Have we in the Knights of Columbus no historians? Only one trained historian found his way to a place on the Commission when it was organized. Or are the professors of history in our Catholic colleges not affiliated with this great Catholic order? Why did certain convert historians refuse to serve?

In the article referred to there appears a defense of Samuel Adams. Does the writer know Adams's attitude on the Quebec Act? Does he know his hostility to the Constitution with its provisions of toleration? Does he know Adams as one of the last of the covenanting Puritans? But why should he know these things? Only a deep reader of history would be conversant with the facts of Adam's life. Certainly Mr. McSweeney is not of the the Watch and Ward Society, a group which Samuel Adams, if alive, would lead.

Again, with strained coherence we are told that "A commission composed of distinguished citizens each of whom had made an accepted contribution in service to the United States with eminent educators was appointed to prepare an historical programme." We are not informed as to the nature of the writer's service, nor why the least conspicuous man in the group was made chairman.

Then the old saw, British gold, wicked men, text-books undermining the patriotism of American youth, all but the windmills—some might say, all but the mills. Grant Miller and the Hearst papers pointed the way. The Commission, or rather the Chairman, accepted the findings and printed them in the *Columbia*. Strange that a group of historians seeking truth did not conduct their own investigation. "One

of our own," as the author would say in Boston, was on the Hearst list, John P. O'Hara (with an *earned* doctor's degree), as the author of a dangerous book. What matter whether O'Hara's people came on a Cunarder or not, they probably boarded at Queenstown; that he was scientifically trained, and that he is editor of a Catholic paper in Oregon—his book was condemned as pro-British. Apparently it was too dangerous for a patriotic commission to read! And then did not the anti-parochial school forces condemn the man and his work? Reformers do consort with strange bed-fellows.

Pound the table and shout out these facts: "One history after another has been withdrawn and changed to meet the truth." The author's credibility as a witness supports it. Therefore the schools, even the parochial schools, have been saved from an insidious attack. The sons of immigrants have defended the Puritan from his own offspring. May the victims of Cromwell rest in peace! Again: "It was never definitely intended to go into the history publishing business in competition with private interests, but some of the *best historians* [italics not the author's] of the nation under existing conditions found themselves unable to find publishers for what they wrote unless they agreed to work under orders." This is simply ridiculous. It is a libel on American publishers and scholars. Mr. McSweeney of all others should know that scholars can not be reached: they are not materialists.

Then a better day arrives. The Commission with unaudited funds offered prizes. Whose books are published? Were any of my former professors endowed? Did any manuscript appear from any Catholic college or from the Catholic University at Washington? The prizes given were two, amounting to \$3500, though, to show a spirit of generous tolerance, an introduction or so was secured from a Prot-

stant minister at a rate that surprised him too much to keep the amount a secret. Who benefited most by the contest?

Mr. McSweeney observes that "the result has far exceeded expectation." Why not candidly state that in the \$3000 class Dr. Bemis's "Jay Treaty" alone of those submitted was regarded by the official readers of any worth? The judges should have been warned not to talk out of school. The prize essay was a good study, a Harvard dissertation done under Channing, whose writings the late chairman would hardly approve. Mr. Bemis is now said to be with the Carnegie Research Bureau in Washington, D. C.

The "Open Door Doctrine," another book published, was written by a man trained at Yale, Columbia, and Johns Hopkins. Assuredly, then, the work of these four schools is approved. They will rejoice to receive Mr. McSweeney's imprimatur. Now what are the dangerous schools of history? Formerly a University of Boston man was on the proposed list of writers, so that staunch Methodist university has been approved. Certainly the Catholic schools, including the Jesuit colleges, have contributed no author. Then the ex-chairman, remarking that two-thirds of the books accepted have been written by Protestants, gives a list of eight titles, some of which are merely ill-digested pamphlets.

Why emphasize their Protestant authorship? Is it to demonstrate our fair-mindedness? To a Protestant it may be proof of our political tact or of the contention that Protestants write the books. At all odds, historians of truth have been afforded an opportunity to print! Scholarship has been safeguarded.

Mr. McSweeney's monumental work is still to be done. Let the cringing critic of Mr. McSweeney's twelve or fifteen thousand salary notice that it takes big men to undertake great works, and big men are high priced men in any industry. What if Harvard or Columbia professors receive but a third as much, or if the Knights of Columbus

professor in Washington receives but a fifth as much? That is beside the issue.

There appears to have been a well-directed campaign on the part of twenty per cent of our population "to put more than eighty per cent of the population in a position of class inferiority." Now everyone knows what the half per cent did to the other ninety-nine and a half per cent; even Boston is learning under a new city prosecutor. Well, the eighty per cent must be defended. The attempt to repress them must cease. The chairman now reaches the point where a school-taught rhetorician would have commenced, and proceeds to describe the "racial series." Selected men of the submerged eight-tenths (Socialists talked of the tenth) of the population are going to tell the world what their respective races have done for America. Never mind what America did for them.

"This series is unlike any heretofore published." Each volume will come from a renowned scholar of the race whose contribution he appraises. Each writer will make many claims, even to the discovery of America, for his people. In unison, it is to be hoped, they will lay low the Anglo-Saxon tradition and the Scotch-Irish myth. And no doubt the Census Bureau will be astounded at the national population when the racial figures are at last available. Pick up one of the series, look at the author's name, and you can guess the title. The English and Scotch-Irish and Welsh and French will be lucky if they add up to the twenty per cent when all the statistics are computed.

Mr. McSweeney, LL. D., will write the introduction. In this he may explain why the books are not to be published by Macmillan, as announced in an earlier issue of the *Columbia*. Why change publishers? Lincoln would not swap horses in the middle of the stream. The Stratford Company of Boston will publish the series. Certainly there is no reason why Mr. McSweeney should hesitate to explain. No selling point should be overlooked.

**Rev. P. W. Schmidt, S. V. D., as an
Ethnologist**

Readers of the FORTNIGHTLY REVIEW are well acquainted with the splendid work of Father W. Schmidt, S. V. D., editor of *Anthropos*, and of the leading rôle he has taken in battering down the now antiquated and unscientific structures of "the evolutionary school of culture." They will be glad to learn of a convincing proof of the high regard in which he is held by the leading ethnologists of Europe.

In 1909 appeared the first edition of Buschan's "Illustrierte Völkerkunde," in which a number of leading German ethnologists collaborated. On account of more extended research among primitive nations during the last thirteen years and the gathering of new data, a second edition of this excellent work was called for in 1922. The work is now published in two richly illustrated volumes by the firm of Strecker and Schröder of Stuttgart.

During the interval between the two editions many reviews of the first issue had been published in scientific journals. One of the most exhaustive of these was written by Father W. Schmidt, and was published in his own journal *Anthropos* (Vol. V, 1910, pages 584 to 588). Father Schmidt confined his searching criticism to the first part of the work: "Einführung in die Völkerkunde" (Introduction to Ethnology) by Dr. Lasch of Vienna.

A careful comparison of Father Schmidt's review with the new edition before us shows that the editors have carried out practically in every instance the suggestions made by the learned editor of *Anthropos*. In fact, we doubt whether in the "second edition" of any other book of equal standing with Buschan's "Völkerkunde," the author and editor so willingly accepted recommendations and improvements as in this case. Of course, this speaks well for the scientific accuracy and love for truth of both original author and critic.

One significant example will show how readily the author accepted the scholarly critique of his colleague. The

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question of dress and clothing among the lower races was discussed on pages 15 and 16 of the first edition. It was there stated by Dr. Lasch that as to the origin of clothing properly speaking, "modesty must have played but a secondary rôle." Father Schmidt commented as follows (*l. c.*, p. 587): "This is indeed a widely diffused opinion, but none the less only poorly established." In the second edition (1922) we see on page 27 how the author, Dr. Lasch, has practically reversed his former opinion. He now writes: "Concerning the purpose of clothing views still differ. There is a wide-spread impression that the beginnings of clothing almost everywhere consist in a covering of the sexual organs."

In other cases the author takes over the very wording of his critic, setting aside his own theory in favor of that advanced by his scholarly reviewer. That Fr. Schmidt, his colleague Fr. Koppers, and the splendid work of *Anthropos* is often referred to in the pages of the new edition of this scholarly work, goes without saying. The "Kulturkreistheorie" advocated by these two priest-ethnologists and by Graebner, Foy, Ankermann, and others, is discussed in the volume.

It redounds to the honor of Catholic scholarship to see the work of Father Schmidt recognized as it has been by the editors of this splendid publication.

A. M.

The Story of a Labor Daily

Norman Thomas, who had a leading part in the venture, tells the story of the New York Socialist daily *Call* and its short-lived successor, the *Leader*, in Vol. LXXI, No. 5 of the *Forum*. We condense his account somewhat.

For fifteen years New York had in the *Call* a labor daily, Socialist in ownership and control. This paper reached its maximum circulation,—never fifty thousand,—during the Hillquit mayoralty campaign in the early days of our participation in the Great War. The *Call's* influence then and for some years thereafter, far ex-

ceeded its circulation. Never attempting to compete with the other dailies in volume of news or variety of features, it won devoted and heroic support from the more radical workers, and considerable friendship from the more conservative. Nevertheless by the summer of 1923, the *Call* had fallen on evil days. Without an editor-in-chief, deeply in debt, with a circulation less than 10,000, it was a question whether it was not more of a liability than an asset to the labor movement.

To this sorry pass had the paper been reduced by the virulent factional quarrels which resulted in the split between Socialists and Communists and the complete alienation of many who had been Socialistically inclined. It was recognized that if the paper was to be saved it must be acquired by the labor unions and run by them rather than by a particular party. After somewhat difficult negotiations, a group of unions, mostly of the needle trades, but also including certain other local organizations, formed a corporation and took over the paper. The Amalgamated Clothing Workers and the International Ladies' Garment Workers were the chief subscribers to the stock of the new corporation. All *bona fide* unions were invited to subscribe to the stock on the same terms as the original owners. The American Fund for Public Service gave generously to the enterprise, but acquired no stock. Evans Clark of the Labor Bureau, Inc., to whose efforts the formation of the new company was largely due, was made business manager. Heber Blankenhorn of the Bureau of Industrial Research, principal author of the famous steel report of the Inter-Church World Movement and an experienced newspaper man, was made managing editor, and Mr. Thomas himself editor-in-chief. The majority of the directors represented the unions; a minority the old owners of the *Call*, to whom a small percentage of the stock had been assigned as part of the purchase price.

A paper under such control, appealing to a general labor constituency, was bound to have its own difficulties. Yet these difficulties did not seem in-

surmountable. The union directors made plain their desire for a regular newspaper, thoroughly loyal to the labor movement as a whole. They agreed to support a positive editorial policy, generally Socialistic in character, controlled by no political party, but directed toward the building up of an American Labor Party. News was to be fairly given, and letters to the editor were to furnish an open forum of labor opinion.

The paper under this management and with this programme lasted three months,—only six weeks of which were under the new name, the *Leader*, and with the new staff which had been assembled. At the end of that time the directors, finding that the kind of paper they wanted cost more than they felt the labor movement could or would afford, suspended publication. Some \$80,000 had been spent on the operating deficit in those three months; the circulation was averaging nearer twenty thousand than thirty, and under such circumstances profitable advertising was not in sight.

It is absurd to say that the 300,000 organized workers in the unions owning the *Leader*, and the other hundreds of thousands in the New York territory, could not have saved the paper if they had been as anxious for the success of a labor daily as they seem to be for the success of labor banks. But they were not. Factionalism killed the *Leader*, though it was a very creditable journal. The "bitterness of factionalism was too weak to kill the *Leader* in open battle; it was strong enough to hold back that support in circulation, in finances, and in spirit, which might have made it live."

A Curious Inconsistency

The Central Bureau of the Catholic Central Society, in a recent press bulletin (Vol. XI, No. 46) calls attention to the curious fact that both public opinion and public authorities in our country discriminate between the intellectuals of radicalism and those who preach the same doctrines in a popular fashion to the masses. Thus John Most was made to serve several terms

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on Blackwell Island, whereas Prince Peter Kropotkin was invited to lecture before representative bodies and remained unmolested. The Rotarians and other representative bodies of "conservatives" persecute the I. W. W.'s and other communistic organizations, but they listen with respect and deference to a man like Dr. Bertrand Russell, now visiting in this country. "If tomorrow thousands of men and women, belonging to the lower classes, were to put his teaching into practice, a cry of horror would arise from most of those who now consider his views novel and interesting. The blindness of Voltaire, who believed the doctrines he and his friends were propagating should remain confined to an intellectual élite, was excusable. But since experience has clearly proved that the ideas and theories the intellectuals like to toy with are apt to be translated into brutal facts, once they have seeped through from the higher to the lower strata of society, it is folly to believe such attacks, as the ones launched by Bertrand Russell on marriage, the family, and conjugal fidelity, will not lead to practices of a revolutionary kind. His article on 'Styles in Ethics,' printed in a recent issue of the *Nation*, merely reiterates the opinion that there are no eternal, immutable laws. He applies this principle chiefly to marriage, the family and sex relations, arriving at the conclusion that the 'middle-family system,' namely the one established by Christianity, is entirely evil and incompatible with economic development."

It does indeed seem preposterous that while the consequences of a moral debacle are so apparent on all sides, an ethical anarchism of the kind preached by Bertrand Russell should meet with favor in America. And it is a gross injustice that a certain kind of radicals are pounced upon, pummelled and sent to prison for propagating less fundamental and less dangerous errors than this English professor. The Central Bureau thinks "we have here a new proof of a certain brilliant Frenchman's contention that the pocket-book is the most vulnerable part of the influential citizen."

Notes and Gleanings

Marie Corelli, the English novelist, is dead. Hers was a queer world, with absurd heroines and diabolical villains (Satan himself on occasion), and she propounded her own theology and put Christ in His place in the Corelli books. She had no command of literary style and knew little of the rules of English grammar. Her wrath fell on women cyclists and women smokers, among other miscreants, and thus her mountains of indignation were often powerless to slay a mouse. In her day she had readers by the million from that badly educated multitude who knew no print except the daily papers. She outlived her fame, and there is a new type of "best seller" to-day, though it is not a whit less silly.

The racial designation, "Nordic," is supplanting "Anglo-Saxon." It should have a wider meaning, but it is often used in a narrow way to apply exclusively to the Teutonic races and (since the war) to designate the inhabitants of the British isles only, leaving the Germans wholly out. Were the Nordics a superior race? Decidedly so, in their own conceit. The Spaniards are not classed as Nordics, nor the Italians. Both have had a splendid history. The Greeks are not listed as Nordics—but a greater people are not of record. We may suspect that he who prates of the Nordics is a racial egoist, if not a bigot.—*Catholic Citizen*.

The Evangelical spirit seems to have died out of the majority of Protestant churches. The Bible, unsupported by the living voice of an infallible Church, has suffered from the attacks of Modernism, its authority has been undermined; and without authority religious preaching is vain. The older generation of preachers were dogmatists. They declared, not what they felt or thought, but what was, for them, the objective, unalterable Truth. They captured the consciences and moved the wills of their auditors by the assertion of a super-human authority. Nothing is more noticeable among the

Protestant churches to-day than the decline of this authority. Instead of proclaiming a divine revelation, the preacher sets forth his own views of life and current problems. The decline of the power to "convert" is the price these bodies have had to pay for their surrender to an unregulated criticism of the Sacred Volume. The failure of Evangelicalism as a whole is the failure, at its most vital point, of "the Religion of a Book."

With the assistance of a Catholic mayor, a Jewish rabbi, a Presbyterian and a Reformed church minister, Dr. Christian F. Reisner the other day "consecrated" the site at the corner of 173rd street and Broadway, New York City, on which he expects to build his self-supporting skyscraper church. The exercises were in charge of Bishop Edgar Blake, of the Methodist Church. The cost of the church, about \$4,000,000, will be provided by bonds now being sold by special organizations throughout New York City. The site, reported by the newspapers to be worth \$500,000, was contributed by the Methodist centenary movement. A skyscraper church conducted on business principles will be a new departure in the history of religion. Wonder what Christ would think of it!

There is matter of singular interest in the current number (Vol. XXII, No. 3) of the *Hibbert Journal*—particularly the account of the "German Youth Movement" (Jugendbewegung), by Dr. Meyrick Booth. It began before the World War and has been described as "a rebirth of the soul of Germany out of the ashes of Bismarckian Imperialism." It rejects all parties and catchwords; its motto is "Humanity—the kingdom of humane feeling, of brotherly love, and mutual aid;" and it seeks to bring the whole of life, including everything that is physical and sexual, under spiritual influence. A significant feature of it has been the movement among young Catholics to collect money in Germany for the rebuilding of the devastated districts in France. The article is too short; but

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it should be read by all who incline towards a pessimistic view of the future of Europe.

In the May number of *Current History*, a monthly magazine published by the N. Y. Times Co., Professor Harry Elmer Barnes presents a new assessment of responsibility for the World War. Here we can give his conclusions only in the very briefest form. The ultimate roots of the war lay in age-old European rivalries, and in a diplomacy whose nerves had gone to pieces under the prolonged threats of alliances and counter-alliances. In determining the immediate responsibility for the war, according to Professor Barnes, we must begin by discarding the myth of Germany's sole guilt. From a study of the vast mass of documents piled up since the war, the writer distributes the blame in a descending scale among Austria, Russia, France, Germany and England.

Papini's "Prayer to Christ" (cfr. F. R., XXXI, 9, p. 177) is fitly characterized by the Hartford *Catholic Transcript* (Vol. XXVI, No. 43) as follows: "Papini's Prayer to Christ is a rancorous diatribe on the society and the peoples of the present day. Its pamphlet proportions afford the author an opportunity to satirize and condemn 'legions of pharisees' and broods of Caiphases, to range from the gutter to the supernal heights, to glut and glory in things which, according to the admonition of St. Paul, should not be so much as named among us." What induced the editors of *America* to have this vile screed translated and to publish it in pamphlet form is a riddle.

A correspondent of the *Tablet* (No. 4382) points out that the only three surviving bishops of those created by Leo XIII, in 1879, are Cardinal Logue, created Bishop of Raphoe (May 13); Bishop Lacey of Middlesbrough (September 12); and Archbishop Ilsley, elected titular Bishop of Fessa and Auxiliary of Birmingham (November 19). Next to them in order comes the present Dean of the Sacred College,

Cardinal Vannutelli, elected titular Archbishop of Sardis in 1880. It is thus a remarkable coincidence that the four senior bishops in the Catholic Church, viz., Archbishop Redwood of Wellington, New Zealand, created by Pius IX, and the three above mentioned bishops of Leo XIII—Cardinal Logue, Bishop Lacey, and Archbishop Ilsley—are all English-speaking prelates and subjects of the British Empire.

The London *Times* in its Literary Supplement of April 3rd, printed a welcome article on "Monk Lewis." While giving of Matthew Gregory Lewis a fair and sympathetic sketch, the reviewer deplores the "flaws in the author's mind" that make "The Monk" a book "that one would wish to be excused from reading." "Monk Lewis is," he says, "one of a definite class of neurotic patients for whom religious imagery, particularly of the cloister, is a sexual irritant.... He is the spiritual parent of Maria Monk and all that grisly brood." This open recognition by the leading English newspaper of the true character of calumnies of the Maria Monk type is effective testimony to the extent to which the anti-Catholic prejudice of the last century has been abandoned by reasonable Englishmen.

The *Journal of American Folk-Lore* prints an essay on "Signs and Superstitions Collected from American College Girls" by Martha Warren Beckwith. Of the 45 college girls interviewed, 14 came from New York, 11 from New England, 8 from Illinois, 6 from Pennsylvania, 2 each from New Jersey and Ohio, 2 from Canada, and one each from Minnesota, Indiana, Missouri, West Virginia, Maryland, and California. Of the superstitions reported 80 referred to good or bad luck, 56 referred to love and marriage, and 12 elaborated methods of wishing. There is a tendency to center old superstitions about fresh objects of interest. There are almost 200 signs and superstitions which are still in vogue among young girls brought up in literate American homes.

Correspondence

Can Women Teachers Train Manly Men?

To the Editor:—

Can a woman impart to a boy what she does not possess herself—manly qualities, characteristics, traits and habits? Does not a woman belong to the more delicate, the weaker and gentler sex? Is she not—as a rule—imbued with qualities, characteristics, traits and habits mainly peculiar to the feminine sex, such as being timid, nervous, touchy, capricious, peevish, sentimental, wavering, irresolute, languid, coquettish, fickle, vain and frail; and is she not, by virtue of her sex, subject to peculiarities and indispositions unknown to man? Mind well, I do not mean that all women have all of these imperfections; but all women have some of them. “Woman, thou art a mystery!” is and always will remain true.

It is a deplorable fact that a large percentage of our modern boys and men possess some of the above mentioned faults and imperfections; but whose fault is it? Were they not raised and trained just that way by their women teachers, who—although doing their best—could imbue them with feminine qualities, characteristics, traits and habits only; or, if manly qualities were partly imbued, they were “misfits” or even “counterfeits?” “You cannot squeeze blood out of a turnip.” Neither can a woman make a manly, virile man out of a boy, if the boy remains under her care and influence almost exclusively until he graduates from the grade school, the high school, the college or the university. A woman—being a female—can impart feminine qualities only; because she cannot and does not know by actual feeling what a manly, virile quality is.

Does the average woman teacher consider her task in the school-room a real life vocation or does she regard it as a temporary and convenient stepping-stone to something better? Is it not a fact that many a school teacher holds her position in order to procure some easily earned spending money? Is there any other country or nation that employs as many women teachers in its schools, colleges, and universities as we do? This condition did not exist fifty years ago. At that time, our schools—with but few exceptions—were in charge of men. To-day, to the detriment of our boys, men are being crowded out of their rightful position in the school and class-room by women.

A woman cannot properly master and train boys after they reach a certain age. Boys, from age ten on, as a rule, ought to be educated and trained by men, because only men know and fully understand the nature of boys. Boys naturally feel, and soon learn to know, that they are to be the leaders when they grow up. When they are exclusively in the care of women teachers, they frequently become disobedient, insubmissive,

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stubborn, rude, arrogant, impertinent, ill-mannered, boisterous, lazy and clownish, or—and this is even worse—"sissified," *i. e.*; effeminate, subservient and flattering to the weaker sex, prone to imitate, copy and absorb womanish manners, styles, fashions and characteristics. Under the almost exclusive tutorship of women boys are prone to go to extremes in either of the two described ways. If the boys are put into the hands of a well-trained man, they soon learn to discard the "sissified" manner which they adopted in the kindergarten and primary grades while in the care of women teachers. Therefore, having absolved these lower grades, the boys ought to be put under the tutorship of men, because only a man can make manly, virile men out of boys.

The tendency of our time is to let woman wield the sceptre and to let her have sway in almost all things. A close observer often receives the impression that there is precious little real manhood left in "The land of the free and the home of the brave." Again I ask: whose fault is it? Shall we continue to jog along in the same old rut and gradually sink in deeper and deeper—from bad to worse, to an ignominious end? Is our country not sorely in need of manly, virile men—teachers and leaders—to teach, lead, and guide the thoughtless and spineless masses? How are we to get them if not by having our boys educated, raised and trained under the tutorship and leadership of brave, manly men as teachers in our schools, colleges and universities?

Dr. E. B. Harper, of Kalamazoo College, says: "There is too much holding hands at Kalamazoo College. Almost one-third of the students of my classes are in the happy (?) state of engagement, actual or 'just understood.' Many of the men have given up mannish habits to satisfy some fair damsel. Continued contact with co-eds is effeminate."

Whose fault is it? Not so long ago a noted educator denounced our modern education as "logically 'sofa' and 'sentimental.' " The St. Louis *Amerika* quotes the following: "Our schools fulfill their mission poorly if they do not succeed in combining knowledge with a sense of duty and a noble life. A man with a mere intellectual education, minus a definite life-task, is like a ship without a rudder."

Mr. J. C. Wright, director of the Federal Board of Vocational Education, says: "Education should be a life-long process, not predicated upon the 'camel' theory, which is based upon the assumption that the full-time school can meet all educational needs of the youth. It assumes that the child is an educational camel, who can take his education in a prolonged meal and store it up in an educational hump all the way across the journey of life."

Need we wonder that we have so many "dudes," "dandies," "sports," and "parlor fans?" Who sets the pace for them?

Our present educational system is sorely

in need of a thorough revision and readjustment, especially for our boys.

Verona, Mo., John A. Pachlhofer

Points from Letters

After occupying for nineteen years our old offices at 23 Barclay Street, the growth of our business has brought with it a pressing need for larger quarters, and we have succeeded in securing adequate and attractive accommodations at our new address: 54 Park Place. Park Place, with its subway and elevated stations, is but one block north of Barclay Street. Our offices run through from Park Place to Barclay Street; the entrance and elevators, however, are on the Park Place side. We bespeak for our firm and its publications a continuance of the favors which the Reverend Clergy has been extending to them in such marked degree for so many years, and wish to express on this occasion our sincere appreciation of the hearty support accorded to the Wagner publications, including the *Homiletic and Pastoral Review*.—Joseph F. Wagner, Inc., New York City.

On page 186 of No. 10 of the F. R. Brother Isidore, C. S. C., says that there is need of capable male teachers for our boys in the advanced grades,—men who understand boys and their needs. Let me add that our teaching Sisters for the most part are in perfect accord with this demand. Boys in the higher grades are often unmanageable by Sisters, and I know of more than one Sister who has shed bitter tears over sixteen-year old boys.—Sacerdos.

In No. 10 of the F. R. (p. 189) the remark is made that athletics are considered of almost prime importance in our schools. That complaint is national. The slogan everywhere seems to be: "Play first, books next." Unfortunately, the Catholic schools (many of them at least) are no exception to this rule. They seem to devote their efforts mainly to developing brawn instead of brains. And yet the world is sadly in need of brains today.—(Rev.) Raymond Vernimont, Denton, Tex.

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BOOK REVIEWS

Some Pacifist Pamphlets from Germany

"Journeyman," whose columns graced the delectable, though at times unorthodox *Freeman*, recently discussed, in his own very leisurely and very literary manner, the present state of the book-publishing business in Germany. "What a wonderful thing it is to see how persistently the things of the spirit keep their hold upon the German people! By the courtesy of Mr. Scheffauer I have lately come into some statistics of book production that are very striking. In the year 1912, German publishers produced 34,000 books as against 12,000 in England and 9,600 in France. In 1922, after all the havoc wrought by the war, and the far greater havoc wrought by the peace, Germany still somehow managed to put out nearly 32,000 books. Before the war, too, a publisher could cover the expense of the average book by sale of 1900 copies, and in 1922 he had to sell 2470 copies in order to make ends meet."

"These facts shine out of Germany's horrible plight with an extraordinary significance. They mark a great people and a highly civilized people; and the longer time I have in which to compare the Germans with the conquerors since the war, the greater shame and uneasiness I feel at my own country's share in 'consenting unto death,' like Saul of Tarsus at the stoning of Stephen—and Saul's position I always thought about low and unmanly.... Apparently, whatever else the Germans must go without, they cannot go without books and music. I often wonder how well by comparison the actual civilization of the United States would hold up if it had been put to anything like the strain to which Germany's has been put."

So much for the "Journeyman." This reviewer was reminded of him and his words about Germany when a number of German books and pamphlets were placed on his desk.

There are first of all two little paper-covered pamphlets, entitled "Dokumente deutschen Denkens und preussischer Prinzipien," which are in reality party pleas for the pacifists, of whom there are apparently many, even in Germany. We have no fault to find with their theories in general, or even as expressed in these writings. Whether or not their interpretation of the historical facts plucked from the World War is true, is, of course, quite another question. It may be, but the final word has not yet been said, and when it is, it will be said by an unattached historian far enough away from the events to take advantage of perspective—a very important element in historical writing.

For a searching criticism of Bismarck's policies, German readers will be pleased to have at hand "Bismarcks Werk im Lichte der föderalistischen Kritik" by Prof. F. W. Foerster. This is a "Kampfbuch" of the German pacifists, but it strikes us as much

better history. The author's reputation alone is an incentive to read this pamphlet.

Another publication of the same organization is entitled "England, Frankreich, Deutschland und Preussen von einem deutschen Patrioten." This is an excellent exposition of the political and economic relationship of these countries. He who would better understand the situation in Europe to-day should have this booklet on hand.

"Bismarck's Politik" comes in for another scorching, "im Lichte des christlichen Gewissens," by Christian Berger, a Lutheran minister in Weiden. This pamphlet, as is evident from the title, judges the Bismarckian policies in the light of the Christian religion. One rejoices to see the unchristian statesmanship of the Iron Chancellor finally repudiated. The author is also one of the German pacifists. It should be remembered that these same indictments were brought against Bismarck in the sixties and seventies of the last century by Catholics of the Christian Social School both in Germany and Austria. Like prophets speaking out of their time they were derided, but their predictions are coming true.

Another very readable pamphlet, "Politik und Moral—Gewalt oder Recht? von Edmund Scheuer," is also a publication of the very energetic pacifists in Germany. It is questionable whether such pamphlets as these could be published in this "land of the free and home of the brave." If the same liberty were taken with the "founding fathers" by some American as these German writers have taken not only with their kings and statesmen, but even with their war heroes, he would probably be cast into prison on the plea that he was very un-American and disloyal.

H. A. F.

Literary Briefs

—The *American Journal of Science* (Vol. VII, fifth series, p. 249) in reviewing the first number of *Franciscan Studies*, "Science in the Franciscan Order," says: "It gives a summary of what the friars have done in science during the past seven centuries in mathematics, astronomy, and pure science; in physics and chemistry; in natural history; in physical and mathematical geography; in discoveries and explorations. Intelligent people will welcome this concise history, and, after a careful perusal, they cannot but appreciate the unfair criticism often expressed as to the general attitude of the Church in opposing the progress of science."

—In a brochure entitled "Eugenics" (Benziger Bros.) Father Valère Fallon, S. J., speaks a sympathetic word in behalf of a cause that has been categorically condemned by prominent Catholic writers as a "horror" and a "stench." Of course the author has no fault to find with the unequivocal condemnation of many of the means adopted to propagate a certain brand of

eugenics. The reason many may be surprised that a scholar and a priest should at all champion the cause, is precisely because the sum-total of what they have heard propounded as eugenics consisted chiefly in an advocacy of means and methods unethical on the face of them. Accordingly, if one prefers, Father Fallon's discussion may be described as a plea for a new, sane, moral eugenics—new, that is, if we consider the perverted Nietzschean conception underlying the system of many American eugenicists. That the plea is rational and appealing may be gathered from the fact that the author enumerates among the tasks of this truer, genuinely scientific eugenics, unrelenting warfare against Neo-Malthusianism, a strong advocacy of big families, and the employment of more effective measures making for greater personal chastity in the individual. These and similar commendable objects, Father Fallon points out, have been the consistent aim of the Belgian Eugenic Society, of which he and other ecclesiastics are members. The existence of a similar agency in our own midst might serve the useful purpose of purifying and directing aright the movement in the United States.

—The O. S. O. Parish Information Service continues to send out valuable hints. In its latest pamphlet, "Parish Surveys," it touches upon a subject of vital importance to every parish in this country. For purposes of parish history alone the suggestion is very valuable. These pamphlets may be had from the Y. M. S. State Office, Eflingham, Ill.

—There is little that differs from the conventional run of books on elementary logic in the "Elementa Logicae" recently published by Dr. Carl Menig. The book is written entirely in Latin. While the plea for a more agreeable method of presentation of the whole subject of philosophy, voiced so frequently of late, has not been realized in this book, yet it deserves well of the small group engaging in philosophic studies. The price is exceptionally low. (B. Herder Book Co.)

—"The Gospels, Fact, Myth or Legend?" is a well written book on a subject regarding which all Catholics should be thoroughly informed in these days of rampant Modernism. The author is J. P. Arendzen, Ph. D., D. D. (B. Herder Book Co.)

—Father Alfred Knight, of the Institute of Charity, has prepared a sort of synopsis of religious instruction under the title of "A Garner of Catechetical Gatherings" (B. Herder Book Co.). The work is not in catechetical form, but is, rather, a framework for teachers or preachers to fill in for themselves. It forms a perfectly organic system of instruction and cannot be too highly praised for the orderly and logical way in which it is conceived and presented. For teachers, who are apt to lose sight of the unity of the whole body of Christian Doctrine because of the necessity of dwelling

long on the different articles; for converts the maturity of whose minds makes desirable a summing up of the matter to be absorbed, and for preparation of the catechetical sermon, this book will be invaluable. We must add a word of special praise for the inclusion of a very brief review of Church history terminating in the history of the particular parish where the instruction is given.

—"Wanderungen durch das gesunde und kranke Seelenleben bei Kindern und Erwachsenen" by Dr. Rhaba Liertz, will prove an excellent volume for teachers, pastors, and parents. Dr. Liertz discusses various hindrances and aids to character-formation from a common-sense standpoint. His observations should be a decided aid to any one who is engaged in binging up children. It is likely that a volume of this kind in English would receive a cordial welcome.

—We are indebted to Messrs. Benziger Brothers for the first two volumes, comprising Books I and II, of the new literal translation of "Summa contra Gentiles" of St. Thomas Aquinas. The translation is by the English Dominican Fathers and is based on the Leonine edition of what is also known as the "Summa Philosophica." The Fathers have brought to this important and difficult work the experience gathered by them in the even larger and more arduous undertaking, recently completed, of the English translation of the "Summa Theologica," and we can testify that they have done their work with perfect competency. While their literal translation of the smaller "Summa" is inferior in grace and literary finish to the freer rendition of Fr. Joseph Rickaby, S. J., and lacks that brilliant editor's scholarly notes, which render "God and His Creatures" so attractive, the literal translation was worth doing and will no doubt take its place on the shelves of every Catholic library for the reason that it is complete, as literal as possible, and in handy octavo format instead of the clumsy quarto chosen by Fr. Rickaby.

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Apologetics and the New Psychology

By the Rev. Felix Newton Pitt, M. A.*

According to an old Stoic proverb men are tormented by the opinions they have of things, rather than by the things themselves. This is eminently true of those who are deeply prejudiced against the Church. Many indeed are sincere in their opposition and really believe the time-worn calumnies, although the origin of their aversion is a mystery to them. Like Topsy, "it just growed." Men adopt ideas presented to them as they grow up. They unconsciously absorb them from their environment. False ideas of our religion are persistently whispered into their ears by the group in which they happen to live. Moreover, these beliefs, being the product of suggestion and not reasoning, have the quality of perfect obviousness, so that to question them is pure scepticism, which will be met by contempt, disapproval or condemnation, according to the nature of the belief in question. About the basis of a false opinion or belief in regard to the Church which leads men to attack her doctrine and her institutions, there is usually a quality of feeling which betrays its non-rational character and plainly indicates inadequate evidence. Thus it is not the Church or her teaching or her institutions which arouses such men, but their opinions of her. It is the task of the Catholic apologist, therefore, to correct and change these opinions.

The purpose of Christian apologetics is to put before men the rational grounds of religion and Christianity. It is to win men from erroneous belief or no belief to the true faith. We know

that ours is the true faith given us by Christ and handed down the ages inviolate and infallibly by His representative, the Church. It follows that those outside the Church who have any religious belief at all are more or less in error. It is these whole or partial errors the apologist has to combat. There are many methods of accomplishing this, traditional in the Church. The one that experience has proven to be perhaps the least successful is that of controversy or direct argument.

The New Psychology gives us a perfectly natural explanation of this fact. The reason why we can not easily be made to change long established and cherished beliefs by direct reasoning about them, is precisely because they are long established and cherished. We may sometimes find our opinions and beliefs of long standing completely changed, but if we are told that we are wrong, we resent the imputation and harden our hearts. We may be heedless in the formation of our beliefs, but we find ourselves filled with a passion for them when any one proposes to rob us of their companionship. Our resentment is due not so much to the questioning of our ideas, but to the attack upon our self-esteem. We are by nature stubbornly pledged to defend our own from attack, whether it be our person, our family, our property, or our opinions. To directly challenge a man's religious views, no matter how false or preposterous they may be, at once arouses an innate stubbornness and causes an instinctive gathering of forces to defend. Obviously, then, such a policy should be avoided and a more indirect method adopted to expose the unreasonable character of the many false notions current about the Catholic religion.

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Such an indirect method is suggested by the New Psychology. And it is one that has the modern attraction of being scientific. Could we not apply to error in regard to our religion the same mode of treatment which the psychologist employs in certain nervous diseases? Psychology, we are told, is discovering that it can cure certain mental disorders by the application of its principles in a novel way. These disorders are called phobias, obsessions that have lodged in the mind, which by their depressing reaction upon the nervous system bring about a neurotic condition injurious to the general health. The phobia has its origin in the mental history of the patient, in some shock which he has forgotten. The fact that he has forgotten the origin is itself part of the cause of the phobia; and if the origin can by some means be discovered and made known to the patient, he will be able to cure himself of the phobia and consequently become restored to health. To discover this cause and give it to the patient to be absorbed mentally, just as the medicine is absorbed physically, is the task of the psychoanalyst. A writer in the *Atlantic Monthly* for March, 1923, advocates the application of these same methods of Psychology to error and moral perversities of normal people. Why can we not go farther and make use of the same scientific means with regard to the anti-Catholic bigot and those who are prejudiced against the Church?

Whether or not all these claims for the New Psychology have been proven susceptible of successful practical application, I am not sufficiently informed to assert. There is no doubt, however, of the wonderful progress this science has made. The idea appears both attractive and plausible. Could we not profit by this so-called new discovery of Psychology in combating the errors so prevalent in regard to our religion? Why not treat the bigot as an anti-Catholic neurotic? If we wish to destroy a man's erroneous opinions or beliefs, and replace them with the truth, we should treat him in an unobtrusive way, not as formally at fault,

but as the victim of a disease. Error is a disease of the mind. It has a cause in the mental history of the victim, but no reason. Only truth is founded upon reason. These erroneous beliefs may seem rational to him because he has made them a part of himself and, by rationalizing about them, convinced himself of their reasonableness. To attack these beliefs directly is to justify their advocate, give prestige to his mental processes, make him believe even more firmly that his opinions are rational and thus entrench him more securely in his position. He has built up his beliefs on a cause of which he is ignorant. This cause is really an obstacle to his perception of the truth. It would seem that to discover this cause and put it before him plainly, would be to remove the foundation and bring tumbling down the edifice he has built up. The obstacle once removed, the truth can be seen. Moreover, a direct attack on one's beliefs is equivalent to telling one he is a liar, or at least in error. No one relishes such treatment. It arouses resentment and only multiplies obstacles. The will is, after all, the citadel to be captured before a complete victory can be won.

The New Psychology thus offers us a new method of apologetics, or at least a new and scientific application of an old method. It would suggest to us that we seek out the causes of particular errors in individual cases, in certain localities, or in certain countries, study these carefully and then explain them clearly. It may not be necessary to connect the cause with the particular error. In the case of phobias we are assured that it is not seen in many instances. Then let the innate goodness and reasonableness of men exercise their cleansing, leavening influence to bring about a change of attitude.

By way of practical illustration the idea might be applied in the following manner. A missionary is going to a certain locality to give a mission to non-Catholics. In that particular section there may be prevalent erroneous ideas in regard to the Church and her teaching, peculiar to conditions there.

The prejudice may take the form of opposition to the Catholic schools, false ideas of the religious life, of priests, of Sisters, of Sacraments, or of the moral teaching of the Church. The cause of these errors may be certain local conditions, as, for example, total unacquaintance with Catholics, the bad lives of local Catholics, the character of the Catholic school there, pure ignorance, inherited prejudice, or a dozen others. If the missionary knows this, understands the nature of the people and sees clearly there is a cause for the mistaken ideas, then let him first of all remove the cause if possible, or at least reveal it clearly, and then simply preach Catholic doctrine as a teacher and not as a controversialist. If he does not win over many, he is sure to leave behind him a pleasant impression of the Church that will germinate and in time bring forth fruit.

Or let us take an individual case. It frequently happens that a man is prejudiced against the Church because of a real or a fancied grievance, an offense by a priest or a Catholic layman, because of a bad book read, the scandalous lives of his Catholic acquaintances, political or financial reasons, etc. With an antipathy born of such causes he is ready to believe anything about the Church. Indeed his antipathy may breed hatred and even fanaticism. He thus has a disordered mind. He has a phobia and that phobia is the Catholic Church. Many have a phobia against the Catholic school. We have such men in the country to-day. Shall we honor them and elevate their opinions to the heights of reasons by arguing with them? Argument to a man of such an attitude is as a red flag to a bull. But if we can discover the cause of his hatred, and show him plainly how groundless his abhorrence is, we have a chance to cure him of his obsession.

The Church is conservative in her methods. She does not jump at new things. Yet when science in its slow progress brings out and by reason and experience demonstrates its discoveries, the Church is ready to accept and profit by them. The so-called new discovery of Psychology may or may not be

proven. It may not be practicable in all cases and under all circumstances. But the idea is surely worthy of further study and experiment in our own field. We could use the suggestion in the field of Catholic education. What is the cause of the opposition to the parish school in general, and in particular localities? If we could discover that, bring it to light, state it clearly to the world and, if need be, remove it, the opposition might wither and die. Science suggests a possible cure for error—to discover and state its cause with precision. Whether it will prove effective or not experience alone will tell. Can it be harmful to give it a fair trial?

Playing up Crime in the Press

Attorney David W. Hill said in a recent address: "The criminals constitute less than one-half of one per cent of our population, but they receive the 'lion's share' of the front page in metropolitan newspapers. When you call the attention of the press to this situation you are told that the people want accounts of crime, scandal, suicide, and the grotesque. News of virtuous conduct would stimulate an appetite on the part of the public for such matter. Furthermore, most newspaper readers are not mentally and morally equipped to select proper reading matter in the public press, and the editor of a paper should be better qualified to furnish what the public should read instead of what it wants to read, just like the teacher and the preacher—they make the choice for their constituency. Scandals, suicides, and revolting crimes should be minimized and not magnified. Let us hope that some day the tale of a crime may take no more conspicuous place or type than the usual short funeral notice accorded to the average law-abiding person when death overtakes him. The underworld now gets too much attention—why not give more attention to those who indulge in 'plain living and high thinking?'" The *Globe-Democrat* denies the charge; but to us it seems true. The question is: What are we going to do about it?

Blackstone and His Commentaries

Representatives of the American Bar Association will assemble in London, on July 20, as the guests of the London bar, and unveil a tablet in honor of the bicentenary of Sir William Blackstone at Brick Court, in the Inner Temple, where he wrote his famous "Commentaries on the Laws of England" (1765-69).

Much of the famous English jurist's law is, of course, now obsolete, and like all works covering such an extensive field, the "Commentaries" has its share of mistaken statements and errors of judgment. But, as Fr. W. H. Kent, O. S. C., lately pointed out in the *Tablet* (No. 4345), if all the blots found in the "Commentaries" were obliterated, there would remain a large mass of legal information and historical learning, clearly set forth in good English.

One secret of Blackstone's success was his enthusiasm for his subject. One feels that he might well have borrowed the title of an earlier English jurist and called his book "The Praise of the Laws of England." This optimism is one of the chief defects of the "Commentaries." Blackstone tells the story of the struggle between the English common law on the one hand and the canon law and civil law on the other, a struggle which reached its climax at the memorable parliament of Merton, in the reign of Henry III, in an interesting fashion; but the truth of the picture is marred by strong bias. The author is clearly at one with the barons of Merton when they said: "*Nolumus leges Angliæ mutari*—We do not want the laws of England to be changed." Curiously enough, the particular law in question, which Blackstone vigorously but ineffectually defends, is at length being abrogated in this year of his bicentenary.

Fr. Kent is not the first writer who has called attention to "the charm of unconscious humor" found in the "Commentaries." Thus Blackstone concludes his account of the laws affecting husband and wife by observing that "even the disabilities which the

wife lies under are for the most part intended for her protection and benefit. So great a favorite is the female sex of the laws of England." Yet as Fr. Kent observes, the curious reader who turns to the chapters treating of the acquisition of property by marriage, and the singular discrimination between men and women in punishment inflicted for all species of treason, may well be amazed at this suggestion of favoritism. With some few exceptions the unfortunate favorite of the English laws forfeited all her personal property on marriage. And how does she fare when she incurs the penalty of treason? "In the case of coining," says Blackstone, "which is a treason of different complexion from the rest, the punishment is milder for male offenders; being only to be drawn and hanged by the neck till dead. But in treasons of every kind the punishment of women is the same, and different from that of men. For as the natural modesty of the sex forbids the exposing and publicly mangling their bodies, their sentence (which is to the full as terrible to sense as the other) is to be drawn to the gallows, and there to be burned alive." (Book IV, ch. vi).

From this point of view the earlier editions of the "Commentaries," published in Blackstone's lifetime, have a far greater historical value than later abridgments and adaptations. For they forcibly remind us of the barbarous and inhuman state of English laws at the very time when Blackstone was praising them so extravagantly. Some readers may be tempted to adapt Porson's sarcastic criticism of Gibbon, and say that the Commentator's humanity never slumbers except when women are burned and Papists are persecuted. For the English laws in force in Blackstone's day still included the penal laws against Catholics as well as these barbarous punishments for women. But the reader who does not happen to be familiar with the historical and political literature of eighteenth-century England will do well

to counterbalance his study of these eulogistic "Commentaries," by considering the vivid and painful picture of the actual state of English laws in that age drawn by a later jurist, Mr. John George Phillimore, in the first chapter of his "History of England during the Reign of George III." It would be hard to imagine a more piquant contrast than that presented by Blackstone's praise and Phillimore's censure—and the still more damning facts which he cites in evidence. No lawyer of his own day (1863), he insists, "can deny that at the accession of George the Third the English law presented a most revolting spectacle. No jurist can deny that its chicane was endless, its rules absurd, its punishments cruel and unavailing. If it were not so, how comes it to pass that in the last ten years it has undergone such material, though far from sufficient, alterations? And if this be admitted, what is to be said of the moral character of those who for generation after generation saw these evils, not only without any attempt to alleviate them, but with a fixed resolution to support all that could increase their virulence—careless, so long as their own fortunes were secured, what became of their contemporaries or posterity."

Vessels never give so great a sound as when they are empty.

There are girls who marry men "to reform them." They think that their love justifies the sacrifice. But does love justify the selection of such a man as an example for children? Some girls idealize love to such an extent that they throw aside common sense. From the standpoint of romance that has a good sound. But there is no romance in condemning children to poverty. The children have nothing to say about coming into the world. The interests of the unborn are in the hands chiefly of the mother, who once had the right to say "No" when the wrong man presented himself with artificial wings and an artificial halo, neither of which he could wear with any degree of grace.—Msgr. F. C. Kelley.

Catholic Schools in Canada

"Catholic Schools in Western Canada. Their Legal Status," by Donald Alexander MacLean, M. A., S. T. L., Ph. D., Author of "The Morality of the Strike" (Toronto: The Extension Print) is a study which, on account of the importance of its subject, the masterly way in which it is handled, and the mass of valuable material incorporated in it, is deserving of being noticed at much greater length than the space limits of the FORTNIGHTLY REVIEW admit of.

For us on this side of the Canadian border the book contains very useful lessons; but in order to benefit from them we must bear in mind the essential difference between the Canadian idea of State-supported education and that which obtains in these United States. English-speaking Canadians brought with them from Great Britain the tradition of denominational schools, while French Canada has the prestige of a Catholic, State-supported educational system which has for centuries been sending forth statesmen scholars and a patriotic, well-instructed citizenry which can vie with any the world over. At the same time the Protestant minority in Lower Canada is accorded all the privileges of the Catholic majority.

In our country the educational tradition is very different, and although, as regards the public school system, it is only about sixty years old, it is bred in the bone of the non-Catholic American. The aim of our public school is to educate children of various religious beliefs without interfering with these beliefs. "Conscientious objectors" have about the same standing that they did during the war.

Bearing these elements in mind, the struggle of the Catholic minorities in Western Canada to maintain their constitutional rights makes interesting and profitable reading for those of us, if any there still be, who hope in time to get our non-Catholic fellow-citizens to see that we ought in justice to have our proportion of the school fund for our own schools. S. T. O.

The Great Chalice of Antioch

Dr. Gustave A. Eisen's two volume monograph on "The Great Chalice of Antioch" (New York: Kouchakji Frères) costs \$150 and will be accessible to only a few of our readers. A *N. Y. Times* reviewer (Book Review, June 1) gives a synopsis of the contents, from which we quote the following paragraphs:

The Chalice of Antioch, Dr. Eisen relates, was discovered in 1910 by Arabs digging a well or cellar in Antioch on the River Orontes. Antioch was from the time of Peter and Paul a city of great importance to the Christians and became the site of a famous Christian temple founded by the Emperor Constantine as the seat of the Church of the East. The chalice was purchased in Syria by a member of the firm of Kouchakji Frères of Paris and New York and taken to Paris, where the heavy encrustation of silver oxide was removed by André, a noted restorer. Early in the war, when the Germans were threatening Paris, the chalice, which was recognized to be an object of great archaeological importance, was shipped to America, where Fahim Kouchakji maintains an office of the firm. It was shown to Dr. Eisen, who after some examination found that it presented great promise as a discovery absolutely unique. He entered upon an exhaustive study of it that has resulted at length in this monumental monograph with its mosaic of evidences, internal and external, attesting the sacredness of the cup.

The object of this long labor stands less than eight inches high, with its narrow pedestal. It was made in two sections. The inner part is a roughly made silver goblet with a very crudely turned rim. It has no foot and, itself, is altogether without ornament. This very ordinary object, however, has been surrounded with a container which is beautifully and intricately decorated. The outstanding features of this decoration are twelve human figures, which Dr. Eisen asserts are actual portraits of Christ and His principal

disciples; the only known representations of the founders of Christianity made by a person who had actually seen them and probably even had some of them before him as he worked. Most significant to a layman as well as to an archaeologist is the fact, strikingly shown in the photogravures of the Chalice, that this lavishly decorated outer envelope ends below the crude rim of the inner cup, exposing the latter in its ugliness with evident purpose.

Dr. Eisen's conclusions regarding the Chalice of Antioch may be summed up as follows:

The outer shell of the Chalice was made by a Greek artist of great ability and no doubt a convert to Christianity in the first century A. D. The exact date lies between 60 and 70 A. D.

The inner cup is of a period about thirty years before that of the outer.

The statuettes represent Christ—there are two views of him, one as a boy and one in maturity—and the following Apostles: Peter, Luke, Mark, Matthew, John, Paul, James the Lesser, Jude, Andrew, and James the Greater.

The symbols on the outer cup are only such as are found in the Bible and do not include later inventions of the Christians. They represent the Vine of David, the Star of Bethlehem, the Lamb, the loaves and fishes of the parable, the Roman eagle and other significant things.

The Chalice decorations are both the earliest known example of Christian art and the last of classic Greek art before it disappeared under the Roman influence.

The Chalice reveals three great secrets of Greek art. One of these, which has been altogether lost until now, consists in the use of what Dr. Eisen calls "occulted spirals," an arrangement of indicated lines not consciously perceived which have the effect of expanding the object and giving it an air of life and greatness. The second is the Greek system of "dynamic symmetry," which also had been lost until its rediscovery, coincident with, but inde-

pendently of, the Chalice studies, by Professor Jay Hambidge. The third is the "lift of inhalation," by which the figure is portrayed on the intake of air rather than on the exhalation, with enhancement of the emotional effect. This, too, was practically lost with the decline of Greek art, but has appeared at long intervals since, apparently largely by accident.

The outer shell of the Chalice, with its wealth of Christian portraiture and symbolism, could only have been designed to preserve and honor the inner cup because of its great sacredness at a very early time in the life of Christianity.

The Chalice probably was part of a religious treasure in the great Christian cathedral at Antioch of which history tells us, and which local tradition even to-day says occupied the site where the Chalice was unearthed, before an earthquake leveled the ancient city.

The author's elaborate description of Christ and His Disciples as they are pictured on the cup, can only be sketched here:

"The body of Christ [he says, describing the representation of Christ in maturity] is slender and elegant, expressing youth, elasticity and vigor.

* * * The delicacy of the body is in decided contrast to the bodies of the Apostles, which are more robust. The face is thin, elongated and tapering, the eyes very deeply set. * * * The chin appears beardless, as was the custom among the higher classes in the first century. Though worn, enough is left of the nose to show that it was almost straight, or only slightly curved. The mouth is very beautiful and partly perfect in its preservation. The lips are slightly parted. * * * The head is remarkably developed at the crown, indicating a man of force, a thinker, a mystic. The expression of this marvelously executed face seems to vibrate with ecstasy. If ever divine beauty and spirituality have been expressed by an artist, they are here mingled in a manner rarely, if ever, seen in sculpture and painting. Here we have Christ the ascetic and mystic, probably after the resurrection."

Peter is described as a man of intense energy and intelligence, with small, piercing eyes, high cheeks, short, strongly-curved nose, thick, wavy hair and beard and a large, drooping mustache. The statuette of Paul shows a man with a high, almost cylindrical head, short, rounded chin, straight nose and narrow, closed lips drawn down in an expression of austerity. The figure that Dr. Eisen has identified as Luke is that of an old man of decidedly Greek type, with a head almost square and covered with long, thick, wavy hair, bound with the Greek head-band, and a thick beard. The nose is almost straight and thin lips form a small, almost circular mouth. The chin is long, the cheeks high, and the whole face is that of a thinker.

Mark is a rustic with a round head, large in proportion to the body, and a large mouth, much twisted at the side, recalling that Mark was a water-carrier who cried his trade in the street. The man who Dr. Eisen believes is Matthew is a tall, elderly, dignified man of business. The face is of strong Jewish type. The lips are firmly closed, but softened by a faint smile. The figure of John bears a small, round head, exceptionally developed at the back. The nose is short but conspicuous, the mouth full, with lips rounded and sharply curved outward. The chin is round and beardless and the eyes are deeply set.

Dr. Eisen's statements and inferences will lead most readers to identify the Chalice with the Cup of the Last Supper—the Holy Grail. It is evident that Dr. Eisen, whose standing as an archaeologist is high, believes that this cup, which is now safe in New York after surviving dangers and vicissitudes through many centuries, once had some very intimate association with the person of Christ. With scientific caution he refrains from stating this flatly at any point in his book, for that is a thing that obviously can never be proved, but he does say this:

"The most fascinating point in connection with the chalice will, no doubt, be that countless individuals will share in the belief held by the original guar-

dians of the chalice that this was a most sacred cup, in all probability the one which once served the Lord and His disciples at the Last Supper, the most precious object in Christian history, legend and tradition."

Of particular interest, in relation to the theory that the Chalice is the Holy Grail, is the chapter in which the author records archaeological and literary findings regarding the widespread and interlacing Grail legends, which not only ascribe the origin of these legends to the East, but lead to the conclusion that the Grail was a tangible object, which had been seen by a great many people and that the legends go back to the fourth century A. D., 300 years farther than other investigators have dared to place them. From Syrian tombs of the fourth century, says Dr. Eisen, there recently have come amulets and vessels picturing objects of Christian symbolism, some of which are connected with the Grail legends.

Most interesting of all these as evidence that the Chalice of Antioch was known and venerated in the early centuries is the Gezer chalice. This is the representation of a cup extraordinarily similar to the Chalice of Antioch on a pottery lamp of the fourth century. At either side of it is shown a dove in the conventional posture of adoration. Doves have been used in such a manner, according to the author, only in connection with objects significant of the Passion of Christ, and thus Dr. Eisen is convinced that the cup pictured on the Gezer lamp, a cup so like the Chalice of Antioch, represents the Cup of the Last Supper. This conviction, we must add, is not shared by other archaeologists.

The first of the two volumes is devoted to the text. The second contains the photogravures and engravings. The Chalice is shown as a whole, then in detail in plate after plate marvelously executed. The figures are presented both in the size in which they appear on the chalice and greatly enlarged. To complete the portrayal, there are etchings of all the figures on the Chalice by Mrs. Kinney, in which she has at-

tempted to present the figures as they were before they were so marred by corrosion. Mr. Fahim Kouchakji, who is responsible for the publication, has lavished care and expense on the book, just as Dr. Eisen has lavished scholarship and toil in the hope of producing a monument to the Chalice in which they find so much significance.

It remains to be seen what such authorities as Msgr. Wilpert and Dr. Kauffmann will have to say of Dr. Eisen's arguments, which even to a layman do not seem by any means flawless. There are some who suspect that the whole thing may be a hoax.

A Reflection on the People

Numerous societies professing to teach patriotism and respect for constitutional government are engaged in creating a public sentiment favorable to the perpetuation of American ideals and institutions. But the good work that might be done by these societies is largely neutralized by such ill-considered statements as that of Judge Gary, of the U. S. Steel Corporation, that "the worst thing we have in this country is the Congress." The only inference that can be fairly drawn from such statements is that the duly elected representatives of the people are an injury to the country. If that were true, then the millions of voters who elected them would be equally dangerous, as it is their votes that choose the senators and representatives. If an attempt is made by the great captains of industry and finance to discredit Congress, it should be remembered that the criticisms leveled against its members apply also to the men and women who elected them. If Congress is a failure and an injury to business, what does Judge Gary think of the people by whom it was elected?

Newspaper reading is a perilous pastime. It is apt to make us scatter-brained. A thousand topics clamor for attention. Flea-like, we leap from one to another. When we lay down the paper, all we have is a mental blur, a fog.

The Austrian Loan

By Horace A. Frommelt, Milwaukee, Wis.

Dr. Funder, the Vienna correspondent of the N. C. W. C. press service, in a letter of recent date to the director of the N. C. W. C. notices the remarks concerning the Austrian loan in the March 15th issue of the F. R. Our comment was based on the remarks of the *Central-Blatt & Social Justice* magazine and on some personal observations. Dr. Funder believes that our fears of a domination of Austria by international capital are not well founded and that by expressing this fear we aid and abet the Austrian Socialists, who at the beginning opposed Monsignor Seipel and his part in the loan. The news letter goes on at some length to show that the terms of interest are reasonable—in fact more reasonable than those of many other similar loans of recent date. There is also the inference that our remarks are nothing if not depreciatory of the remarkable work performed by Msgr. Seipel.

All of which seems to us considerably beside the point and proves beyond a doubt lack of discernment even among well-intentioned and highly educated people in matters relating to modern capital and its international ramifications.

The rate of interest imposed on Austria is, of course, not beyond the usual figure. It must be that, for various reasons—perhaps the most important being that by making unreasonable demands the financiers would injure their own interests. If the rate were too high, other securities which they control would be unloaded; if too low, the bonds would find no market.

When, therefore, the unfortunate financier referred to in our previous article spoke of profits of fabulous amounts, he did not mean the interest of the bonds. He referred to the profits of the *financier*, not the bond-holders, who are usually an entirely different group of people. Financiers, as our critic knows or should know, amass fortunes by *manipulating* securities, not by buying or selling them. The

ordinary investor buys bonds. The financier manipulates securities, bonds, stocks, and other negotiable paper.

We could show our Austrian friends here in America, for example, the strange anomaly of the American railroad system showing small profits, nay deficits, from which relatively huge sums are made each year by the manipulation of the securities.

Holding securities for investment and manipulating them are two entirely different things. It is the latter that the Christian must condemn in principle, on the ground of receiving money for no equivalent service rendered.

Our critic states that Austria pledged the receipts from her customs and the tobacco monopoly. Back of the loan as security, without which the financiers would never have made the loan, stand the resources of the Austrian State and the productivity of its people. In other words, the "Golden International" owns 35,000,000 pounds sterling of Austrian wealth and productivity. Will the money barons be willing to hold this for a mere seven or eight per cent on the dollar? They have never done so yet, and is not likely that they will begin their charity among the Austrians.

If the Golden International owns 35,000,000 pounds sterling of Austrian wealth and productivity, will it be greatly concerned whether or not that wealth is husbanded to give profits and that productivity supplied to dividend making? Will it care what Austria's internal policy is, and what possible or imagined effects that policy will have upon that wealth and productivity? Will it be of any concern to them what Austria's foreign policy is, and what effect that policy will exert upon the stability of these securities?

The American people might well ask themselves what the attitude of official America would be in case some foreign power trespassed on the sovereignty of Austria and endangered or disturbed the value of these securities?

Supposing any influence would enter Austria that would in any manner jeopardize the value of Austrian wealth and productivity, what would be the attitude of the governments of the nine nations which have guaranteed this loan?

Modern society is so constituted that Austria probably chose the lesser of two evils in submitting to this agreement with the Golden International. But meanwhile is it not unfair to criticize remarks designed to call attention to the un-Christian system of finance that underlies all such international loans, whether to China, Haiti, Domingo, or Austria? We did not mean our remarks to be construed as depreciatory of the splendid efforts of the priest-Chancellor, Dr. Seipel. All praise to the man who through his statesmanship lifts a nation from starvation and utter ruin! Meanwhile, let us not fear to call attention to the true nature of these transactions of the Golden International and strive with all our might to reconstruct our economic system in such a way that Christian principles may again be our guide in international dealings.

Combating "Radicalism"

A few days after Attorney-General Stone had announced the cessation of espionage upon "reds" and alleged "reds," a Conference in Washington, under the auspices of the Americanization Commission of the American Legion, solemnly adopted some resolutions on "radical and subversive movements." The conference did not avow any purpose of taking over the functions so lately withdrawn by the Attorney-General from the Bureau of Investigation, but merely exposed certain evidence of "widespread and bold radicalism" and recommended certain methods of resistance and prevention. It revealed the existence of insidious individuals who deny that the war resulted in "a victory for progress, freedom, and democracy." Another evidence of wide-reaching peril to "our form of government and its patriotic leaders" was disclosed by a list of incendiary questions, put by dangerous

characters at open forum meetings; for example, "Does every person have an equal opportunity for life, liberty, and the pursuit of happiness in this country?"

The principal safeguard against such insidious assaults upon our institutions were discovered by the Conference in respect for the flag and in laws which would require the Constitution of the United States to be taught to pupils of the sixth grade. In order that the anti-radical properties of the national emblem might become fully effective and available, the Conference spent an entire day revising and perfecting a "flag code." The result is an adequate ritual of "saluting, draping and protecting," elaborated in thirty-one rules.

One of the delegates objected that children of the sixth grade were not capable of understanding the Constitution, but he was very properly and pointedly reminded that if the Constitution were expounded to all persons of that tender and plastic age, there would, in due time, be "more lawyers who know what it means."

Certain unfriendly persons have asserted that the deliberations and conclusions of the Conference evince an undeveloped sense of humor. That criticism, observes the Department of Social Action of the N. C. W. C., to which we are indebted for the above-quoted information, is as irrelevant, perhaps, as the following paragraph with which the *Baltimore Sun* closed its account of the final session: "A full-length oil portrait of Secretary Fall, former head of the Interior Department, greeted the delegates as they left the conference hall."

Pacifism is a heresy; no Catholic can condemn war absolutely. But any Catholic may possibly be bound in conscience to condemn this or that war, or to refuse participation in it because it is in his sincere and carefully tested conviction unjust. This, as we have pointed out more than once, is a point of view which no Catholic can consistently revile. To do so would be to put Caesar before Christ.

Merited Commendation

(From the *Hartford Catholic Transcript*, Vol. XXXVI, No. 51)

The FORTNIGHTLY REVIEW, whose editor is conservative, if not chary, in the bestowal of his approval, pays this compliment to the Bishop of Hartford: "The official organ of the Bishop of Hartford, the *Catholic Transcript*, by the way, the only 'official organ' whose editor has opinions of his own and is permitted to state them, in its Vol. XXVI, No. 41, says" etc.

The *Transcript* has doubtless given expression to many opinions to which the Right Reverend Ordinary of the Diocese of Hartford would not and, perhaps, could not, subscribe. But the Bishop has been at once broad-minded and tolerant enough to allow them to pass, hoping perhaps that time would correct the errant judgment of the writer, and conceding, perhaps, his more often right than wrong, thus exemplifying the justice of the adage of Pope—

"To err is human, to forgive divine."

What the *Transcript* has said respecting the rather boisterous jubilation indulged in by certain enthusiasts over the appointment of two American Cardinals, had been duplicated and more than duplicated in the issue of the FORTNIGHTLY REVIEW of April 20th:—

"The *Catholic Citizen* (Vol. LIV, No. 18) hopes that the celebration held on the occasion of the elevation to the cardinalate of two prominent American prelates will not be overdone. 'In 1911 . . . the celebration was overdone. Both Cardinals O'Connell and Farley were subjected to forms of adulation unbecoming in an American community. The people are not to blame. The courtly ecclesiastic is too active and the moderator too apathetic. Let us not talk of princes of the Church in this free land of democratic institutions and let us curb the secular reporter in his man-milliner chatter about the cardinal's robes.' The *Citizen* had better watch out! When the F. R. in 1911 ventured to suggest that a similar celebration had been overdone, the ecclesiastical engine was set in motion to squelch the editor who had dared to 'play a bum note.' The attempt to

suppress the F. R. did not, of course, succeed, but it led to the dropping of the word 'Catholic' from the title of what was then the CATHOLIC FORTNIGHTLY REVIEW. We leave it to our readers to judge whether the F. R. has been any less Catholic since it was shorn of what one witty prelate at the time referred to as its 'yellow jacket.'"

The F. R., therefore, lost its Catholicity, or its "yellow jacket," in a just and perhaps a necessary crusade. Our memory is rather dim respecting the ovation of 1911. But in 1911, and in lesser degree to-day, it savored of heresy to criticize anything hierarchical. Our ecclesiastics both of the hierarchy and "lowerarchy" were then exceedingly thin-skinned. Anything critical from a Catholic source was fiercely and, at times, fearfully, resented. The critic received quick and condign chastisement.

Since those hard days there has been an improvement in both directions—the critics are not so cutting and the ecclesiastics under fire are not so far above criticism. It is not now counted high treason against the Almighty to venture to say that this bit of pomp, or that special circumstance, was too extravagant, or that that act of homage savored rather too much of base spaniel fawning. Even Catholic observers are allowed some freedom in pronouncing judgment upon a public function in which every member of the Church is immediately or remotely concerned.

We are becoming more sane. We are passing quite rapidly beyond the stage of even diluted barbarism. And when a broad-minded, but conservative ordinary suffers an underling who happens also to be a presumptuous scribe, to express a thought that may not add a single feather to the plumage of one high in ecclesiastical honors, a thought which any intelligent Catholic, whether lay or cleric, would naturally concede and infallibly express to himself under his breath, he contributes his portion, and a splendid portion too, to the civilization and the culture of the Catholic body at large. Criticism which is just and kindly is the salt of conservative progress.

A Press Campaign

Under this title Mr. James Britten writes in the May issue of the London (England) *Catholic Gazette*:—

The FORTNIGHTLY REVIEW of St. Louis (April 1) has an article on "The Louisville Plan of Presenting the Truth to Non-Catholics," which will interest Mr. Poynter and others concerned with press propaganda. Mr. Benedict Elder, editor of *The Record* of Louisville, Kentucky, frequently publishes in the Louisville papers letters correcting various mis-statements, and these are issued annually for free distribution in a pamphlet entitled "Conservation of Catholic Truth:"

"The letters are reprinted in the exact form in which they originally appeared in the newspapers, in titles, sub-titles, and signature, and show that a vast amount of information regarding Catholic teaching and history, carefully written and attractively presented, has thus been put before the non-Catholics who read the Louisville newspapers."

The writer of the article—Col. P. H. Callahan—lays down very sound principles as to the lines upon which newspaper correspondence should be conducted, insisting upon courtesy of tone and urging that it should be thorough and systematic.

"When Catholics answer at haphazard just some one thing occasionally, non-Catholics are apt to infer from these few corrections that all the other mis-statements and untruths published must be true or they too would have been answered, and therefore, if this work is not done thoroughly and systematically it should not be done at all."

I am not quite at one with Col. Callahan in his conclusion, but there can be no doubt that the value of such antidotal work would be greatly increased if it could be systematically pursued.

Truth must stand above everything. Sincerity is the most essential of duties. We cannot, without cowardice, let a lie prevail.

HENRY P. HESS

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Notes and Gleanings

A Catholic contemporary on the Pacific Coast a few weeks ago printed what purported to be a copy of Pilate's sentence, but in reality is a worthless fabrication, betraying the ignorance of the falsificator, whoever he may be. Thus, for instance, we have Pilate describing himself as "Governor of Lower Galilee." There never was a Roman province of Galilee, and Pilate was governor of Judæa. If such a document existed, it would be of world-wide notoriety. But it comes to us in an obscure newspaper with the strange story that "it was discovered by the Commissioners of Arts of the French Army" "in an antique marble vase during the process of certain excavations in the ancient town of Aquila(?) Italy, in 1810." One wonders how it is that during the subsequent years the world at large, learned and unlearned, has heard nothing of this remarkable find. But the whole thing is too palpably fictitious to be worth detailed criticism.

Under the title, "Agâpes Scandaleuses," *Le Droit*, of Ottawa, one of the leading organs of the French Catholics of Canada, in its edition of May 14 discusses various cases in which members of the Knights of Columbus have sat down to break bread with Freemasons in different parts of the United States. It quotes in particular the declaration of the Grand Master of the New York Masons at Boonville, to the effect that "there is nothing in Freemasonry which is opposed to the K. of C., and nothing in the K. of C. which runs counter to Freemasonry: both organizations are working for the same end," and says that the K. of C. of French Canada emphatically disapprove of such fraternization, as they have officially declared in a set of resolutions widely published some months ago. Our contemporary concludes its article as follows: "These fraternal love-feasts between Catholics and avowed enemies of the Church are a scandal for every loyal Catholic and a grave menace to the integrity of the faith and to the Church."

The Catholic Union of Missouri, at its recent Kansas City meeting, passed a resolution asking the different parishes affiliated with it to continue their active support of the home and foreign missions, especially by aiding the Establishment for Foreign Missions in Switzerland, a work recently undertaken with the special approbation and blessing of our Holy Father. This establishment, which is worthy of cordial support, at present has a representative in this country in the person of the Rev. Father Francis Hoefliger, St. Joseph's Convent, Layton Blvd., Milwaukee, Wis., to whom donations to this worthy cause may be addressed. We American Catholics are indebted to our Swiss brethren for millions of francs and hundreds of missionaries and Sisters sent to this country in the past. Let us pay off at least a portion of this debt by aiding them to save the two mission houses at Bethlehem and Wolhusen, which are laboring under a heavy debt that cannot be raised on account of the industrial depression now hanging over Switzerland.

By way of supplementing the literary note on page 177 of our No. 9, we wish to say that the *Catholic Sentinel*, of Portland, Ore., has published the "Oregon School Law Decision" in a separate pamphlet under this title. Copies can be had at ten cents a piece. This pamphlet, together with the one reviewed in our No. 9, forms a complete account of the legal arguments submitted in this famous school case and the decision of the federal court.

The recent anti-war declarations of various religious and other organizations are more or less based on the weak foundation of sentiment and it is very doubtful whether they will affect public opinion to such an extent that it will hold out against the passions of avarice and false patriotism. The Central Bureau of the Catholic Central Society calls attention to the fact that, well-meant though these declarations are, they overlook one salient fact, namely, that, as Pius XI pointed out in his en-

cyclical letter on the Peace of Christ, "all these evil things come from within" (Mark VII, 23). "From whence are wars and contentions among you?" asks the Apostle James. "Are they not hence, from your concupiscence?" (James IV, 1). If we would have peace among ourselves and with foreign nations, we must inaugurate a reform beginning with the individual. From every human heart the evil, of which the Apostle speaks, must be eradicated before Mr. Lloyd George's preachment: "Trust not in force, inculcate the conscience of peace into the multitudes of all lands," can bear fruit.

In its No. 10 *Unity* (Chicago) comments on the relief applied to Austria and Hungary by the League of Nations. Mr. Fred Hankinson, the Vienna correspondent of this outspoken weekly publication, says: "The League of Nations Commission has been here, and curiously enough prices rose all the time and the kronen depreciated. I feel with you that a foreign loan is only a palliative, and the company accepting such a loan becomes a part of a financial gamble in Wall Street and London. If Hungary, like Austria, accepts the loan, it may help for a time, but it only postpones the evil day and lays Hungary open to the craft of the international financiers and exploiters." The comment concludes with the statement that "Austria and Hungary are to-day colonial dependencies of the Allies. They have disappeared as nations, and, what is worse, not even by this process has Europe experienced permanent relief."

Many scholastics were not content with the way in which the proof for the existence of God derived from motion was treated by Father Joseph Rickaby, S. J., in his famous work, "Of God and His Creatures." In his recently published "Studies on God and His Creatures" Father Rickaby makes it clear that his view is that, on the Newtonian conception of matter and motion, the proof from motion is invalid. But, as a *Tablet* reviewer (No. 4382) points out, St. Thomas did not hold the New-

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tonian conception any more than did Aristotle, from whom, as Father Rickaby reminds us, St. Thomas took the argument; and there is certainly a sense in which it can be construed in as reasonable a form as any other proof. As a matter of fact, all the so-called proofs for the existence of God have been rejected at one time or another, and by one or other philosopher. Indeed, all can quite reasonably be rejected if the terms in which they are stated are wrongly defined. The argument from motion is wider than the Newtonian conception; wider, too, than the system of Aristotelian physics; for it fits into the casual argument as an exemplification of it. Father Rickaby says: "I am never comfortable when I differ either from St. Thomas or from Aristotle." He must have some moments of extreme discomfort.

In a long and close examination of "The Problem of St. Bartholomew's Massacre," Mr. Maurice Wilkinson in No. 349 of the *Dublin Review* arrives at the conclusion that "the massacre [cfr. F. R., Vol. XXXI, No. 9, p. 165] appears rather as a piece of egregious folly than as a deep laid Machiavellian plot," and was "primarily the effect of sudden panic in Catherine's mind."

Correspondence

Catholic Builders of the Nation

To the Editor:—

In No. 10 of the F. R., the V. Rev. Fr. V. F. O'Daniel, O. P., pointed out "Some Errors and Omissions" in the "Catholic Builders of the Nation." The article excited my curiosity and I went over four of the five volumes. It is true that there are many omissions in the volumes; much more—immensely much more—could have been written. Absolutely nothing is said, for instance, about those English Franciscans who labored for almost half a century with the Jesuits in Maryland. The Franciscan missions in Florida, perhaps the most glorious in the history of our country, are scarcely mentioned. The share that the Franciscans had in the propagation of the devotion to the Holy Name is given just one sentence of two lines in a lengthy article, simply saying that about this time St. Bernardine also worked for the spread of the devotion in Italy. And so I could keep right on showing how things

were omitted. But what's the use? No one can expect the entire history of the Church in this country to be exhausted in five volumes aggregating scarcely 2,000 pages. As to errors there are many to which he did not refer, although they are much more glaring and much closer to us in the United States than the one he selected for criticism. I took many notes as I went along, thinking that perhaps you might like to have a write-up on the "Errors and Omissions" in each of the five volumes. The only objection I would have is the fact that it might give too much prominence to a work that to me does not seem to deserve such prominence, despite the fact that some of our "big men" are sponsoring it. To tell the truth, to me the work seems to lack the touch of real scholarship as regards very many of its articles.—S.

[As "Catholic Builders of the Nation" is being advertised in terms of highest praise and thus is likely to be regarded by many as a work of indisputable authority and scholarship, the F. R. is willing to devote more space to it if our friend S., who is a learned historian, will kindly arrange his notes for publication.—EDITOR].

The Teaching of Latin in our Seminaries

To the Editor:—

The above title constituted the heading of an article contributed to the *Ecclesiastical Review* (December, 1923) by Rev. P. Collis of Overbrook Seminary. The Rev. Professor tells us that there is something wrong with our teaching of Latin. And he continues: "The average priest who is ordained, has not the familiarity with it which one might expect. He does not speak it with ease; and neither reads nor understands it with ease. Ecclesiastical conferences are conducted in English; diocesan communications are couched in English; our vaunted command of Latin seems but a shadow." In addition to the reasons which the Rev. author assigns for this truly serious defect, the following, we believe, should also be taken into consideration:

I. The necessity of a thorough knowledge of Latin is not sufficiently impressed upon the minds of students in our Petits Seminaires and colleges, which *peccatum omissionis*, however, must not be imputed to the boys, but to the professors.

II. Competition among the various colleges results in a lowering of the standard. Authorities of a Mid-Western Catholic College—Regulars, by the way—have admitted this to the writer. And too many of the boys pick out the "easiest" institution. If what they consider too much *brain work* is demanded of them in one college, they go to another, which, of course, means a loss of revenue.

III. The disastrous consequences of a bad tendency—more sport and less work—are at last beginning to appear. Here we

recall that two weeks ago a young priest told us that nothing attracts his attention in any newspaper except the sporting section. He is not the only one. There are many others. Why? Because they were not trained in the right way.

Sport may be a side-dish, but it should never become the principal part of the meal. And while there can be no objection to college boys having games among themselves, that everlasting loafing to intercollegiate games should be abolished in Catholic institutions of learning. It is argued that Catholic colleges refusing to participate in intercollegiate games will have 'no "standing." But the great majority of my clerical brethren will agree with me in maintaining that the intelligence of our clergy must never be sacrificed because of such a foolish argument. The prestige of the Catholic clergy and the welfare of our people are at stake. On the occasion of a theological conference last May the Archbishop declared that our people are deplorably ignorant, and he was right. In the defective training of our clergy we have the root of this evil. "*Nemo dat quod non habet.*" An ignorant teacher is not qualified to teach, nor can the blind lead the blind and reach the goal.

As to the major seminaries we desire to say this: If knowledge of and ease in the use of Latin have not been acquired in the college, it is folly to teach philosophy and the various theological sciences in that language in the major seminary. A certain archbishop requested the rector of his seminary to have philosophy and theology taught in Latin. The rector responded: "If Your Grace send me young men who can understand Latin, I shall be only too glad to comply; otherwise I cannot do so." I have no fault to find with either the archbishop or the rector. The mistake is made in the little seminary.

Our saintly professor of philosophy, P. Lawrence Faller, taught all his classes in the language of the Church. And the *disputationes philosophicae* every Friday were also in Latin. Dr. Gregory Bechtold, O. S. B., our beloved rector, we remember, would hardly accept an answer either in English or German, but insisted on Latin throughout. "*Non intelligo,*" he would say; "*sedeas; videbimus.*" Both the saintly Fr. Lawrence and the learned Fr. Gregory, of St. Meinrad, are dead now, but our gratitude follows them into eternity. Yes, let us strike at the root of the evil and eliminate this lamentable defect. Compel the professors to emphasize the necessity of a comprehensive knowledge of Latin in the future priest, and force the boys to apply themselves to the acquisition of that knowledge, or else quit, because an intellectually inferior clergy is a menace to the Church.—(Rev.) A. Bomholt.

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The New Immigration

To the Editor:—

The new immigration law allows 150,000 Europeans to come to the United States annually. Besides these, there are thousands who enter the country as relatives of Americans or representatives of favored professions. The question now arises: What can be done for these thousands of immigrants? One fact is clear: The immigrants must be looked after from their starting point to the end of their journey. It is, therefore, above all necessary to work together with the Catholic welfare organizations in Europe, which care for the well-being of the immigrants.

The Holy Father has expressed the ardent wish to see the St. Raphael Societies for the protection of poor emigrants established in different lands. Here in the United States we can boast of such a Society in New York City. Its president is His Eminence Cardinal Hayes. In Europe the different St. Raphael Societies are in need of funds to tide them over the present straitened times. When the emigrants arrive at Hamburg, Rotterdam, Le Havre, Bremen, Emden, Danzig, Genoa, Trieste, etc., they are mostly unacquainted with the cities; the St. Raphael Society looks them up, takes care of them and gives them information concerning the religious and legal institutions of the United States and other countries. The young girls and women who are to be the future mothers of our country, cannot be left to become victims of villany in Hamburg or other harbors. Very often these poor emigrants who are going to Brazil, Argentine and North America, have not money enough for hotel accommodations, for freight, etc.; the St. Raphael Society assists them to obtain a place where they can afford to stop and be protected.

The Rev. Max J. Groesser, Ph. D., who was the delegate for the Catholic Emigration Help Societies at the great International Emigration Conference held this year at Geneva by the League of Nations, arrived in New York recently.

A well-known American says: "The first and most important charity for Europe is the charity shown to poor emigrants, for these are the future inhabitants and citizens of our country and its flourishing church. Our land and our country will therefore have the benefit of the labor and efforts of the St. Raphael Society. By helping this wonderful work we also do ourselves a good turn. Let us remember the hardships which our forefathers had to endure on their trip from overseas"

Many of us cherish the fond hope of some day visiting Central Europe, the mother country of many Americans. It would be very pleasant to find at our arrival in Hamburg a second "Leo House" with hotel accommodations and low prices.

Therefore help the European Emigrant Societies and send a brick for the erection of the emigrant home to Rev. Max J.

Groesser (Leo House, 330 W. 23rd Street, New York City). M. J. G.

Points from Letters

Why are we Catholics compelled to make our entire fight on the defensive? Do we accept this of our own initiative, or is it forced upon us? No great battle was ever won fighting on the defensive only. To be successful, a people, a nation or for that matter an individual, must be capable of leading the offensive, of making the advance. Some answer: We lack leadership. Do we? If so, why? Some answer: The layman is not accepting his responsibility. If not, why not? Some lay the blame on our schools. Some answer, it is because of our attitude towards the State school. What may we do to change our defensive tactics into tactics of attack? I earnestly appeal to the readers of the F. R. to help in answering this question. —A Layman.

In a short article recently published in the F. R. ("The Propaganda Archives," Vol. XXXI, No. 10), I presented a brief account of recent research work carried on in Rome. Since that writing there has come to hand a delayed copy of the last issue of the *Zeitschrift für Missionswissenschaft* (Vol. XIV, No. 1, 1924). The first article contained in this number (Pieper, "Neue Aufschlüsse über die ersten Anfänge des chinesischen Ritenstreites") is based exclusively on information gained from the Roman archives of the Propaganda; and in a footnote to the text, the author (then editor of the *Zeitschrift für Missionswissenschaft*) declares that his particular study in the documents referred to was conducted in Rome during the past winter. A second article (Biermann, O. P., "Die alte Dominikanermission auf den Solorinseln") in the *Zeitschrift* (see footnote, page 13) also mentions investigations pursued by means of direct reference to the Propaganda archives.—(Rev.) M. Braun, S. V. D., Techny, Ill.

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BOOK REVIEWS

The Divinity of Christ in the New Testament

"The author would crave indulgence . . . for the intrusion of a layman . . . (1) of his having a *personal* knowledge, beyond the Catholic generality, oft the vagaries of heretical theology, and (2) of his possessing a long-familiar acquaintance with the *Greek* Testament, such as few writers would claim." This astonishing apology (preface, p. VII) led us to expect an unusual literary "treat" when we opened "The Divinity of Christ in the New Testament," by J. Herbert Williams (London, 1923). But after patiently wading through endless repetitions and numerous superficialities, we laid down the book disappointed. It is impossible to go into details. Here is an example to illustrate the method of the writer: "Go ye and evangelise all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost. Two are undeniable names of Deity; can the intervening third be other than a name of Deity too?" (p. 38). But the Divinity of the Holy Ghost is an even more complicated problem than that of the Divinity of Christ. (Cf. the excellent article of Dom Chapman in the *Downside Review*, June, 1923). It would have been more helpful to tell us why Christ was identified with the Holy Ghost by writers of the second century. We learn that "a Son of God was acknowledged in the theology of the Old Testament, with evidently a divine character attaching to Him" (p. 31); that "Jesus preferred to call Himself Son of Man rather than Son of God, as asserting the reality of His human nature, which He foreknew would be later disallowed" (p. 43). The classical Christological passage of St. Paul, Phil. II, 6: "Christ Jesus, existing in the form of God, thought it no robbery (p. 120, "no spoliatio") that He should be equal with God," is disposed of by Mr. Williams with the statement: "Surely God has no equal except God." (p. 63). On p. 81 we find the *Comma Johanneum*, the text of the three heavenly witnesses, defended from a "grammatical" and "contextual" standpoint; but from a historical standpoint, *i. e.*, in view of the historical fact that the text is absent from all early Greek MSS. and unknown to all the Greek ecclesiastical writers, it has to be considered as an interpolation. On this point the controversy is closed.

This type of books is not helpful in the defense of truth and does not promote the reputation of Catholic theological literature.

H. Schumacher, D. D.
Catholic University of America.

Literary Briefs

—Father H. Reginald Buckler, O. P., gives us in a slight volume with the title "The Life of Faith and Love" (Benziger Bros.) fifteen "brief expositions" of the chief fac-

tors in the soul's life, set in proper order and full of the "sweet reasonableness" that we are accustomed to in the writings of this son of St. Dominic.

—From Ireland we have received an excellent prayerbook for young children, called *Oremus*. It is illustrated in a striking manner, use being made of correct symbols in the pictures for the doctrinal truths and of simple home-like scenes for the application of the truths. The text comprises the chief liturgical prayers, in English, with rubrics to explain very simply the use of these forms. A better book for our school children up to about the sixth grade it would be hard to find, but it is also hard to pay a dollar for it in the hand of every child to be benefited. B. Herder is the American publisher.

—"Tens and Twenties," by Mary D. Chambers, is an excellent series of intimate communications to young girls, laying down the rules for good manners and for governing the conduct of young women in all their different relations and activities. The Catholic principles which are the source of politeness are pointed out and many an apt example gives life and interest to the directions. The book is so well written that we wonder how the misuse of the word *enhance* escaped notice in proof-reading. The word means increase or intensify, and so its object should be a quality, not a thing. The mistake is becoming more and more common. We cannot enhance our faces, but we can enhance the beauty of our faces. P. J. Kenedy & Sons have brought out this book in most attractive form.

—In "A Carmelite of the Sacred Heart" we have a translation from the French of a life of Mère Marie de Jésus, foundress of the Carmel at Paray-le-Monial. Those who read the biographies of religious men and women cannot but learn that, though a vocation involves separation from the riches, honors, and luxuries of the world, it by no means relieves the favored soul of responsibilities, anxieties, and misfortunes. When the world ceases to entice, the devil advances to persecute. More interesting than fiction, because it is life itself, is this history of a soul whose courage, perseverance, and indomitable cheerfulness enabled her to lead her daughters through times of great trial and difficulty. This book is exceedingly well translated by M. E. Arendrup and published by Benziger Bros.

—The O. S. O. Parish Information Service continues to publish pamphlets or booklets, the latest of which are timely and valuable. "Mixed Marriage," though somewhat ordinary, is valuable, as any suggestions tending to eliminate this evil always will be. But "Farm Bureau," "Out of School Study," and "Parish Sings" will prove a godsend to pastors eager to improve their parishes. The former, of course, can be used in rural parishes only. "Out of School Study" throws a new light on the subject

of parish classes. (Y. M. S. State Office, Effingham, Ill.)

—Mr. W. F. P. Stockley has reissued Newman's "Dream of Gerontius" with a learned and sympathetic introduction and some helpful notes. He aptly characterizes that exquisite poem, composed a decade and a half before its author's elevation to the cardinalate, as "theological" and says: "It expresses what a Catholic is taught to know of the science of God. The poem uses the liturgical forms, stereotyped prayers. Newman feels inspired to tell of the soul of his friend, of his own, of you, it may be, and of me, as we shall be in our need to know what we ought of Almighty God, to be guided, in the dividing of soul and body, to do what men ought to do, if such duty can be known." Let us hope that this beautifully printed new edition of "The Dream of Gerontius" will make many new friends for that masterpiece, especially among the younger generation. (B. Herder Book Co.)

—Two books honoring the newly beatified "Little Flower" can be warmly recommended to our readers. The first, "Her Little Way," is by the Rev. John P. Clarke (Benziger Bros.), and the author devotes the proceeds of its sale to the Society of St. Peter the Apostle for the formation of a native clergy in missionary countries. Michael Williams writes a preface to the little work, which seeks to reflect in its thirteen chapters different phases of the character and the life of the "Little Sister of Missionaries." The second book is published by the Society for the Propagation of the Faith, New York. It is called "Shower of Roses upon the Missions" and consists of testimony from missionary lands, literally from the whole world, regarding favors received through the intercession of Blessed Teresa of Lisieux. These letters bear witness not only to the power of the Carmelite Beata, but, in a most touching way, to the faith and the pure devotion of our missionary priests, brothers, and religious women.—S. T. O.

—In "Letters on Marriage" (Benziger Bros.) are published in book form communications on this all absorbing topic invited by the editors of the *Queen's Work* and appearing during the space of three years in that periodical. Very few of these letters have any literary flavor or value whatsoever, nor is such claimed for them by the editor. They present the candid opinions of a large enough number of average Catholic young people to give them weight with those who must constantly meet and deal with the difficulty of providing young men and women having a vocation to the married state with the opportunities for entering into it profitably.

—In "Hints to Preachers," the Rt. Rev. Msgr. Hugh T. Henry covers well-trodden ground, but as so much depends on the spoken word, any help given our young levites in

preparing themselves for "the ministry of the word" ought to be welcome. In the present treatise the author attempts some slight vivacity in style and thereby avoids the commonplace counsels and shopworn advice of which our books on preaching are full. The chapter on "The Doctrinal Sermon" is especially appropriate in view of the silly tendency, even of so-called "churchmen," to do away with "dogma" and insist on "righteous living." Not unfrequently the priest meets even Catholics who are infected by this pestiferous nonsense. (Benziger Brothers)

—"Fridays with Jesus Crucified," by the English Redemptorist Father C. McNeiry (Benziger Bros.), is a fine example of how much of the first importance and interest can be gathered into a little space. The tiny volume's purpose is to furnish matter for short Friday meditations.

—"Pearls from Holy Scripture" by the Rev. Michael Joseph Watson, S. J. (B. Herder Book Co.) presents a really remarkable value for \$1. The material is excellently arranged and splendidly executed. Father Watson takes apt quotations from Holy Scripture and presents eloquent dissertations on the inspired words for our children. The book can be cordially recommended.

—It is gratifying to note that Catholic writers of juvenile literature are turning more frequently to the fountain-head of the purest and noblest fascination for children, *i. e.*, the Scripture story of the Saviour. "The Story of Our Lord for Children," by Katharine Tynan, is the latest noteworthy addition to this class of books. Much of the story is told in the words of the Evangelists. The author's additions are attractive and well adapted to the purpose of the book. There are eight full page illustrations in color. A letter of recommendation from Cardinal Logue introduces the handsomely printed volume. (Benziger Bros.)

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—Canon Roberts (Anglican), the author of "Christian Auto-Suggestion," states that his little book is the result of a personal experience. Suffering from ill-health and insomnia, his attention was drawn to Coué's system, and after studying the literature of the subject he began, with his doctor's approval, to practise it, "in a Christian form." He found it an invaluable help physically and spiritually. He feels strongly that his Church will make a grave mistake if it holds aloof from "this beneficent movement" and leaves it wholly in secular hands.

—*Die Katholischen Missionen* (B. Herder Book Co.) keeps up its well deserved reputation as the foremost German Catholic mission journal, both as regards text and illustrations. For those who are at all interested in the progress of the Catholic faith, this beautiful and up-to-date missionary magazine needs no introduction. We have lately come across some unmistakable evidence of Protestant propagandism in the supplying of doctors' offices, public waiting rooms, etc., with accounts of non-Catholic missionary work in foreign lands. What a splendid work for God and the Church would not a similar well-directed Catholic activity accomplish by spreading far and wide such journals as *Die Katholischen Missionen*, and interesting others in the cause they represent?

New Books Received

Papst Leo XIII. Von Dr. Wilhelm Schwer, Professor der Theologie in Bonn. (Klassiker katholischer Sozialphilosophie, herausgegeben von Dr. Theo. Brauer und Dr. Theo. Steinbüchel). iv & 64 pp. 12mo. With frontispiece. B. Herder Book Co. 60 cts. net.

Summa Theologiae Moralis iuxta Codicem Iuris Canonici. Scholarum usui accommodavit H. Noldin, S. J. Vol. I.: De Principiis Theologiae Moralis. Editio 17a recognita et emendata ab A. Schmitt, S. J. iv & 357 pp. 8vo. Felician Rauch and Fr. Pustet Co., Inc.

Life of Blessed Thérèse of the Child Jesus in Pictures. Verses Translated from the French by the Carmelites of Santa Clara, Cal., U. S. A. 69 pp. 16mo. Benziger Bros. \$1 net.

A Simple Course of Religion for Little Ones Preparing for their First Holy Communion. By Rev. Joseph A. Weigand. 14 pp. 16mo. Benziger Bros. \$4 per 100. (Wrapper).

The Catechist and the Catechumen. A Manual of Religion for Teachers and for Private Instruction by Rev. Joseph A. Weigand. With a Preface by the Bishop of Columbus. 220 pp. 12mo. Benziger Bros. \$1.50 net.

Fishers of Men. A Talk on the Priesthood by Rev. Paul Waldron, Rector of St. Columban's Seminary, St. Columbans, Neb. 56 pp. 16mo. St. Columbans, Neb.: The Columban Fathers.

New Publications

A Dictionary of Secret and Other Societies.

Comprising Masonic Rites, Lodges, and Clubs; Concordant, Clandestine and Spurious Masonic Bodies; Non-Masonic Organizations to which only Masons are admitted; Mystical and Occult Societies; Fraternal, Benevolent and Beneficiary Societies; Political, Patriotic and Civic Brotherhoods; Greek Letter Fraternities and Sororities; Military and Ancestral Orders; Revolutionary Brotherhoods and many Other Organizations. Compiled by Arthur Preuss. Cloth, large 8vo., XII & 543 pages, net \$3.50.

The Mass.

By the *Rev. A. Sicard.* Authorized Translation from the French by Rev. S. A. Raemers, M. A. Cloth, 8vo., VIII & 102 pages, net 75 cents.

The Soul of the Sacred Liturgy.

By the *Abbé A. Sicard.* Authorized Translation by the Revs. R. J. Benson and S. A. Raemers. Cloth, 8vo., VIII & 103 pages, net 75 cents.

The New Morality.

A Candid Criticism. By *Rev. Henry C. Day, S. J.* Cloth, 8vo., 126 pages, net \$1.20.

Christianity and Reconstruction.

The Labor Question. By *Rev. Bampton, S. J.* Cloth, 8vo., VI & 176 pages, net \$1.35.

Christ in His Mysteries.

Spiritual and Liturgical Conferences. By *Right Rev. D. Columba Marmion.* Translated from the French by a Nun of Tyburn Convent. Cloth, Large 8vo., XIV & 440 pages, net \$4.25.

Meditations and Readings.

For Every Day of the Year. Selected from the Spiritual Writings of St. Alphonsus. Edited by John Baptist Coyle, C. SS. R. Cloth, 8vo., XVI & 410 pages, Vol. I, Part I, net \$1.60.

The First Red Cross.

(Camillus de Lellis.) By *Cecelia Oldmeadow.* Cloth, 8vo., 188 pages, and frontispiece, net \$1.50.

Franciscan Essays.

By *Dominic Devas, O. F. M.* Cloth, 8vo., 190 pages, net \$1.35.

Rough Sermon Notes on the Sunday Gospels.

By a Parish Priest. Cloth, 8vo., 158 pages, net \$1.35.

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New Light on the Origin of the Aboriginal Americans

By the Rev. Albert Muntzsch, S. J., St. Louis University

Like other modern sciences, ethnology is characterized by new methods of investigation and by a rigorous examination of facts and data that come within its scope. Of late years the evolutionary approach to the study of human culture has been gradually abandoned, to make way for the historical method, or for what is becoming known as the "Kulturkreistheorie"—the theory of the diffusion of culture from important centres of population. This new method has cleared up many problems in the history of primitive culture and thrown much light on the migrations of tribes in prehistoric days as well as on the culture contacts between nations that hitherto were supposed to have had no historical relations.

The history of primitive culture has been taken up from the standpoint of the new historico-ethnologic school by leading German ethnologists like Graebner, Ankermann, Foy, and Father Wm. Schmidt, S. V. D., editor of the *Anthropos*. This journal has done much to make the method better known, while English and American anthropologists are gradually accepting the doctrines of this school. Dr. Boas, of Columbia University, New York, Dr. John R. Swanton of the Bureau of American Ethnology, Dr. Laufer of the Field Museum of Chicago, as well as N. W. Thomas, Elliot Smith, and the late W. H. R. Rivers of England, are also more or less outspoken adherents.

In the Annual Report of the Smithsonian Institution for 1919, W. H. Holmes studies the facial characteristics of the aboriginal Americans. He follows the methods that have been proved successful by Graebner and Father Schmidt in establishing historic contact between widely separated na-

tions. He draws some interesting conclusions from a comparison of the facial characteristics of the American Indian—the profile, cast of the eyes, form of the cheek-bone, etc.—with that of typical Asiatics. Such a comparison is especially significant when, as is the case in this study, we can compare living specimens with types well-preserved in sculptural representation. Professor Holmes' study is enriched with magnificent illustrations, which show the striking similarity of types of American Indians (North and South) with Asiatic faces. It is true that in comparing the facial expression of mongoloid types of Northern Asia with that of the Indians of North America, we note a contrast. But it is even more true that we are impressed by the common traits shown by these widely separated people, and which speak for an Asiatic origin of the Indians of North America. In other words, just as Ratzel (one of the first to apply the historical method, or migration-theory, as it is also called) established the close relation between the people of West Africa and of Melanesia by an exhaustive study of similarities in the forms of the bow used by these people, so Holmes wishes to indicate a relation of Mongols and American Indians by the similarities of facial characteristics.

The migration theory operates chiefly with three classes of cultural phenomena in order to prove former historic contact even between people now separated. First in importance are implements and artifacts, tools, weapons, methods of constructing dwellings, etc. In the second place, social institutions and forms of family life are carefully studied. Thirdly, the characteristic features of the religious life of various nations are considered as well as ex-

pressions of their ethical, aesthetic, and intellectual life. We believe that Dr. Holmes has made a successful attempt to add similar "facial characteristics" to the evidence indicating relationship, in earlier periods, between now separated nations.

Dr. Holmes, with many other students of the question, holds that America was peopled from Asia via Bering Sea. "It is not assumed," he says, "that the pioneers of the Old World, who in following the tendency to wander reached the shores of Bering Sea, arrived in large numbers—that there was anything that could be called a migration, but that stragglers from Asiatic centres of population found their way across intervening waters to the shores of America; and the process, continuing from century to century, involved not a single people nor a few more or less fully differentiated groups, but representatives of many of the brown-skinned peoples of the Asiatic shoreland and of the islands of the Pacific and Indian Oceans." (P. 429).

Father Morice, O. M. I., the well-known missionary and ethnologist, has made an exhaustive study of the origin of the Indian tribes of the Northwest. In chapter XII of this work * he speaks of certain manners and customs of the American Indians which have their exact counterpart in Siberia, and which go far to show a former connection between the people of the two regions. He speaks of the use of porcupine quills in the ornamentation of garments, of the practice of plucking out the beard, of the use of the calumet or peace-pipe. In summarizing his description of such similarities in the social life of the now widely separated peoples, Fr. Morice says: "It really requires an effort to recall that there is question here of the Koryaks [a Siberian people] and not of the Crees and the Blackfeet."

Again, after describing some of the customs of war which are practically identical among the Indians of the

Northwest and various tribes of Northern Asia, he says: "Surprises and massacres, tomahawks and the practice of scalping, all this added to the use of the calumet of peace or war . . . he would be hard to satisfy, who would not be convinced at least of a partially common origin of quasi-contiguous peoples of the two continents."

There are many other practically similar customs which bespeak a quondam kinship of the tribes of Northern North America with Asiatic, more particularly, Siberian tribes. Among those cited by Fr. Morice are the practice of observing silence for a while when two parties first meet, the custom of not speaking the name of a deceased person and of destroying his house, the changing of the name of a parent at the birth of a first child, etc.—all these and numerous other traits certainly indicate closeness of association, that is, the occupying of a common territory in by-gone days. Every student of anthropology will, on the basis of these and a multitude of other facts, admit with Fr. Morice that the "ancestors of the Dénés (Indians of the Northwest) emigrated from Siberia to America, probably over Bering Strait.

While Fr. Morice limits his study to the origin of the Indians of Northern North America, Dr. Holmes includes in his scope the aborigenes of Mexico and Central America. Speaking of the indications of Asiatic influences in the ancient sculptural and architectural remains found in Mexico and the Central American States, he writes: "Numerous authors have found in these and other features of Maya sculpture convincing proof of the early introduction of Asiatic influence in Mexico and Central America, while other writers, with equal confidence, express the view that the features in question are without particular significance, being nothing more than normal variants of native types. . . . [However] mention may be made of other suggestive features of Maya culture which tend to support the theory of foreign influence. To one at all conversant with the architecture of the East Indies these Central American ruins have a familiar look not

* "Essai sur l'Origine des Dénés de l'Amérique du Nord, par le R. P. A. G. Morice, O. M. I. (Chez l'Auteur, St. Boniface, Man., 1916)."

readily explained save on the theory of relationship in origin. This impression is not readily overcome, and it is further observed that the suggestion does not end with general effects, for the architectural details and especially the sculptural embellishments and the manner of their application to the buildings confirm the impression. In the pose of figures the parallelism is truly remarkable, and that this parallelism could arise in two centres of culture (and two only) among totally isolated people occupying opposite sides of the globe challenges belief. It is further observed that in these ambitious structures there are suggestions of underlying crudeness as if the ideals of an advanced culture had been abruptly imposed upon the crude beginnings of a comparatively primitive people."

There is a ready explanation of the similarities between Central American, more particularly Mayan, and East Indian sculpture. Some years ago Father Dahlmann, S. J., the well-known Sanskrit scholar, referred to the activity of Buddhist priests in the early Christian centuries as a possible explanation for striking analogies between Indian and Graeco-Roman culture during the years of the first Roman emperors. Dr. Holmes also refers to this ardent "missionary zeal" of devotees of Buddha as a possible explanation of the similarities mentioned in the preceding paragraph. "With respect to the manner in which elements of Asiatic culture could reach Middle America in the early Christian centuries—the period of Buddhistic propagandism—it may be said that the sea-going capacity of the ships of that period was very considerable, and it is thus not impossible that by design or by accident Buddhistic devotees should have landed on the shores of America."

It is true that pronounced Egyptian characteristics are often found in Central American works of art, but this only throws the ultimate source of origin further back. In fact, the theory of cultural diffusion over the earth from some central region like Egypt would receive remarkable confirmation from the pressure of Egyptian culture

elements in the Western World. Father Schmidt would readily account for these far-reaching similarities, in case they were really due to "culture-contact" and could not be considered mere sports or accidents. But this latter alternative is no longer admitted. In the French journal *Anthropologie* (tome XXXII, 1922, p. 98) Louis Germain discusses these Egyptian traits in Central American sculpture: "Certain statues of large size found at Palenque (Yucatan) recall those of Egypt: the general aspect and the facial expression are Egyptian." Moreover, as regards the famous temple of Palenque, there are other analogies: "The influence of Egypt and of Babylonia is manifest, not only in the Dravidian (South Indian) constructions of India and Ceylon, but also in the truncated pyramids of the Far East, of Oceania, of the Pacific shores of the New World, and of the American isthmus. . . . How explain, for example, that the great temple of Palenque corresponds exactly with that of Boro-Boudor of the Isle of Java, if one does not admit any influence of the Old World upon the New?"

We have, then, in these significant facts, evidence of culture contact between widely distant races. They cannot be due to "accident." It seems that the theory of culture diffusion as worked out by the editors of *Anthropos* best explains the similarities. At any rate, we have here further proof of the spread of the human race from "somewhere in Asia," or from North-eastern Africa (Egypt), close to the regions famous in Old Testament history, and close to the Asiatic Continent.

Sunset in Reims

(Before the Cathedral)

By Charles J. Quirk, S. J.

Silence on earth; in sky; the sun sinks down
And sheds its ruddy splendor on the town;
Black, battle-scarred, this Temple
reaches up
Twin towery arms, as though it held a cup,
Brimmed with the blood of friend and foe
to heaven,
Craving that hate and lust should pass,
God's peace be given!

The Canon of the Mass

The centre of the sacred liturgy is the august Sacrifice of the Mass. The principal part of the Mass is the Canon, which begins with the Sanctus and ends with the so-called Minor Elevation just before the Pater Noster.

Canon means a fixed standard or invariable rule. The Canon of the Mass contains the essential act of sacrifice. It is ever the same, sublime in simplicity and venerable in majesty. Parts of the Canon date from the earliest liturgy of the Church. In its present form the Roman Canon is well nigh 1500 years old. Pope Gregory the Great added the last touches to it about 600 A. D.

At first sight the Canon may appear to consist of a haphazard series of prayers. Closer scrutiny, however, reveals a beautiful order. It is well to recall that holy Mass is the renewal, the living and essential representation, of Christ's Sacrifice of Himself on the Cross. The separate consecration of the two species represents His bloody death. The moment of consecration is expanded and illustrated by the liturgy. The Canon conceives the Redeemer as hanging upon the Cross during its entire duration. Bearing this in mind, we find the combined prayers of the Canon to be an adaptation of the Saviour's word, "And if I be lifted up from the earth, I will draw all things to myself" (John XII, 32). The saying is presented dramatically. All creatures in need of redemption are gathered around the Cross; and as of old the penitent thief breathed his "Lord, remember me when thou shalt come into thy kingdom" (Luke XXIII, 42), so in the Canon all creation, divided into six groups, looks up to the crucified Redeemer and utters its "Memento."

In the centre of the Canon is the Consecration; in the centre of this mystic drama stands the Cross. The six groups clustered about it are the six Mementos. They are: (1) the Church; (2) the Living; (3) the Saints of God; (4) the Poor Souls;

(5) we ourselves; (6) Nature. Thus all creation, except the angels and demons, is gathered under the Cross. The angels are not in need of redemption; the demons are beyond redemption. In what glorious company does the devout Catholic who intelligently assists at holy Mass kneel on this spiritual Calvary! The six Mementos are, as it were, the outer of three concentric rings grouped about the Canon. The centre, the first ring, is occupied by the Consecration, preceded by an account of the Last Supper, and followed by the "anamnesis" or loving memory of Jesus. The second ring contains the four exquisite oblation prayers, two before and two after the Consecration. Then come the Mementos, three before and three after the Elevation. But let us view the sublime scene in action.

Like an overture to an oratorio, the incomparable chant of praise and thanksgiving, called Preface, ushers the Saviour unto the altar. He is accompanied by angelic hosts singing their "Sanctus, Sanctus, Sanctus." The choirs of the faithful receive Him with their Hosannas, "Blessed is He that cometh in the name of the Lord." Having ascended His throne of mercy, the Cross, He is ready to receive the homage of His creatures. Now the celebrant makes the first Memento, for the Church ("*Te igitur . . .*"). To the Cross steps the Pope, the Commander-in-chief of the entire Church militant, and with him the Bishop of the Diocese. Our supplication is that the holy Sacrifice may bring unity, peace, and protection to God's kingdom on earth. Presently in the second Memento ("*Memento, Domine . . .*") priest and people pause to introduce their dear ones to the foot of the Cross and to recommend them to the infinite bounty of God. The third Memento ("*Communicantes . . .*") brings before us the white-robed denizens of the Church Triumphant; the Saints worship their Redeemer, plead for us, and are models for our imitation.

Now follow the two oblation prayers before elevation. The first of these ("*Hanc igitur . . .*") earnestly requests the fruit of the Cross: peace in this world, and in the next escape from eternal death and the vision beatific. The second is an humble petition addressed to God to change the bread and wine on the altar into the Body and Blood of Christ ("*Quam oblationem*"). Five crosses made in blessing over the elements represent the five wounds and the death of the Redeemer.

We are now approaching the Holy of Holies in the mystic sanctuary. Touchingly and solemnly the scene of the Last Supper is recalled ("*Qui pridie quam . . .*"). The priest, representing Christ, performs the same ceremonies as the Lord at the Last Supper, and with reverential awe pronounces the words which transform bread and wine into the Body and Blood of Jesus Christ. The Consecration is the centre of the Canon, and forms the glorious accomplishment of the Eucharistic Sacrifice. "As often as you do these things, ye shall do them in remembrance of me." These words constitute the Mass a perpetual memorial for all time. And as the Last Supper is recalled immediately before the Consecration, so now the joyful remembrance of the Redemption is made in recalling the death, resurrection, and ascension of the Saviour ("*Unde et memores . . .*"). The five crosses made over the Holy of Holies are symbolical of the blessings that flow from the sacrificed Body and Blood of Christ upon His mystical body, the Church, and represent the glorious signs of our Redemption.

The two oblation prayers that follow the Consecration are also fraught with deep significance. The first ("*Supra quae . . .*") mentions three great scriptural Saints: the innocent Abel, the obedient Abraham, and the royal Melchisedech, typical of Jesus in their respective sacrifices, and typical for us in the spirit of their offering. The second prayer beseeches God to command His angels to carry our Sacrifice to His altar on high. This mysterious petition recalls to mind the ce-

lestial vision of St. John (Apoc. VIII, 3-4), as if Christ there offered His Sacrifice and the Angel of the Church presented its fruitage in golden vessels ("*Supplices te . . .*").

The dramatic action is continued in the remaining three Mementos. The fourth ("*Memento etiam . . .*") is the Commemoration of the Dead. Priest and people lovingly cite their dear departed, and with them all Poor Souls, before the Cross, pleading with the Saviour that His Precious Blood may quench for them the cleansing fires of purgatory. The fifth Memento ("*Nobis quoque peccatoribus . . .*") is intended for ourselves. Like Mary Magdalen, we approach and embrace the Cross in sorrow and compunction. In company of the Saints, some of whom—all martyrs—are nominally mentioned, we ask the fruits of the Redemption for ourselves. The sixth Memento ("*Per quem haec omnia . . .*") places the material creation under the Cross, to show that from the Eucharistic Sacrifice the blessings of the Redemption flow upon the gifts of Nature, here represented by its noblest products,—wheat and grapes, the natural elements of the Sacrificial Body and Blood of the Lord.

The Minor Elevation forms a fitting and majestic conclusion to the glory of the Canon. Five crosses made by the celebrant represent the death of Jesus, and the slight elevation of the Host and Chalice His transfiguration and glory. Thus is redeemed Creation returned to the Father in the sublime and powerful drama of the mysterious Canon. Well may we imagine at this point how, at the consummation of time, the entire world will be gathered about its Saviour, who will place it at the feet of His Father. Indeed, His prediction that He will draw all things to himself will then be completely fulfilled.

Who, then, could fail to find devotion and inspiration while assisting at holy Mass? And what prayers or hymns could equal the sublimity and efficacy of the matchless text of the Mass, and particularly of the Canon?

CONSECRATION



Account of the Last Supper

5 crosses (the five wounds of Christ)

2nd Oblation Prayer
(Quam oblationem)

1st Oblation Prayer
(Hanc igitur)

3rd Memento—The Saints

2nd Memento—The Living

1st Memento—The Church

3 crosses—Calvary

Triple Praise	{	Sanctus
		Sanctus
		Sanctus

Introduction—the Preface

Anamnesis (Memoria)

5 crosses—the glorious signs of the Redemption

1st Oblation Prayer
(Supra quae)

2nd Oblation Prayer
(Supplices te)

4th Memento—For the Dead


5th Memento—For Ourselves

6th Memento—For all Nature

3 crosses—Glory of Cross

Triple Praise	{	per ipsum
		cum ipso
		in ipso

Conclusion—The Minor Elevation
(omnis honor et gloria)



Tobacco and Mental Efficiency

A Committee to Study the Tobacco Problem was organized in 1918. It contains both smokers and non-smokers, and its purpose is to ascertain the facts without bias. Its publications express the views of the individual author or investigator, and not those of the Committee as a whole. The first of these publications is "Tobacco and Mental Efficiency" by M. V. O'Shea (Macmillan.)

Mr. O'Shea, who is a sociologist and professor of education in the University of Wisconsin, presents an extremely interesting but inconclusive study. He is fair and free from prejudice, and does not seek to hide the conflicting opinions expressed in answer to the *questionnaires* issued. A great number of "distinguished persons" give testimony to the effect that tobacco has no harmful effects on them; rather the contrary. This is particularly the case with literary men, in regard to whom the author makes the not very convincing observation that those entering upon literary work inherit a "traditional belief that smoking and originality and

cleverness in literary production are indissoluble." They take, therefore, to tobacco and acquire the habit. It is probably true that the use of tobacco is a matter more of accident than of pose.

Coming to psychological methods, the results obtained and conclusions drawn are a little more definite, but still leave many questions unanswered. It is believed that there is evidence that tobacco tends to retard and disturb intellectual processes; but "it is within reason to suppose that tobacco may facilitate [the] process of meditation in some cases." The laboratory tests gave no answer to the questions whether tobacco strengthened or weakened creative ability or judgment. In general, the conclusion is drawn that tobacco "is not detrimental to the mental efficiency of some individuals, though it may be a detriment to others."

We are no wiser than we were at the beginning.

A friendly thought: Find one new friend for your old friend, THE FORTNIGHTLY REVIEW.

Phlebotomy or Bloodletting in Ancient Monasteries

By the Rev. Charles Augustine, O. S. B., of Conception Abbey.

The *Revue Mabillon* (January, 1924) has a curious article which may interest medical students and those who care about old monastic practices. The article is inscribed "La Pratique de la Phlébotomie dans les Cloîtres" and is by L. Gougaud, O. S. B. We here cull some of the more salient features of that practice, which was well known not only among religious, but also to the "upper ten." It was called in Latin "*Minutio Sanguinis*," a term which occurs in a work ascribed to Venerable Bede (died in 735) and hence must have been used as early as the beginning of the eighth century. Now-a-days medical authorities smile at such operations. But our modern scientists have instead of that invented the three *refugia*: the teeth, the tonsils, and the appendix.

The aim of bloodletting is poetically described in the so-called *Flos Medicinæ* or *Regimen Sanitatis Salernitanum*, a medical work of that well-known medieval medical university conducted by the Benedictines. We have to deny ourselves the pleasure of quoting the whole passage, but a few lines may be here inserted:

Viscera purgabit, stomachum ventremque
coercet,

Puros dat sensus, dat somnum, toedia tollit,
Auditus, vocem, vires producit et augeat.

Exhilarat tristes, iratos placat, amantes
Ne sint amantes phlebotomia facit.

These are quite valuable assets to a practice, and some of our forbears, as I know of my grandfather, who would never miss this practice in spring and fall, were thoroughly convinced of the advantages lauded in the lines above. An authority on medical research has said that it need not surprise us to find phlebotomy applied in the monasteries, because the monks believed they could thin the blood when it had become thick and stagnant by the sedate mode of monastic life and also to reduce the temptations of the flesh.

This latter statement permits us to understand the fact that many of the

ancient rules or rather custom-books either determine a certain time for bloodletting or leave it to the wants of the individuals. In some monasteries it was practiced four times a year, in others five times. The operation was not to be performed on a feast day, undoubtedly on account of the consequences attending the surgical cut. There is hardly any Order or Congregation which had not a certain rule with regard to this practice.

Those who wished to undergo the operation had to ask for permission of their superior, generally in the Culpa Chapter. Having obtained permission, they left the church after the Gospel, put down their shoes and slippers, and repaired to the infirmary, of which the *minutorium* or *phlebotomaria* was an annex. The surgeon was called *minutor* or *phlebotomator* (*minutrix* in female convents). After a short prayer: "*Deus in adiutorium meum intende*," the incision was made—as a rule, in the morning, except in Lent, when it was done towards evening. Bandages were ready in order to be tied around the arm. Cupping-glass and scarifier were employed, and the nurses in the infirmary were ordered to have some kind of a preparation of sage and parsley and fresh eggs ready. The infirmarian had to take care that his patients were happy, contented, and smiling, that they would not exchange harsh or stinging words among themselves, and that they would abstain from buffooneries. The patients were allowed light distractions and amusements, but no dice or chess games. During the time of their being kept under observation, which generally lasted about three days, they were dispensed from choir service and were allowed to sleep longer, and if they were present at "Chapter of faults" they were only obliged to bow, not to prostrate themselves; the priests did not say Mass, and genuflections were dispensed with. But the patients were also ordered to keep from too free

a use of their tongue, and lighter literature was recommended. The nourishment was more substantial and abundant than ordinarily. Instead of one main meal they were served two or three (*mixtum; prandium, and coena*), some courses of eggs and meat or fowl were added, and a cup of wine was not denied. The old monastery of Einsiedeln in Switzerland still calls the few free days which the monks enjoy at a near-by farm of their own, "*Die Lüsse*" (leave of absence), from the German word *Aderlass* (bloodletting.)

These privileges naturally were apt to induce some religious to have phlebotomy performed more often than was necessary. Abuses are complained of in the "Custom-Book" of St. Augustine's of Canterbury, where it is said that some had their blood let in order to enjoy distraction and consolation and better meals and plenty of sleep. For such it was ordered that they were not allowed to have the operation performed more than once every seven weeks. Nuns, like our modern girls, were anxious to preserve their pale complexion in order not to be taken for peasant women, and for this purpose, as a satirical writer, Alexander Neckam (died 1217), jocosely remarks, gladly underwent phlebotomy.

The practice, which outlasted the Middle Ages, gradually seems to have gone out of fashion in the XVIIth, and especially in the XVIIIth century.

Stuttering and How to Cure It

Dr. Stanley Smith, founder of the Smith School for Speech Defects in Philadelphia, in an interview in the *N. Y. Times* confirms the idea repeatedly expressed in the *F. R.* that stuttering is rarely caused by a physical defect or malformation of the organs of speech, but by a lack of co-ordination between these organs and the brain. The problem is really one of psychology. We quote some of Dr. Smith's remarks, as they may prove helpful to parents and teachers.

It is fear, and fear alone, that causes most people to stutter. It is not until

after a child is 7 or 8 years old that the disorder manifests itself. Up to that time the child has repeated parrot-like the sounds it has heard; it is not yet self-conscious. But as soon as the individuality begins to assert itself, and the child wishes to express its own thoughts, it becomes eager and excited, and the undeveloped control of the speech organs results in confusion and disorder. It is nearly always the sensitive child whose intellectual and emotional faculties develop early, that stammers in early childhood. Consequently a habit is formed. This habit is chiefly mental, but in some connecting degree and manner physical.

The first thing to overcome is fear—the fear of failure. Then the person must feel confidence, and after confidence comes control. One of the first things a patient must learn is that his nervous dread and apprehension, which he has carried all through life, is simply a lack of confidence caused by a misconception of the requirements of speech. He has been like Bunyan's "Pilgrim," who with his burden on his back would not so much as look upward that he might be relieved.

Stammering and stuttering are quite likely to begin after a child has had some enervating disease. Then, when the system is at low ebb, the trouble commences. It is most encouraging, however, to know how much can be accomplished in a short time. Results depend entirely upon the individual and the mental effort he makes to overcome his trouble. The education of both the mental and physical factors of speech are the essential elements in overcoming speech defects.

Mere cynical criticism, mere protest, will achieve nothing. Agitation is of very little value unless it is constructive. The man who is needed is he who sees the evil in the light of God, who cares so tremendously and passionately about human betterment that his voice cannot be silenced in protest.

Don't fear to swallow your anger; it will not cause indigestion.

Making a Mason at Sight

The Grand Master of the Grand Lodge of Maryland, Warren Stitt Seipp, recently "made a Mason at sight" when, in an emergent lodge, he conferred the three degrees of Masonry upon Tasker G. Lowndes, president of the Second National Bank of Cumberland. Mr. Lowndes' father, Lloyd Lowndes, was, while governor of Maryland, similarly honored when Thomas J. Shryock was Grand Master of the State. We are assured that never before in Masonic history have a father and a son entered the Craft in this extraordinary manner.

By "making a Mason at sight" is meant that in a particular instance a Grand Master sets aside all the rules and machinery of initiation in order that a man be entered into Masonic membership.

Bro. H. L. Haywood, one of the leading Masonic writers of this country, commenting on the Lowndes case in his "News of Freemasonry" department in the *Christian Science Monitor* (Feb. 12, 1924), says:

Such instances have been few and far between in American Masonry. Grand Master Joseph Eichbaum of Pennsylvania made a Mason at sight in 1887; Grand Master Michael, of the same Grand Jurisdiction, did so twice in 1893, giving as his principal reason "that it might not be said that it had become obsolete by non-use." Grand Master McCallister of South Dakota, did the same in 1894. William Howard Taft was "made a Mason at sight" at Cincinnati, O., in 1909, shortly before his inauguration. In a speech before the Grand Lodge of Massachusetts later on Mr. Taft . . . expressed the wish that he had entered the order "in the usual way." . . . In some such cases the Grand Master's action later has been set aside by a Grand Lodge; in at least one case the man so "made" had to be "made over" in the regular manner; in still other cases the Grand Lodge has let the making stand, but through its Committee on Jurisprudence has expressed the opinion that a Grand Master should exercise this

prerogative only in the most extraordinary and necessary circumstances, if at all. In a number of States making a Mason at sight is not permitted.

Dr. Albert Mackey, "the father of American Masonic jurisprudence," upheld this practice as being strictly regular, and gave it eighth place among his list of 25 landmarks of the order. His definition reads:

"It is a technical term, which may be defined to be the power to initiate, pass, and raise candidates, by the Grand Master, in a Lodge of Emergency, or, as it is called in the Book of Constitutions, an Occasional Lodge, specially convened by him and consisting of such Master Masons as he may call together for that purpose only; the Lodge ceasing to exist as soon as the initiation, passing, or raising has been accomplished, and the Brethren have been dismissed by the Grand Master."

The "Book of Constitutions" referred to in this passage was that written by Dr. James Anderson for the first Grand Lodge of Speculative Masonry, which was formed in London, 1717, but it is to Laurence Dermott, for many years Grand Secretary of the Ancient Grand Lodge which came into existence in England in 1751, as a rival to that first Grand Lodge, that the Craft is indebted for the phrase "making a Mason at sight."

In citing instances from early English Masonry, Dr. Mackey mentions a number of men "made" in an occasional lodge.

But many of the best Masonic authorities hold Dr. Mackey in error at this juncture. They say that though these men were "made" each one in an "occasional lodge," such a procedure was very different from the custom as practiced now and then in America. Hughan calls "making a Mason at sight" an "American pretension," and asserts that such a thing is strictly out of bounds in the Craft.

An Epigram of Epigrams

Three things must epigrams, like bees, have
all—

A sting, and honey, and a body small.—

—Martial.

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Notes and Gleanings

In answer to a query regarding palmistry, Father Ernest R. Hull, S. J., says in the *Examiner* (Vol. 75, No. 17): "The lines in the palm are the natural creasings of the skin determined by purely physical laws of structure. There is nothing in their variations to determine whether I shall live six years or sixty, or whether I shall break my leg at the age of 35, or whether I shall be disappointed in love at the age of 21."

The Society of the Missionaries of the Sacred Heart of Jesus, founded in 1854, by Father Jules Chevalier, parish priest of Issoudun, France, now has two houses in the U. S., one at Hyde Park, Reading, Pa., the other at Sparta, Wis. From these houses they gladly lend their aid as auxiliaries to the parochial clergy when in need of help. These Fathers conduct missions, retreats, Forty Hours devotions and other special services, never losing sight of the fact that their special mission is to make the Sacred Heart of Jesus everywhere loved. These Missionary Fathers welcome into their Apostolic School pious and talented boys whose parents are unable to pay their board and tuition, in order that they may complete the prescribed course of studies, leading to the priesthood.

About one-third of the men students are working their way through the Illinois Wesleyan University, according to Prof. C. Elwin Van Sickle of the History and Political Science Department, who is in charge of the student employment bureau. The total number of men working their way during the year is about seventy-five. Professor Van Sickle has individual records of seventy of them, from which he determines the kinds of jobs most in demand. His records show that eight students quit jobs voluntarily; six were discharged for cause; four quit because they were leaving school, and four managed to secure more than one job. Professor Van Sickle has been gather-

ing statistics concerning the percentage of students working their way in other schools. In 175 educational institutions from which he has obtained figures, he finds that the number of students supporting themselves averages 44 per cent of the student body.

Commenting on the assertion, so often heard, that China's chief hope for the future lies in its foreign-trained younger generation, the Central Bureau of the Catholic Central Society says in a recent bulletin: "It takes courage to say, in the face of a multitude of serious problems of our own, that educating Chinese youths in foreign universities is one of the chief means of solving the problems of that populous country. Intelligent Chinese would, in answering this assertion, be warranted to call to the attention of the western world the necessity of healing itself. Our system

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of justice may be far better than the one in vogue in China. But we certainly need more jails and penitentiaries, and a much greater and more expensive apparatus to deal with the growing number of criminals, than the Chinese dream of. Furthermore our diplomats may be better trained than those Chinese diplomats who have not been granted the privilege of studying either in Europe or our country. However, there is no proof that Chinese statesmen of the old school have ever precipitated so terrible a catastrophe as the Great War, which the statesmen of Europe brought about by fostering such very modern institutions as nationalism, plutocracy, and militarism. Furthermore, well read Chinese could point to the example of Russia to prove that western knowledge and western influences may spell disaster to a people."

We are glad to note that the *New Republic* is defying that hoary old superstition, "*De mortuis nil nisi bonum*," and is telling the truth about Harding and what it calls "the Ohio gang." Here is another place where we seem to have a blind-spot, for we have never been able to see why only good should be spoken of the dead any more than of the living. History at any rate does not heed this injunction; if a man is dead long enough, the truth is told. Hence—"Eventually, why not now?"—*Unity*, Vol. XCIII, No. 12.

Mr. James Britten, in an obituary notice of the late Rev. Sabine Baring-Gould, in the *Catholic Gazette* (Vol. VII, No. 5) says: "He belonged to the comparatively small anti-Roman section of the High Church party, as his volume of reminiscences published two or three years back distinctly showed; his 'Lives of the Saints' betrayed traces of the same attitude. It was possible to be amused by the comment on St. Aloysius, whose alleged practice of reciting a 'Hail Mary' at every step when going upstairs is described as doubtless 'highly conducive to his own spiritual advance, but inconvenient to his mis-

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tress when he was sent upon an errand; but his tampering with the life of St. Wilfrid, written at his request by the Rev. Canon J. T. Fowler with the express stipulation that it should be printed without alteration, was more serious, and, as he told me at the time, greatly annoyed the author; there was a certain absence of literary honesty, too, in his reprinting practically unaltered and without acknowledgment Neale's account of the Forty Martyrs of Sebaste. All the same, the 'Lives' convey in attractive form much useful information, though where Rome is concerned they must be accepted with reserve."

That the total levies of general property taxes over the United States have increased 160 per cent in the ten-year period extending from 1912 to 1922, may seem to some almost unbelievable. Yet such is the case, according to the official figures made public by the National Bureau of the Census. For every man, woman, and child in the country there was in 1922 an average tax paid on "general property" amounting to \$32.22, according to these same figures, the total for the nation amounting for that year to \$3,502,941,000. In 1912, the average of the general tax levy per capita was \$13.91, and the total for the United States was \$1,349,841,000. With all due regard to this enormous increase, however, it does no harm to remember that it represents but little more than a drop in the bucket when compared to the increase which has taken place in England!

An investigation into the comparative hygienic merits of paper money and coin has recently been carried out in Berlin. The results are published in the *Archiv für Hygiene*. In commenting on them the *Lancet* states that "infectious diseases may be spread by paper money more frequently than by any other article in use among the people." It was found that coined money is innocuous, owing to the self-disinfecting action of the metal it-

self, and because its small, smooth surface prevents the development of germs. "The dirtiest piece of copper is, from the standpoint of a bacteriologist, better than newly-issued paper money." On post-war banknotes for some time in circulation up to 143,000 bacteria were found. In pre-war notes the highest find was 3,000 bacteria. The investigator studied the vitality of the germs and found that *streptococci*—the germs of blood and other poisonings—were virulent 54 hours, while enteric fever bacilli lived 11-96 days. Dysentery germs lived 17-52 days.

It has hitherto been doubtful whether or not President James Monroe (See F. R., XXXI, 10, 191) was a Freemason. In the *New Age* William L. Boyden, Librarian of the Supreme Council of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, assembles three positive proofs, one of which is a paragraph from Historical Memoranda of Cumberland Lodge No. 8, by Anson Nelson, first published in the *Masonic Record*, Nashville, Tenn. A record of the lodge, dated June 8, 1819, refers to President Monroe, about to visit Nashville, as "a Brother of the Craft." The second citation is from a history of Richmond Randolph Lodge No. 19, Richmond, Va., wherein it is said that this lodge took part in Monroe's funeral services. The third proof is found in the William and Mary College *Quarterly*, Vol. I, No. 1, 1892, in which Dr. Lyon G. Tyler quotes from the records of the Williamsburg Masonic Lodge, No. 6, to the effect that in the period 1773-1780 James Monroe had been a member of that lodge. Mr. Charles A. Nesbitt, "Grand Secretary" of Virginia, says Monroe was a member of Kilwinning Crosse Lodge, Bowling Green, Va. (See H. L. Haywood in the *Christian Science Monitor*, 16 Jan., 1924).

According to the N. C. W. C. Bureau of Education, only 8 boys and girls in every 1,000 of the Catholic school population, reach the fourth year of high school; and only 12 in every 10,000 graduate from college. This statement

throws some light on the questions so often asked: "Why do not Catholics lead?" "Why do not Catholics exert greater influence in high places and make a better showing before the country?" The figures quoted show that we do not appreciate sufficiently our educational opportunities and are not, as a whole, keenly enough alive to the need of higher education.

An interesting comparison has been made recently by the Institute of Public Service between the salaries of college professors throughout the country and the union wages of building and other trades. Only about one-half of 300 colleges reporting pay their full professors \$3,000 or more. A few pay \$10,000. Several others pay as high as \$8,000 a year to the most prominent members of their faculties. On the other hand, eighteen colleges pay their full professors less than \$2,000. To reach this rank a professor must of course have spent years in training. The salary of the instructor is even less. Although in the last few years living costs have doubled or more, there has not been a corresponding increase in the college professors' salaries. There has been a corresponding increase in the tuition in practically all colleges. In no single college, however, is the tuition anywhere near enough to pay the actual expense of instruction.

With the lament made by a N. Y. *Times* correspondent over the absurdity of the name "Muscle Shoals" there must be sympathy on the part of anybody who gives the matter a little thought, and so realizes how probable it is that "Muscle Shoals" is wrong and that "Mussel" Shoals would be right. Mussels do live in rivers and they are especially numerous in just such places as those where the great new dam is turning rapids into deep water. It probably is too late now to get rid of "Muscle Shoals." The phrase has been printed so often that a change back to plain sense is hardly possible, and perhaps is not desirable. The name of a thing is whatever people agree to

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call it, and rightness and wrongness hardly enter into the question, though etymologists and other fussy people insist that they do.

Ua sea masuo tulu
 Ua sesa maschiato toro
 Oi sengu gadse andola
 Oi ando sengu
 Sengu andola
 Oi sengu
 Gadse
 Ina
 Leiola
 Kbao
 Sagor
 Kado

This is not Esperanto or an unfamiliar foreign language, but an extract from "The Absolute Poem" of Rudolf Blumner, a German writer, who is attempting to make poetry a pure abstraction without message or meaning. Herman Scheffauer gives some account of Blumner in "The New Vision in the German Arts" (New York: B. W. Huebsch).

A correspondent of the *Homiletic and Pastoral Review* (Vol. LXX, No. 5) thinks that the movement which made St. Christopher the patron saint of motorists needs careful watching. "The other day," he says, "a St. Christopher medal was shown to me which had the inscription, 'whoever shall behold the image of St. Christopher, shall not faint or fail on that day.' This of course makes the medal a merely superstitious article. This particular medal had been sold in large numbers at a parish mission and blessed by the missionaries. Evidently 'business' has taken hold of the production of such medals, and 'business' does not care for theological correctness. A person greatly to blame in this case is the dealer, who should first have made sure that his medals did not contravene the laws of God. Perhaps these superstitious things are even found attached to the autos of priests, who failed to examine them sufficiently."

One of the most remarkable series of experiments in natural science conducted in later years has been in connection with the effort to convert light

into sound. As a result the workers in the laboratories of the French military wireless center at Les Invalides have produced an instrument which is proving that the "chant des étoiles" is not merely a pleasing fancy. Without going into details, it may be explained that the inventors of the instrument have obtained from the rays of the star Capella, billions of miles from the earth, certain variations of electrical current which have been amplified and otherwise "treated" until they can be conveyed by telephone and, as one writer puts it, "the stars can be heard to sing." The writer of the Book of Job wrote more wisely than many readers have believed when he spoke of the morning stars singing together.

When Canon Alexander (Anglican) of St. Paul's Cathedral, London, declared in a recent address that the problems of to-day were not to be solved either by material force or by any kind of social or economic change, taken in itself, but that they required nothing short of a spiritual revolution, he uttered a truth which should be echoed and re-echoed around the world. And when he urged the government to take courage to maintain what it saw to be right, recollecting that it was one of the greatest lessons of history that idealism was the root of all genuine and constructive reform, and that without it there could be no progress, he gave some really practical advice. The ideals of brotherhood, charity, co-operation, and justice are essential to true Christianity, and unless they are applied to the working out of the problems of the world, those problems will never reach a satisfactory solution.

He jests at scars that never felt a wound.

Ruskin once expressed a wish for a newspaper that would give us "Good news of good." A large section of the public seems now to have such a taste for the other kind of thing that even newspapers that claim to be of good standing find it profitable to supply sordid stories of evil.

Correspondence

For a More Efficient and Better Paid Clergy To the Editor:—

Under the heading of "The Paymasters on the Preacher's Wages," there appeared in the *Literary Digest* of Dec. 29th, 1923, an article which, while written from a non-Catholic point of view, nevertheless can be applied, *mutatis mutandis*, to the Catholic clergy in many sections of the country. To avoid misunderstanding, it may be well to state the following facts in this connection.

1. The Catholic priesthood was not instituted for the purpose of making and hoarding money. The essential object of it is to continue the work of the Master and bring about the salvation of souls.

2. However, St. Paul insists that he who serves the altar, is to be sufficiently compensated for such service, which means, that—barring all luxury, of course,—the priest is entitled to live in a good, comfortable house, to have a well supplied table, to wear good clothes, and, in addition, be enabled to save some money for "a rainy day" and for old age.

It may be said here, perhaps, that a priest who is incapacitated for one or another reason, is provided for by the diocese. This is true in some cases, but not in all. And suppose a diocese pays \$50 per month to a temporarily or permanently incapacitated priest, how can he make ends meet unless he has managed to save at least a nominal sum while actively engaged in the sacred ministry?

3. The writer maintains that in a good many sections of the country both assistants and pastors are underpaid while in others they are well paid, nay overpaid.

(a) *Underpaid pastors.* We know a certain diocese in a rich State of the Middle West where a pastor is permitted to draw \$1,000 per annum, and this rule applies to all parishes. In the small country places there are few baptisms, marriages, and funerals, so that the proceeds from the *iura stolae* amount to little. If the pastor has stipends enough for his daily low Mass he can be thankful. Otherwise he must, if possible, obtain them from his more fortunate brethren who have an oversupply. Let us assume that his ordinary income amounts to \$1400 per annum. Out of this amount he pays the housekeeper \$300 to \$400, supplies the table, purchases his clothing and shoes—let us not forget the horse or gasoline—and what has he left at the end of the year? We wonder if the remnant can be called a *compensatio iusta*.

(b) *Fair and well paid pastors.* In two other dioceses of the State referred to in the foregoing the pastor's salary is \$1600 and he may retain either the Christmas or Easter collection, the amount of which will vary according to the size of the parish and the

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popularity of the pastor. Now, if, in addition to this, we figure the *iura stolae* and daily stipend, we can pronounce the pastor a justly compensated man.

(c) In some of the Eastern dioceses pastors draw a salary of \$1200 per year, but have the right to both the Christmas and Easter collections. Besides this, the city pastors and assistants have either a Requiem or Missa Cantata every day of the week, the compensation for which is \$5, one dollar of this being paid to the organist. Low Masses are not published. Let us add to this the *iura stolae*, and it is evident that such pastors are exceptionally well paid.

(d) *Well paid assistants.* Last November an assistant of the diocese referred to under (a) informed the writer that the assistant's salary in that diocese amounted to \$300 per year. If he can manage to obtain a daily stipend it is well; otherwise he and his brother assistants must try to get along as well as they can with their meager income. Now we would like to see the man who is willing to pronounce this a just compensation.

The writer of this served as substitute pastor and assistant in a large city parish of the Middle West for nine years. In pre-war days our salary amounted to \$25 per month, with perhaps one or two requiems per week at a stipend of \$2. The compensation for funerals was, at that time, \$6, of which sum \$1 was paid to the organist and \$1 retained by the pastor. The assistant sang the Requiem, preached the sermon, and accompanied the corpse to the grave for the magnificent sum of \$4.

We remember that, on a certain occasion, the assistants of the diocese petitioned the ordinary for an increase in salary. In order not to offend anyone, the Ordinary left it to the discretion of the pastors, and there the matter rested.

The writer was present in the sanctuary about that time, when one of the assistants mounted the pulpit and made things concerning this \$25 per month salary matter, quite plain to the people. He was right, to be sure, but it didn't do any good. Now the assistants of that diocese draw a salary of \$500 per year since the days of the war, a ruling made by the present Ordinary, and we consider them well paid. It is 66% more than we received and we sometimes wonder if the fact that we were underpaid in bygone years does not constitute a good case of restitution. The writer never did complain of having been underpaid, but it is certain that in a good many dioceses of the country even to-day the Catholic clergy fail to obtain that just compensation to which they are entitled.

The *Literary Digest* of the date quoted seems to make the amount of salary of the preacher dependent on his qualifications, *i. e.*, his greater or less ability. Of course, this principle cannot be applied by Catholics, whose priests are not voted in and out by the

parish as in the case of most non-Catholic congregations. Nor does the sermon constitute the principal part of Catholic worship.

Fr. A. B.

I have just suffered a change from my former work on the Indian missions to a benefice amongst the Irish. In order that I may establish myself in perfect equilibrium, that is, be not too seriously conservative and yet not run off into the conspicuously unusual, and be neither too optimistic nor entirely pessimistic, I have concluded to continue my subscription to the FORTNIGHTLY REVIEW. In fact, I feel I must have it. More power to you!—(Rev.) Philip Gordon, Centuria, Wis. [Father Gordon is the only Catholic priest of Amerind descent in the U. S.]

A Hymn to the Blessed Virgin

(*"Maria zu lieben"*)

By P. Lucas Panfoerder, O. F. M.

Mariam anare proposui mi
Et dolens et iubilans serviam ei;
Cor meum Maria candescit tibi
Amore et gaudio, decus cæli.

Maria, o mitis et dulcis virgo,
Cor meum accipias, sicut spero;
Nam mater es tu et ego filius
Sum vivens et moriens vere tuus.

Si corda haberem plus mille tibi
En omnia darem amore tui.
Amicos, propinquos et caros mihi
Ac quidquid amabo commendo tibi.

Quam saepe cor palpitat, mando tibi;
Quam saepe suspiro me trado tibi.
Te amo in tempore, amo semper
Sic faciam laetus ad caelum iter.

O, benedic Mater, hoc sacrum foedus
Et Nomine signes cor meum et os;
Te invoco moriens, desque manum
Tunc filio atque duces in cælum

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BOOK REVIEWS

A Study in Medieval Hagiography

Fr. Willibrord Lampen, O. F. M., devoted his doctoral dissertation ("Theofrid von Echternach: eine philologisch-historische Studie;" Breslau: Aderholz, 1920) to a critical examination of one of the literary curiosities of the Middle Ages: the "Flores Epitaphii Sanctorum." The author of this treatise, the monk Theofrid, a member of the Benedictine abbey of Echternach, flourished in the 11th century (d. 1110). Besides numerous hagiographical works in both prose and poetry he left this, which may be called the first treatise on the veneration of the relics of the Saints. As such, however, it is of less importance than as an illustration of medieval methods in writing, or rather, composing the Lives of Saints. "Theofrid aims at promoting the veneration of the Saints, especially those whose relics were preserved at Echternach. Edification is his chief object, but also the glorification of his own abbey. And perhaps there is not wanting, as a side-motive frequently discernible in medieval hagiography, the very practical purpose of soliciting contributions for the decoration of the church and tomb of the Saint: "*tam sanctorum necessitatibus [sic!], quam dignis et debitis ornatibus.*" Literary ambitions also guided the pen of Theofrid. The simple style of older narratives was too unpretentious for such writers as he. The mania of expanding meager details into lengthy biographies seduced Theofrid, as one of many, into using empty phraseology. The whole work demonstrates his ambition to exhibit his learning and wide reading" (p. 29).

Fr. Willibrord's dissertation is a valuable contribution to the study of medieval hagiography and we cordially recommend it to all who are interested in this subject.

Literary Briefs

—A very welcome booklet, both because of its thoroughness and its timeliness, is "The New Morality: A Candid Criticism," by the Rev. Henry C. Day, S. J. The author rightly characterizes our age as one of special degeneracy because men and women not only sin, as they always did, but attempt to pass off frivolity and passion for morality and virtue. He deals consecutively with free love, the Catholic ideal of marriage, divorce, Neo-Malthusianism, and birth control, and shows clearly and forcibly the fatal consequences that must inevitably follow upon the acceptance of this "new morality." The chapter on birth control, which Fr. Day denounces as the greatest evil of our day, is particularly effective. We hope this little book of 126 pages, which sells for \$1.20 net, will find a wide sale, also in this country, where it is perhaps needed even more urgently than in England, where it was written. (B. Herder Book Co.).

—Lovers of the sacred liturgy, especially the reverend clergy, will hail with pleasure and gratitude "The Mass," by the Rev. A. Sicard. In twenty "simple talks," as the author modestly styles these brief chapters, the glory and wealth of the Roman liturgy in its highest expression, as found in the Eucharistic Sacrifice, is passed in review. Part I treats of "The Meaning of the Mass;" part II of "The Lifegiving Elements of the Mass." The book has only 100 pages, but is redolent with the unction that proceeds from the Eucharistic Victim, and lends itself admirably for sermons to the faithful. The translator, Rev. S. A. Raemers, M. A., has given us a very readable adaptation into English; and the printers have provided a creditable makeup. We heartily welcome "The Mass" as one of the first fruits on American soil of the Liturgical Movement or Apostolate, so warmly espoused by the F. R. *Vivat sequens!* (B. Herder Book Co.)—W. B. S.

—"The Martyrs of Moscow" is a Paulist Press pamphlet by Francis McCullagh, a correspondent of the old *New York Herald*. This piece of writing is tragically interesting. It shows the religious persecution of Russia at its height. It will be interesting to watch the progress of Catholicism in the light of this bloody persecution.

—In "The Norsemen in the New World" (Minneapolis: Augsburg Publishing House) Lieutenant-Commander Louis H. Roddis, of the U. S. Navy, puts together in popular form a good deal of material from the Sagas and other sources. He adopts the plan of letting his Norse chronicles speak for themselves, and translates some of the most detailed of their accounts of the discovery and colonization of Greenland, whence Leif, the son of Eric the Red, and others voyaged to Vinland (Wineland). This country was so named from the grapes they found there, which were probably wine-berries found in Labrador and Newfoundland, the countries which they presumably discovered. Commander Roddis discusses methods of navigation and other topics, and gives some space to the Kensington rune stone, found in Minnesota in 1898, which bears an inscription, the authenticity of which has been challenged, purporting to have been written by Norsemen who penetrated into the interior of America about 1,000 miles in 1362.

—Professor R. A. Fessenden, who is an engineer, mathematician, and chemist, has for some time given attention to the problem of obtaining "a more consistent concept of the geography of Greek mythology." In "The Deluged Civilization of the Caucasus Isthmus" (London: F. and E. Stoneham) he puts forward a theory by which he claims a great number of the apparent inconsistencies in the geography of the Greek myths can be reconciled. Briefly, he would place the Ocean of Atlantis to the east of the Black Sea, to which it was formerly connected, and stretching from the Caspian Sea to the Arctic

Ocean in the north. By this transference of the scenes of these myths and legends from the West to the East of Europe the discrepancies are resolved. The cause of the misplacement is attributed to the reversal of meaning of the word "Hesperus" from its original sense of morning star to that of evening star. Such is the theory, which will no doubt be examined critically by archaeologists.

—We can heartily and unreservedly recommend the booklet entitled "A Little Soldier of Christ," by Gabriel Francis Powers. Every Catholic mother should study this book and read it to her children. The "hero" is the son of the authoress, who has written a very charming, readable and, in spots, touching story of the life of her and Christ's "Little Soldier." (Ave Maria Press, Notre Dame, Ind.)

—The Paulist Press has issued a forceful pamphlet, entitled "A Sociologist in Mexico," from the pen of Msgr. Francis C. Kelley. The "sociologist" is Professor Edward Alsworth Ross, of the University of Wisconsin, who journeyed in Mexico for eleven weeks and then published his observations in a book called "The Social Revolution in Mexico." Dr. Kelley effectively uncovers the weak spots in the arguments of the professor. The book is valuable for Church pamphlet racks and study clubs. (The Paulist Press, New York.)

—"Milestones on the Way To Life," another C. C. C. (College Church Conference) volume from the pen of Fr. Wm. F. Robison, S. J., will add to the author's many clients. Father Robison is a gifted preacher and those who are unable to hear his words may wish to read them. Here is a series of his conferences in attractive form. (B. Herder Book Co.)

—"Stories in School" is a new volume by the Editor of the *Sower*, a journal published in England in the interests of Catholic education. The editor has elaborated the so-called "Sower Scheme of Religious Education," of which the present book is a part. The idea and method can be highly commended. The work is excellently done and one cannot but cherish the hope that our Catholic superintendents of education will adopt and, if necessary, adapt the "Sower Scheme" to American conditions. The author is to be congratulated on this splendid piece of work. (Benziger Bros.)

—Bishop J. S. Vaughan has acted wisely in republishing in book form his articles on venial sin from the *Irish Ecclesiastical Record*, for they form a valuable contribution to theology and fine devotional reading besides. In this volume ("Venial Sin;" Benziger Bros.) Msgr. Vaughan shows very clearly and convincingly that, aside from mortal sin, venial sin is (1) an offense against God, (2) unjustifiable by any possible motive or consideration, (3) something to be avoided at every cost, (4) in all cases an insult offered by a contemptible nothing to the Infinite Majesty of God, (5) almost invariably

paves the way for more serious sins, and (6) that by committing many venial sins a man throws away golden chances, wastes countless spiritual treasures, and silently but surely heaps up for himself a great score of punishments in the life beyond. The book is beautifully printed, but lacks chapter headings and an alphabetical index.

—The Rev. Dr. Otto Bardenhewer, of the University of Munich, has published the fourth volume of his monumental "Geschichte der altkirchlichen Literatur," the largest and most scholarly "patrology" yet undertaken. The volume comprises the patristic literature of the fifth and the Syriac literature of the fourth century. Its high lights are the chapters on St. Augustine, St. Ephrem Syrus, and Cyril of Alexandria. Of very great interest also is the section on the Pseudo-Areopagite, the question of whose identity Dr. Bardenhewer does not yet consider as definitively settled. Let us hope that the venerable author will be spared to complete this comprehensive and valuable survey of early ecclesiastical literature, which has elicited high praise even from such keen Protestant critics as Adolph Harnack. (B. Herder Book Co.)

—If "Ilko Smutuiak, der Uhlán" is typical of German short stories (it is rather more like our *long* short stories) then the American would suffer decidedly by contrast—at least as compared with those put forth in such yearly collections as O'Brien's. Here is art, true art in story form. The author, the famous Baroness Enrica von Handel-Mazzetti, wrote a series of stories which she called "Blumenteufel" and which came to an end in 1916. The demand from the soldiers at the front was so insistent that she took up her pen and promised "Ilko." But she had not gone far when the urge deserted her. Now she has completed her task; and we are thankful for it. All German-reading Americans will enjoy this wonderfully artistic story. (Kösel & Pustet).

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Ireland's Important and Heroic Part in America's Independence and Development. By Rev. Frank L. Reynolds, Chicago, Ill. 322 pp. 12mo. Chicago, Ill. John P. Daleiden Co., 1530-32 Sedgwick Str. \$1.60, postpaid.

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The Story of Bertha and Beth. As Told by Mary. With Drawings by Wilhelmina. By Clementia. 158 pp. 12mo. Chicago, Ill.: Matre & Co. \$1.

Parochial Schools. Answer to the Campaign of Bigotry Launched Against Them. By the Rt. Rev. John P. Carroll, D. D., Bishop of Helena, Mont. 16 pp. 16mo New York: The Paulist Press. (Pamphlet).

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True Spiritualism. By C. M. de Heredia, S. J. xii & 200 pp. 8vo. New York: P. J. Kenedy & Sons. \$2.10 postpaid.

The Rule of Faith in the Ecclesiastical Writings of the First Two Centuries. An Historico-Apologetical Investigation by the Rev. Alphonse John Coan, O. F. M., of the Province of the Sacred Heart, St. Louis, Mo. (Doctoral Dissertation Submitted to the Faculty of Sacred Sciences at the Catholic University of America). v & 116 pp. 8vo. Washington, D. C.: The Catholic University of America.

The New Missal for Every Day. A Complete Missal in English, with Introduction, Notes, and A Book of Prayer. By Rev. F. X. Lasance. Revised Edition. 905+236+24+166 pp. 32mo. Benziger Bros. \$2.75 up, according to binding.

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The Re-Awakening of Intolerance

By Ernest Cordeal, McCook, Nebr.

Thirty-three years ago this month, in one of those combination railroad and agricultural towns which are the local metropolises of the Middle West, a little band of intrepid young souls gathered in the alley back of Main Street just as the darkness of the winter night was falling. Every movement was stealthy, the few words spoken were mere whispers.

In that day there were no glaring electric lights to reveal the movements of the night prowler. The little party moved unseen in the shadows of the back fences, coming into the open only when necessary to scurry across an intersecting street. Ten blocks or less from the place of meeting, on the very edge of the town, the leader halted in the rear of a great white building and waited for his scattered followers to gather. When all had assembled, a whispered word was passed and as one man they fell upon hands and knees and, with even greater caution than had before been used, moved slowly around the corner of the building.

At last the leader reached a narrow window, level with the ground, and producing an instrument from his pocket began to manipulate the lock. The mechanism must not have been intricate, for in a moment the window swung loose upon its hinges. Hesitating only an instant to hold a hurried consultation with his followers, the leader pushed back the sash and, as his closest comrade held it, turned feet first and disappeared within. After a second a slight hiss was heard, and a second venturer followed into the black interior. One after another in rapid succession the vague figures dropped from sight, until only a single guard remained on the outside.

Presently a gleam of light flashed for a second as a match was struck

and instantly covered and then at intervals a tiny shaft as from the lense of a dark lantern moved quickly across the window opening.

After ten minutes a head appeared again in the window and a body followed quickly as though propelled from behind. Another figure and another followed, until all who had gone in were out again. No sooner had the window swung shut upon the heels of the last adventurer, than the need for secrecy seemed to depart. The outside guard addressed the leader.

"What'd you find Jo?"

"Nothin' but a bin of coal and some busted up furniture," was the disgusted response.

The formidable band whose movements have just been followed was composed of a dozen boys between the ages of nine and twelve years. The building which they had entered through the basement window was the Catholic church. The explanation of the expedition was this:

For weeks rumors had been about the town. The grown folks talked seriously and in hushed tones at table. Men gathered with even more than customary frequency about the grocery store stoves. Everywhere was secrecy and suppressed excitement. Word had come to town through mysterious channels that the Catholics all over the United States were armed, and that at a signal from the Pope, which was shortly to be given, they would rise against all Protestants and either convert or exterminate them.

Specifically, it was stated that the local Catholics, numbering perhaps one-third of the town's population, had a great quantity of arms and ammunition stored in the basement of their church. Witnesses were not lacking who had seen shipments of arms arrive

at the railroad station. Others had seen suspicious looking boxes unloaded at the church door. There were even those who were positive that men were drilling under cover of night on the prairies north of town.

We of the younger generation, who had gone to school and played with the Catholic boys since earliest youth, without marking the least difference between them and ourselves, except that they wore some peculiar arrangement about their necks which they did not even remove to go swimming, were, nevertheless, much stirred by that part of the excitement which we were able to understand. The Catholic church with its mysterious basement became the center of interest. Every moment that could be stolen from school or from home chores was spent in watching at a safe distance, in the fearful hope of seeing some evidence of warlike activity.

At last curiosity overcame fear in the minds of our little gang on the East Side and led by Jo, who never took a dare, we made the night excursion into the land of the enemy. So far as boydom was concerned, that night ended "the Catholic menace." We had seen for ourselves that there was no ammunition stored in the basement of the church, and with our certain knowledge that this part of the story was false, the whole affair was promptly forgotten. The next day, when we went skating, Skinny Cullen and Spud Murphy, the Catholic members of the gang, were along.

* * *

Yesterday I walked down Main Street in the old town, much larger and much improved, but still the home of many of the old timers, and an old friend of the days thirty-three years ago stopped me and asked:

"What do you think about the Ku Klux Klan?"

"I have not thought much about it," was my reply.

"Well then it is time you did," answered my friend. "Before Spring," he continued, "every business man and every professional man in this town

who is not a Catholic will be compelled to join the Klan."

The next day another old friend called. By invitation he had attended on the previous evening a meeting of the Klan, at which an organizer had talked fluently and at length, explaining the purposes of the order and soliciting members.

The purpose of the Ku Klux Klan, we are told, is the promotion of pure Americanism. It is the intention of the order to uphold the Constitution of the United States.

"Why," I asked my friend, "is it necessary for an organization with such high ideals, to which every good citizen must subscribe, to act in secret and to assume a disguise so as to hide the identity of its membership?"

"The Catholics," was the whispered answer.

To every question as to the need for secrecy, to every doubt as to the need of such an order as the Klan, the answer is the same, "The Catholics." It is reminiscent of colonial days and the witches.

We are told by the Klan organizers that the Catholics control the press; that editors of newspapers and magazines dare not, or do not wish, to tell what they know about this secret movement which purposes the transfer of American sovereignty to the Pope; that the Masonic lodge is in the control of the Catholic Church in spite of all appearances to the contrary; that the troubles of the Y. M. C. A. during and following the war were attributable to Catholic machinations directed toward the destruction of Freemasonry; that civil offices everywhere, the courts, the legislative and executive branches of State and federal governments, are all under the domination of the Catholic Church; that the very mansion from which the Catholic government will function is under construction in Washington; that the atrocities which have been attributed to the Klan in various parts of the country were committed by Catholics, with the express purpose of discrediting the hooded order.

In this section of the country we have few Jews and fewer Negroes, and the whole force of the Klan's venom is directed against the Catholics, of whom we have many. I know nothing whatever about the Catholic Church and its teachings, but I have lived among Catholics all my life, and I have never known better neighbors, better friends or better citizens than are to be found among the members of that Church. Before I could believe that Catholics have done or intend to do the things which are charged, credible proof would have to be produced by responsible authorities.

It does not seem possible that any substantial number of our enlightened citizens could be brought to believe, by the simple statement of strange speakers, that their neighbors, beside whom they had lived and worked and fought, were secretly plotting heinous crimes against individuals and high treason against the State. Yet in Texas, in Oklahoma, and even in Indiana the Klan has become sufficiently numerous to hold the balance of political power, and if my friends are right, the order is growing rapidly in other States.

Burke, in his dissertation on the revolution in France, tells us that "superstition is the religion of feeble minds." The intelligent man must have reasonable proofs before he adopts a belief. Is there or can there be produced any proof of activities on the part of the Catholic Church such as are made the basis of the Klan's propaganda? If there is such proof in the hands of the Klan or of others, it is a monstrous crime to suppress it. The claim that any power exists which could prevent the exposition of knowledge of such a colossal plot against the sovereignty of our Republic, is pure sophistry.

In this land and this age, until the present time at least, any man might preach his gospel and expound his belief upon the street corner without molestation. The opposition to Catholicism has been an open force for centuries. It has been as safe to express disapproval of the Church and its

teachings in any place and upon any occasion as it has been to denounce the principles and the proceedings of a political party. Are these facts consistent with the alleged power of the Church and with its purposes, as set forth by the Klan organizers?

As every boy who has studied his lessons in elementary history knows, America was settled largely by men and women who crossed the seas to face unknown dangers and certain hardships for no other reason than to escape the bigotry and intolerance which had grown up in the older countries and to establish for themselves and their posterity a home in which they might practice their chosen religion free from persecution. Our Declaration of Independence and our Constitution are a reaffirmation of the belief of our forefathers in the inalienable right of every individual to regulate his own religious life without interference. In the face of these indisputable facts, how can any man term himself a one hundred per cent American and preach a doctrine of hate against fellow-countrymen as old in the blood of the colonists as he can possibly be, merely because their religious belief is at variance with his own?

The power of the Klan, and it would seem its only power, lies in the mystery which surrounds all of its activities. The old Klan of reconstruction days proved the efficacy of superstition as a means of holding immature and unsophisticated minds in check. The original order, organized as a purely social body and assuming the mask and grotesque garb as a part of the horse-play of initiation, found that the mystery of its rites gave it a salutary power over the untutored negroes and the illiterate whites who had been freed from fear of the law by the breaking up of the Confederacy. The only excuse for the existence of the Ku Klux Klan of 1865 was the absence of law and of law enforcement in the South. No such condition exists to-day or can exist, unless the Klan or some similar body succeeds in wresting authority from its proper hands.

There are probably far fewer Klansmen at the present moment than is generally believed. No one except the heads of the organization who collect and enjoy the benefits of the fees have any accurate idea of the extent to which the order has grown. It seems likely, however, that popular belief has credited the organization with greater numerical strength than it actually possesses. The danger of such a body is not, however, solely, nor indeed principally, in its numerical strength. A mob is composed of two or three fanatics and a large number of usually level-headed citizens who are carried along by temporary excitement, or who follow because they dare not stay behind. Mask a band of men, so that neighbors do not know each other, and the excesses to which it may be led by a single individual have no bounds.

The paid organizers of the Klan are appealing to citizens to join (and incidentally to contribute an initiation fee) upon the ground of the order's Americanism, upon its vow to support the Constitution, upon its purported stand for social and political purity. What then has been the actual record of this body in support of these high ideals? Have the acts of the hooded agents of the invisible empire borne out the high motives which it professes?

They have taken helpless women from their beds and submitted them to all sorts of indignities. They have attacked unarmed men with overwhelming numbers and have beaten and tarred them. They have incited hatred and senseless prejudice in the minds of unlettered men by unsupported charges of the most vile nature against those with whom they do not happen to agree. They have committed crimes of the grossest barbarism, such as the confessed outrages of Mer Rouge, of Goose Creek, and of Tenaha.

It is immaterial whether or not these deeds had the sanction of the "Imperial Wizard" or even of a "giant" or a "cyclops;" the fact remains that they were committed by Klansmen garbed in the uniform of the order, and they must stand as representative

of the acts and purposes of which the order is capable.

It is a principle of all time that nothing which is good shuns the light. Crime and vice thrive in darkness and mystery. Intolerance and bigotry are the cardinal crimes of all history. Bigotry nailed Christ upon the cross. Intolerance burned the early Christians to light the pagan orgies of the Romans. We now look back upon the terrors of the Inquisition with no less shame and disgust than will our sons and daughters upon the flogging of defenseless men and women by the masked mobs of this enlightened day.

The time has come when the Klan issue can no longer be dismissed as a passing phenomenon of the period of readjustment. It is no longer a matter of controversy between the Catholic Church and the hooded order. The point has been reached when the machinations of this secret body challenge every good citizen. Every man who believes in equal rights, who holds to the equity of trial by jury, who abhors brutality even in the punishment of proven crime, who insists that woman, though she be erring, be exempted from personal violence, has a duty to perform in forcing these masked men, who have committed or are capable of committing or of sanctioning outrages against all decency, into the open, where their acts and their motives may be judged.

If the Klan is not responsible for the outrages which have been committed in its name, if it has no intention of committing deeds not strictly ethical, if its purposes are truly American, then it can have no possible fear of unmasking. If there is need for a combination of force against any potential evil within our land, the coöperation of every good citizen but waits upon proof of the necessity.

No good in the world ever was accomplished by a negative force. To tear down one institution, no matter what its faults, without building something better in its place, is to do positive harm. What, it is pertinent to ask, is the constructive programme of the Ku Klux Klan? Has any act of

the organization or any utterance of its proponents hinted at a purpose to reorganize society upon a basis of greater virtue? Does the torture of an immoral woman raise the moral tone of the community? Does the whipping of a lawless man by a masked mob promote the cause of virtue? Does the spreading of vile and unsupported rumors concerning any sect or order contribute to the public welfare?

The mask is the habiliment of the criminal and the coward. The man who believes he is right has no occasion to hide his face. The man who has perfect confidence in the purity and the justice of his motives may cry them aloud in the public forum without fear.

It is time that all good Americans lay aside their habitual inertia and look searchingly into this secret thing which is being perpetrated in their name.

Twentieth Century Medievalism

Miss Margaret Munsterberg, a daughter of the late Dr. Hugo Munsterberg, founder of the psychological laboratory at Harvard University, presents a novel chapter to the *Forum's* series of essays on current religious questions. Facing the Anglo-Catholic Movement she asks (*Forum*, Vol. LXXI, No. 4) whether we are witnessing an unintelligent reaction from scientific liberalism in religion, or a spontaneous re-awakening of impulses that spread a rich, mysterious light through the so-called dark ages.

We quote a passage from Miss Munsterberg's article:

"There is a tendency among clergymen to emphasize the 'efficiency' of Christianity, and in this way to recommend its use. They do not seem to realize that the cross is a symbol not of efficiency, but of renunciation. The Medieval Church, on the other hand, has built round the cross a sanctuary from the very world which the modern clergy are trying to serve. This sanctuary has been constructed into a world of its own, adorned with the most beautiful treasures that have been cul-

led from the world outside,—with jewels, tapestries, embroideries, gem-like glass, carvings, and paintings that give to sense the reflections of invisible glories. Thus equipped and adorned, the Church has not only a transcendent reality, but a very tangible one, rich in tradition, beauty, and splendor. Out of the desire for a real sanctuary from the cruelties and the frivolities of the world springs the desire for the real divine presence in the Sacrament. Not shadows and symbols, but real essences only will satisfy the nostalgia of the Medievalist."

"The Anglo-Catholic movement, then, seems to be no unintelligent reaction from scientific and progressive liberalism, but part of a genuine Medieval Renaissance, led by men both scholarly and sincere. The new Medievalism has manifested itself, though in very different forms, in non-English speaking countries. Italy has watched the critical philosopher, the editor of 'Leonardo,' retell in simple, touching language, the Story of Christ. In Central Europe the movement has turned into less ecclesiastical and more purely mystical channels. A symptom of this movement is the revived interest in two eighteenth century poets,—the tragic figure of Friedrich Hölderlin and the gentle Novalis whose hymns have a Catholic note:

Ah, when he is mine,
Then the world's mine, too;
As a seraph at her shrine
Holds the Virgin's veil of blue—
Blissful, I adore,
Earthly things can frighten me no
more."

"Thus the Anglo-Catholic movement nearer home may be considered only a part,—perhaps the most definitive and organized part,—of a larger Renaissance. To the longings of the western world, re-awakening after the stupor of brutalizing years, the new Medievalism means a flight for sanctuary from the Dynamo to the Virgin."

It takes ten pounds of common sense to carry one pound of learning.

Medical Aspects of Lourdes

Dr. A. Marchand, chief of the Medical Bureau at Lourdes, has written a book with the object of showing what is the work of that bureau, that the blind acceptance of all "cures" as miraculous is very far from the truth, and that a thorough investigation of all those who claim to be cured is made by expert physicians and surgeons of all nationalities and creeds. ("The Facts of Lourdes." Translated by Dom Izard, O. S. B.)

The Bureau is hampered in its work by at least two things, one of which it should be the care of medical men sending cases to Lourdes to remove, *viz.* insufficient certification. Doctors often send cases with the bare statement that the patient is "very ill," has "agraphia," "constant cough," etc. Dr. Marchand implores his fellow physicians to co-operate with him and send full reports, with laboratory records and X-ray photographs, where necessary. The object of the Bureau is not to add haphazard to the list of miracles, but to investigate and demonstrate inexplicable cures.

The second difficulty is much greater, because it arises from the attitude of mind of the patients themselves. They will not present themselves at the Bureau beforehand. They have had enough of medicine at home—they have come to be cured. It is after the cure has taken place that they perhaps come to the Bureau, and then if they have no medical records with them, the difficulties of the Bureau begin.

The list of cures given, as often as not with their clinical histories, is amazing—united fractures of long standing, lung cavities, lupus, cancer, Potts' disease of the spine with sinuses and sequestrae, not slowly healing, as might perhaps be brought about by "suggestion," but instantaneously cured, with a return to complete health.

Dr. Marchand very fairly discusses the possible known causes for such cures, *e. g.* the water: it is icy cold but has no mineral or radio-active properties; further, the great majority of the cures take place during the pass-

ing of the Blessed Sacrament. Suggestion as a cause he puts on one side with the argument that not only those full of faith are cured, but sceptics and those who have not even asked nor perhaps desired to be cured, *e. g.* young children who often cry and struggle when placed in the water: and a third argument, which is weaker but still should be considered, namely, the cure of those who have gone away disappointed and are cured on the way home, of which several cases are on record.

The Doctor *deprecates very much the action of the press, and especially of the Catholic press, in broadcasting cases of cure without criticism, discussion or official confirmation.* The crowd see a man who cannot walk after an accident—he only wants will-power; a child who is dumb or a man who is blind; the first walks, the second and the third talk and see, and at once the whole world is informed that a miracle has taken place at Lourdes.

There is at the Bureau a permanent staff of five doctors with a laboratory and an X-ray department at their disposal. This permanent staff is assisted by all doctors of any creed or nationality visiting Lourdes. A case is brought in. The clinical history and doctor's reports are studied. The patient is then examined by all the doctors present, frequently by well-known specialists. The permanent staff preside over the debate which then takes place, and record the opinions of all present. A regular formula is presented to them, consisting of four questions, to which they have to answer Yes or No. (1) Did the disease really exist? (2) Has there been an absolute cure or only an amelioration? (3) Is there any reason for postponing conclusions? (4) Can the cure be attributed to natural causes?

In 1905, 346 doctors signed a public declaration to the effect that "a great number of cases considered hopeless have been cured at Lourdes by some action of which science is ignorant, and which cannot be rationally ex-

plained by the laws of nature."

A reviewer of Marchand's book in *Blackfriar's* (Vol. V, No. 51) points out that his argument that the sick "are not cured by some natural phenomenon of which we at present know nothing" is weak. He says the book would make a wider and stronger appeal if the author had been content with stating facts and not speculating as to causes. Marchand's argument against an "unknown force in nature" is briefly this: At Lourdes cavities in lungs rapidly cicatrize, ununited fractures heal instantaneously. He says: "Nothing, absolutely nothing, authorizes us to admit the hypothesis of a natural force or forces of which we shall only learn at some future date. The structure of the human body and of the functions which preside over these organs has never changed and never will change." On which the critic comments: "We certainly do not know everything about these functions. The writer of this review only a few years before the discovery of X-rays heard a distinguished scientist say that it must always remain impossible for any light to traverse the human body because of the varying angles of refraction of the different substances through which it would have to pass. Surely in X-rays, then, we discovered a new force which upset a law which in the year of that statement was perfectly valid. The cause of the cures may well be left to individual judgment or at least to an open mind, which on the religious side should certainly never deny the omnipotence of God and realize that there is no cure of any disease which does not in some aspect or another come under that omnipotence; whilst on the other hand meeting the strictly scientific side by allowing that the cases under review may possibly be cured by some force in nature of which we are at present ignorant—that force for Catholics at any rate always being a manifestation of God's Providence, anxious as they well may be for such a direct manifestation of it as shall be at once convincing in its clearness and its splendor."

Pseudo-Conservatism and Women's Claims

Father W. H. Kent (*Tablet*, No. 4384) believes that a good deal of the opposition to women's claims is owing to the fallacy of pseudo-conservatism. To some simple old-fashioned people, bred in prim Victorian days (he says), the suffragists seemed to be bold revolutionaries breaking away from long-established and sacred traditions. But anyone familiar with ancient and medieval literature and the customs and laws of other lands would surely see the matter in a very different light. He would see that the new claim was by no means so new, and the more conservative position by no means so old or so sacred as these simple critics supposed. The peculiar social and political position of women in pre-suffragist England had a very mixed and doubtful origin. And it was absurd to treat it as if it was somehow bound up with Christian tradition. After all, it was John Knox, and not a Catholic Father of the Church or medieval Schoolman, who denounced "the monstrous regiment of women." St. Thomas Aquinas judged very differently, and saw no reason against having women as rulers; nor did he regard them as necessarily inferior to men in sanctity or spiritual illumination. For when he is arguing against the admission of women to Holy Orders, he has to meet two ingenious objections drawn from the high positions held by Hulda the prophetess and Deborah, who judged Israel. In the latter case he contents himself with saying that the woman ruled in temporal, not in priestly matters, as women, he adds, can do now also—"sicut et nunc possunt mulieres temporaliter dominari." (Suppl. Qu. XXXIX, a. 1). In dealing with the other case, he insists that in regard to the soul, woman does not differ from man, and sometimes one woman may be better than many men ("cum quandoque mulier inveniatur melior quantum ad animam multis viris").

Houdini on Spiritism

Houdini, the "Magician," is, as every one knows, a past-master in the art of mystification. In his public performances he seems to do things that cannot be explained by the ordinary laws of nature. In his recently published book, "A Magician Among the Spiritists" (Harper), he declares that after years of careful investigation he can find no evidence that the spirits of the dead communicate with the living or that the manifestations produced at Spiritistic séances are attributable to other than natural causes. Houdini goes even farther. He states most emphatically that he has never seen or heard of any feat performed by a medium—or, if one prefers to have it so, by the spirits evoked by a medium—which could not be duplicated by a competent professional magician, provided he were permitted to work under the same conditions as those insisted upon by the mediums. And he cites a number of instances where such feats have been duplicated either by himself or by some other "magician."

The book traces the Spiritist movement from the Fox sisters up to the present time. The author sketches briefly the careers of the Davenport brothers, Daniel Douglas Home, Ann O'Delia Diss de Bar, Eusapia Palladino, Henry Slade, and others who have won international fame as mediums. Not all of these were personally known to Houdini, but in the cases of those who were not, he has made a careful investigation of the records of their activities, and he finds no reason to believe that the feats performed by them were anything but legerdemain. In regard to the Fox sisters, he quotes the confession signed by Margaret Fox Kane and published in the *N. Y. World*, Oct. 21, 1888. In this confession Mrs. Kane told how she and her sister first produced the mysterious rappings as a mischievous prank intended to mystify their mother. They succeeded so well that they became the talk of the neighborhood, and an older married sister, seeing the possibilities of their tricks, took them

under her wing and carried them about the country to give exhibitions. Incidentally, this elder sister pocketed all the profits. Mrs. Kane further stated that the rappings were produced by purely mechanical means, which she explained.

Houdini was fortunate enough to meet one of the Davenport brothers, Ira, long after the latter had retired from the stage. The two became friends, and Ira taught Houdini the famous Davenport rope tie. Of more interest is Ira's statement, quoted by Houdini, that the Davenport brothers not only did not receive any help from the spirits, but that they had never claimed to have received such help.

Daniel Douglas Home, according to Houdini, was not only a fraud, but probably a thief as well. That he was never fully exposed was owing to the fact that his séances were all private. He picked his audiences, excluding those who seemed unlikely to prove sufficiently credulous. From the testimony of those who witnessed his famous feat of floating out of the window of one room and into a window of an adjoining room, Houdini finds that it was performed under conditions which made deception very easy, and that the spectators probably imagined more than they saw.

This, in Houdini's opinion, is what happens at all Spiritistic séances. The spectators go there fully prepared to believe that the medium is in communication with the spirits of the departed. The things they see and hear are interpreted as the medium wishes them to be interpreted, and the imagination of the spectator is the medium's best ally. On occasions when some or all of the spectators are investigators who demand to be shown, either nothing happens or the medium is shown up as a fraud—that is, of course, provided the test conditions are sufficiently rigid. Houdini has assisted at a number of such investigations, and he has yet to find a medium who is able to produce under test con-

ditions the phenomena commonly produced at the regular séances.

It is a curious thing that while Houdini declares the mediums to be nothing more than conjurers, and some of them not particularly skillful ones at that, some eminent believers in Spiritism declare that Houdini himself is a medium and that it is by the aid of the spirits that he is able to perform the feats that mystify his audiences.

Houdini has a great deal to say about Sir Arthur Conan Doyle, with whom he has had many conversations and discussions about Spiritism. In Houdini's opinion, Sir Arthur's scientific knowledge does not prevent him from being deceived or from deceiving himself. He believes in Spiritism because, owing to the death of his son, he wants to communicate with the departed.

Among the subjects discussed by Houdini are spirit rappings, table tipping, slate writing, spirit photography, ectoplasm and other tricks of the mediums. He has little to say of ectoplasm except that where test conditions are rigid the results are negative, but the other tricks are exposed at length, several methods being described by which each of them can be performed. Regarding the methods by which mediums are able to release themselves when tied, he is more reticent, probably because these tricks are a little too much in his own line. From his point of view, as a reviewer in the *N. Y. Times* observes, "it is not desirable that the public should be too well informed as to the *modus operandi* of tricks so nearly akin to his own. He needs those tricks in his business, and who can blame him for refusing to reveal the methods by which they are performed?"

The recipe for perpetual ignorance is: Be satisfied with your opinions and content with your knowledge.

Sighing for the good old days also includes a conviction that you could enjoy them twice as much, knowing what you do now.

Rural Child Labor

How large child labor bulks as an obstacle to scholastic progress may be judged by some statistics which the Children's Bureau of the United States has made public as the result of its investigations in North Dakota. The study was confined to the farms of six counties of the State and involved 845 children 10 years or more of age. It was found that nearly one-tenth of these children had missed half a school term, one-fifth had been absent 60 days in one year, one-third 40 days or more and one-half 20 days or more. The Bureau's findings would seem to corroborate the statement often made in the census reports that those rural areas in which child labor is most prevalent are also the areas in which illiteracy reaches its highest point.

The farm, by the way, is a greater breeder of child labor than is sometimes thought. Many States which rigorously enforce compulsory education laws in their industrial cities, openly wink at violation of those same laws in the agricultural districts, taking the ground that farm work keeps boys and girls in the open air and so is less harmful than work in a factory. More than one report of the Children's Bureau has called attention to this serious situation which not only keeps at least 1,000,000 American children in the rural districts from obtaining the common school education which they should have, but also works irreparable harm to their physical well-being.

In view of all the circumstances, it is good to know that the recent North Dakota study is merely the first of a series to bring the whole question of rural child labor forcibly to the attention of the people of the country. Next will come investigations of the sugar beet fields of Colorado and Michigan; truck farms in Maryland, New Jersey, and Virginia; two cotton growing counties in Texas; tobacco fields of Kentucky, South Carolina, Virginia, Massachusetts, and Connecticut, and farms in three rural counties in Illinois.

An Attempt to Falsify Holy Scripture

There have been, from time to time, in recent years, in the press and in non-Catholic controversial works, references to an alleged discovery that the famous Petrine text of St. Matthew, xvi, 18—the promise of Our Lord that “on this rock He would build His Church”—formed no part of the original Gospel, but was introduced into it to support the papal claims. It is doubtful if any really serious scholar accepted the alleged discovery, but it found some adherents among writers ready to believe it; and it was sometimes put forward as resting on the authority of a Mr. E. S. Buchanan, who was described as an eminent investigator of early Biblical manuscripts.

Mr. Buchanan's alleged discoveries are to be found in a series of publications which he began ten years ago. Before that, in 1907, he had received some recognition as an original investigator of Biblical sources, through some transcripts of manuscripts having been edited by him and published in a series of “Old Latin Biblical Texts” issued by the Oxford University Press. The first doubt was thrown upon Buchanan's competence and accuracy by Dr. H. J. White, who edited the Oxford edition of the Latin Vulgate, and noted that a friend of his, who had assisted him by comparing Buchanan's transcript with the original manuscripts, had found “not a few errors” in his work. What these errors were, is not stated. They may have been nothing more than the unintentional mistakes that may be made even by the most honest transcriber of the crabbed writing in a difficult early script.

But by this time Buchanan had begun a series of sensational publications of his own. He issued in succession Latin texts of the Gospels and Epistles, which he declared were based on discoveries he had made in examining early manuscripts—discoveries which enabled him to give the world the genuine text of the original New Testament before it was falsified by

papal and other perverters of Holy Scripture. His version included completely new renderings of numbers of important passages. He stated that the documents on which he chiefly relied were a manuscript of the Latin New Testament of Irish origin, and another of Spanish origin, now in the library of the Hispano-American Society at New York. Father Vaccari, S. J., of the Pontifical Bible Institute at Rome, and other Biblical critics pointed out, when these statements appeared, that, even supposing that Buchanan had read the manuscripts correctly, documents of comparatively recent date—the New York MS. belonged to the twelfth century—could not prove that the received text was unauthentic, as it was supported by the combined evidence of all the early Latin manuscripts, the Greek and Oriental versions, and numerous quotations from the New Testament in early writers. Buchanan, however, alleged that the New York manuscript, though it dated only from the twelfth century, had given him the clue towards recovering a much earlier Latin text, for it was what is called a “palimpsest”—the technical term for a MS. written after earlier writings have been erased from the parchment. He granted that on the face of it the MS. gave the reader only the accepted version of Scripture, but he alleged that he had discovered that many of the pages showed sufficient traces of an earlier underlying writing for him to read the older version, which he maintained represented the “unfalsified” original text.

Father Vaccari in a recent article, which we find quoted in the *Osservatore Romano*, tells us how this daring claim was exposed by eminent non-Catholic scholars, with long experience in the handling of early manuscripts. In April, 1917, Dr. Henry A. Sanders devoted two days to the examination of the New York MS. He reported that in several places Buchanan had pencilled in the margin the new version which he alleged he had discovered,

but there was no trace whatever of these passages in the MS. itself. In no place was there any sign of erasure and re-writing. It would, in fact, have been impossible to deal thus with the MS., for it was written on very thin sheets of parchment, so thin that they were transparent enough for it to be possible to read the writing on the other side of a leaf by holding it up against the light. This method of scrutiny would have at once revealed clear traces of an earlier writing if they existed. Shortly after Dr. Lowe, Professor of Palaeography at Oxford, during a visit to New York, also examined the MS. He, too, could find no trace of what Buchanan claimed to have discovered, and he adds that three American scholars, who also examined it, agreed with him. In fact, no one else could see what Buchanan said he had discovered, and had published as the original text.

Father Vaccari quotes the verdict of Dr. Sanders that Buchanan's alleged discoveries "are falsifications, the result either of sectarian views or of pathological conditions—probably of the latter." Another non-Catholic scholar, Dr. Kirsopp Lake, in a communication published by the *New York Times* on April 30th, 1923, says that he does not doubt Buchanan's good faith, but "believes that he is the victim of a state of mind, which, in certain conditions of visual tension, makes him see writing that exists only in his brain." In other words, the most charitable theory is that this discoverer of an alleged genuine Gospel, untampered with by papal and other falsifiers, is the victim of delusions.

Church Bazaars

Father Ronald Knox, the English convert, has been looking into the ethics of money-raising by church bazaars, with results entirely favorable to the bazaar. He has reasoned it all out humorously. "No injustice," he says, "can be done to one who knows it and wills it. And everybody who goes to a bazaar knows that he is being defrauded, and also wills it—not direct-

ly, indeed, but by accident, in order to avoid greater evils, such as a personal appeal for a subscription."

This pleasant frivolity would have been quite lost on Cardinal Manning, had it emanated from anybody in his day. Bazaars were anathema to that stern prelate, who in 1886 went so far as to issue a private pastoral to his clergy on the subject, entitled "*Æmulamini meliora*," in which he declared that "a bazaar would bring dry-rot into the timbers of a mission." The Cardinal feared, and put his fear into words, that "among the buyers and sellers and the holders of stalls, in the wilderness of wares and of the coats of many colors, the sacred form of Charity with the halo on its head can scarcely be discerned."

Nowadays these functions are among our most flourishing and, it must be allowed, successful ways of providing funds, especially from local resources; and anyway, as the *Tablet* (No. 4384) remarks, Father Knox is not afraid of ghosts.

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Notes and Gleanings

The London *Times* in its Literary Supplement (No. 1168) concludes a review of Dr. Eisen's monograph on the Antioch Chalice (F. R., XXXI, pp. 95, 137, 194 sq., 246 sqq.) as follows: "It would be safest probably to assign the chalice to the third century as a provisional date, and then to follow the subject up with the scientific methods familiar to archaeologists. If it were no earlier than the age of Diocletian it would still be unique. Perhaps it will turn out to be earlier; but the date A.D. 60-70 is never likely to be accepted. We should like to think that a Christian ornament of the first century had been discovered, but we fear that the second century is the utmost we can hope for in our most optimistic mood. One thing is certain. The ornament is worked with a grace and finish worthy of the best tradition, and the figures are of quite exceptional vigor and variety. Whatever be its date, the Antioch chalice is a beautiful work of art."

Our frequent contributor, Col. P. H. Callahan, of Louisville, Ky., is at work on a series of articles, entitled "Politics and Prejudices," the first of which will appear in the next number of the F. R. Colonel Callahan, a close friend of Wm. Jennings Bryan and his companion at the New York Democratic Convention, is well acquainted with the political leaders of both parties. He enjoys the friendship of the leading political writers of the country, and therefore his observations on this subject, which will include the recent conventions, should be very interesting to our readers.

The *Marquette Pilot*, official organ of Marquette Council 1698, Knights of Columbus, of Kansas City, Mo., in its Vol. II, No. 7 extended a cordial welcome to the "Noble Princes of the Ancient Arabic Order of the Mystic Shrine" about to meet for their annual conclave in that city. The tenor of this article, which is too long to copy in full, may be judged from the following

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extracts: "The members of Marquette Council 1698, Knights of Columbus, extend to the visiting Shriners a sincere and hearty welcome. Our new club rooms, the facilities of our downtown office, our famous Marquette Band, and every service that we possess is at your command. Our sincerest hope is that in the years to come you will look back to your visit in Kansas City as a joyous chapter in your pilgrimage through life. When the Mighty Master, the Omnipotent Father of all, commands his angel to sound his muezzin, summoning all mortals to that final Mecca from whence none have yet returned, let us hope that all mankind will have seen the light of truth, and that friendship, amity and concord will prevail among men. Though separated in some matters, we are united in the great ideals and noble impulses of humanity, realizing that in the Fatherhood of God and the brotherhood of man, lies the safety and salvation of all races and peoples."

During a recent strike of composers in New York the *Literary Digest*, as our readers may recall, maintained its issue of one million copies and gave the usual amount of matter. The text was carefully written, typed and photographed. It was then reproduced by some process of etching. A German scientist is following up the process, and he predicts that in time there will be a revolution in newspaper production which will eliminate the compositor. Let us hope that the prediction will come true and that the new process will lead to a reduction in the present exorbitant cost of printing.

In an article on Duns Scotus and his writings in the *Franziskanische Studien* (1923), reviewed in *The Month* (No. 720), Father F. Pelster, S. J., concludes from a MS. in the cathedral library at Worcester that the "Reportata" were composed at Paris in the year 1302-3 (not, as has generally been supposed, between 1304 and 1308) and consequently antedate the "Opus Oxoniense," which was undoubtedly written at Oxford. Scotus

must therefore have returned to Oxford after taking his degree at Paris in 1304. The evidence is stated with great lucidity, and though it reverses the traditional order of the two commentaries on the Sentences, and also the events of Scotus' life, of which we unfortunately know so very little, Father Pelster has succeeded in marshalling some powerful arguments in favor of his theory, which explains some of the facts which the traditional account leaves unelucidated.

The *Catholic Herald of India*, which is edited by Jesuit Fathers, says in its Vol. XXII, No. 21: "As there exists in certain quarters a tendency to pooh-pooh sermons of a literary character, it should be noted that the laity are excellent judges in telling a good sermon from a poor one, a sermon that is prepared from one that is improvised. Though they will listen quietly to anything, it in no way shows they have lost the taste for the better article. It should also be remembered that as the Church is keen on enlisting the assistance of art in her architecture and her music, no suspicion of worldliness could reasonably attach to the introduction of art into the pulpit."

Neither the Editor of the F. R. nor any of his contributors make claim to infallibility. Many statements are made by contributors with which the Editor is not in agreement. If he admitted only articles with which he was in entire agreement, he would very soon have no contributors. It is not true that the Editor of this journal desires to protect contributors from controversy which might arise over statements they have made. He believes the best can be got from writers who are allowed all reasonable freedom of expression and he allows those who dispute the correctness of any statement liberty to express their views.

A hitherto unpublished letter of Cardinal Newman's sees the light modestly in the pages of *The Sower*. It was written in 1868 to two Maynooth students who had asked the Cardinal to

advise them as to a course of reading in English authors; and although the advice given is more negative than positive, it is none the less interesting, besides instancing Newman's care and kindness towards his correspondents, however humble. Pointing out that he himself had followed no course of English reading, the Cardinal says that "one great difficulty in recommending particular authors as models of English arises from the literature of England being Protestant and sometimes worse. Thus Hume is a writer of good English, but he was an unbeliever. Swift and Dryden write English with great force, but you can never be sure you will not come upon coarse passages. Southy is a vigorous writer, but he was a Protestant clergyman, and his writings are sermons." Since those words were penned Catholics have played a bigger part in the making of contemporary English literature than Cardinal Newman could have foreseen.

Those who are interested in old and rare Bibles, will value the following information received from the Rosenbach Company of New York and Philadelphia, which makes a specialty of seeking out and purchasing rare books and works of art for collectors: "There are nine different copies of the Gutenberg Bible in this country at the present time, as follows: New York Public Library; the Lenox (first to come to this country); the Rosenbach Company; the Brinley-Hamilton Cole-Brayton-Ives-James W. Ellsworth copy, bound by Johannes Vogel of Erfurt (second copy to come to America); General Theological Seminary; Pierpont Morgan Library, three copies, viz.: one copy on vellum, one Hugh copy on paper (two vols.) and one Theodore Irwin copy on paper, one volume; Henry E. Huntington, Hoe copy one volume; Joseph E. Widener, Hoe copy on paper; Carl H. Pforsheimer, Earl of Carysfort copy, paper, two volumes, original binding. It is believed that about three hundred copies of the Gutenberg Bible were originally printed; of these, eighty-five are now known, of which some are

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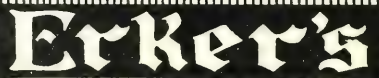
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fragments. About forty-five are known which are complete, or nearly complete. Very few are in private hands—only one in England. Six of the nine in this country are in public or institutional libraries, and only three in private possession.”

The existence and spread of the Ku Klux Klan is a damning indictment against our claim to be an educated people. It may well force us to ask if millions spent on schools have not been thrown away. It ought to teach us that Americanism is something that needs a clearer definition than has yet been given, since so many even now confused it with that which would destroy us. To the United States the Klan is a revelation of political and social weakness. To all citizens it is a humiliation that may be most useful as a warning. To sincere Protestants it is the outbreak of a cancer diagnosed long ago. To Catholics it is a blessing disguised in a night-shirt.—Msgr. F. C. Kelley.

A wise old priest used frequently to call attention to the fact that almost every sin needs a lie, either for its commencement or for its continuance. As with sin, so with war, the big sin. War cannot begin without many lies. War cannot continue without a constant campaign of lying. And—oddly enough—a war apparently cannot end without more lying. It reminds one of the wench who admitted in court, “I told lies to start de fuss, and den I told lies to stop de fuss.”—*Catholic World*.

Correspondence

Dr. Walsh on “Builders of the Nation”

To the Editor:—

I have been very much interested in the criticisms of “Builders of the Nation” in the F. R. I did some hundred pages of the work and helped with suggestions with regard to some other papers. I realize that it would be quite impossible to satisfy everyone in the making of such a work. Personally I have found it immensely valuable. As regards my own articles on Catholic Achievement in Science and in Medicine, I

have hoped that they represented the experience of other writers and I think they did. I thought that I knew a good deal more than most people about these subjects, for they have been a life study. I found nearly twice as much however as I knew. If any one wants to see how useful the work can be, suppose at this time some one is interested in athletics as the result of news from the Olympic Games. Let him turn then to Catholic leadership in American Sport to see how much Catholics have done to make the body the proper servant of the mind. Read the story of our converts and how proud we can be of them in Louis Wetmore’s article on “Catholic Converts Who Have Rendered Distinguished Service.” Or if some one talks about Sisters as selfishly caring only for themselves, read Thomas Meehan’s “Wartime Ministering Angels.”

Of course there are omissions. That is inevitable in a work as broad as this. Some of the omissions are lamentable. Think of leaving out dear old Mount St. Mary’s, the mother of bishops, Emmitsburg, in an account of Catholic builders of the nation. Somehow it failed to get in. There are less important omissions than that, some of which are sad enough, but if anyone wants to be proud of what Catholics have done for America, I know nowhere that he or she can find more definite concrete material ready to hand, searched out by some one who has been deeply interested in the subject for years, than in “Catholic Builders of the Nation.”

My own copy of the work is the most consulted reference book in my library with the exception, of course, of the Catholic Encyclopedia, which is so much more inclusive. All that I can see is that we must have an additional volume, to which, I hope, critics of omissions in the present work may be tempted to contribute. James J. Walsh

An Answer to a Question

To the Editor:—

In our issue of July 1 “A Layman” asks the readers of the F. R. to help answer the question what to do to change our defensive tactics into tactics of attack. Perhaps he is losing sight of the fact that the Church is not a kingdom of this world, but a spiritual kingdom composed of mortals, that it conquers not by attack, but draws by example of patience and all the other virtues. If the conquering is slow, if not many are drawn and brought over to our ranks, we ourselves are to blame, not indeed in our way of outside attack, but in our way of living. If “A Layman” wants to compare the Church with an army, he may do so; but before going to attack, one should look around and see if the attacking army is in good shape for a successful onset. If he looks for leaders, we have them; the general commander is infallible in his teaching and inspired by the Almighty Himself in giving

his orders. But what about the rank and file? If the Catholic Church were ruled like a regular army, I imagine that many a common soldier and indeed quite a number of corporals and even officers would be court-martialed and shot. Look around and see how much fraternizing is done with the enemy: the world, the devil and the passions. The general commander gives the order that every officer should preach daily Communion often and with great zeal. How many obey this command? He decides that no priest is to assist at any dance and that all should work to see to it that these abuses are abolished. How many obey? There was a time when every new school building contained a little chapel for daily Mass in winter. Now-a-days new school buildings have entertainment and dancing halls, but no chapels. But why point out these things? "A Layman" may know many more. Now, if he is a fighter, let him join the regular army by observing the rules himself and trying to get the rank and file to join. He may be sure, if he is after wounds for a glorious cause, he will receive plenty of them, from the front and from the back, some from above and many from below. The Church is not of this world. Some time ago some one told me I should not be in such a small place because I am strong and can work hard. But then he did not realize that a priest's work is mainly patience, obedience and prayer. Many contemplatives behind the walls are fighting a greater and more successful fight than those mingling with the world. A Priest

Pius X, the St. Cecilia Society, and Prof. Singenberger

To the Editor:—

I want to tell you something which, I think, is not generally known. In 1904-1905, when I was in the Musikschule at Regensburg, Dr. Fr. X. Haberl, when talking about the famous Motu Proprio of Pope Pius X, referred to a passage in which the Pope praised certain societies that had done much in introducing the right kind of Church Music. Dr. Haberl told us that he had written privately to the Pope asking him whether his Holiness had had the St. Cecilia Society in mind when he praised "certain societies." The Pope replied that he had had the German St. Cecilia Society in mind when writing that particular passage in the Motu Proprio. The Rev. Albert Lohmann of the College and Academy of the Incarnate Word, San Antonio, Texas, was also present when Dr. Haberl mentioned the above.

The American St. Cecilia Society, being a branch of the German St. Cecilia Society, may surely be called successful under the leadership of the late Prof. J. Singenberger, though some appear to regard Singenberger as a failure. M. F. S.

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BOOK REVIEWS

Anthropology and the Fall

A book with the above mentioned title is sure to attract attention. Anthropology is very much in evidence of late on account of its contributions to the study of important questions of social origins and of primitive religion. More and more sociology is seeking light from the data of ethnology and anthropology. And all thinking persons are, of course, much interested in any possible knowledge which science can give us of a fact which we have only on the authority of Revelation.

In the booklet before us ("Anthropology and the Fall," by H. J. T. Johnson. Benziger Brothers, 1923) an honest attempt is made to show that the history of the Fall, as told in Genesis, is in harmony with the data of anthropology and kindred sciences. The attempt is not always successful. This is not said in a disparaging way. We are left too much under the impression that after all Revelation and empiric science move towards their objectives in entirely different ways. From the nature of the case this must be so. Then again anthropology has by no means said the last word on many a fact of Genesis, and much remains to be done before the entire field of primitive religion, mythology, folklore and tradition is so exhaustively studied as to furnish absolutely reliable data and principles for the further elucidation of pertinent Old Testament narratives.

Father Martindale contributes a very cautiously worded preface. The distinguished Jesuit theologian writes as follows: "It is true that no anthropological discovery whatsoever can come into contact with the strictly supernatural element in the doctrine of the Fall or Original Sin; that is simply not a fact of observation at all. From what he [the author of the book] writes, I should surmise that so far as the very circumscribed and precarious evidence that anthropologists can use, extends, nothing whatever has been found which conflicts with the Church's doctrine or makes it any harder to hold; but that anthropology tends, if anything, to show (than which it never can show more) that what the Church says happened, could have happened, and, indeed, more easily than the reverse."

The booklet is very valuable, however, as another contribution to the now rapidly accumulating proof of the total fallacy of all evolutionary theories of culture. We were glad—and all opponents of cultural evolution will be glad—to see the valuable quotation from Dr. Rivers on "The Disappearance of Useful Arts." Elements of culture may be lost. And this fact of itself seriously invalidates all attempts to construct evolutionary schemes of social progress. For, "if islanders can lose the canoe, of what elements

of culture can we say that they could never have been lost?"

It will be interesting to set forth those "statements in the Bible with whose historicity the Christian faith is indissolubly bound up" and which would welcome light from anthropology. "There are at least four propositions of this nature in the opening chapters of the Bible. They are (1) that the material universe owes its origin to the creative act of a benevolent Deity who is absolutely separate from it, so that it is neither the whole nor a part of Him; (2) that the soul of the first man was brought into being as the result of a special creative act of the Deity; (3) that the whole human race is descended from a single pair; and (4) that the first man fell by his own free act from the 'state of grace' in which he was originally placed." But anthropology or any other physical science can bring no valid argument against any one of these statements.

It is proper to add that the book is published with the ecclesiastical imprimatur.

Albert Muntch, S. J.

Literary Briefs

—At the time when the price of the "My Bookcase" Series was fixed at the (even then) exceptionally low sum of \$1 per volume, it was thought, with good reason, that the cost of labor and materials in the printing industry could not well go any higher than it was then. This was an erroneous view, because wages in the printing and allied trades have since been increased. The publishers, Joseph F. Wagner, Inc., 54 Park Place, New York City, are therefore compelled to increase the price of "My Bookcase" Series slightly, *i. e.*, to \$1.35 net, per volume. Since it has been the general opinion that these fine volumes would have been cheap at double their former price, purchasers receive, even at this slightly increased price

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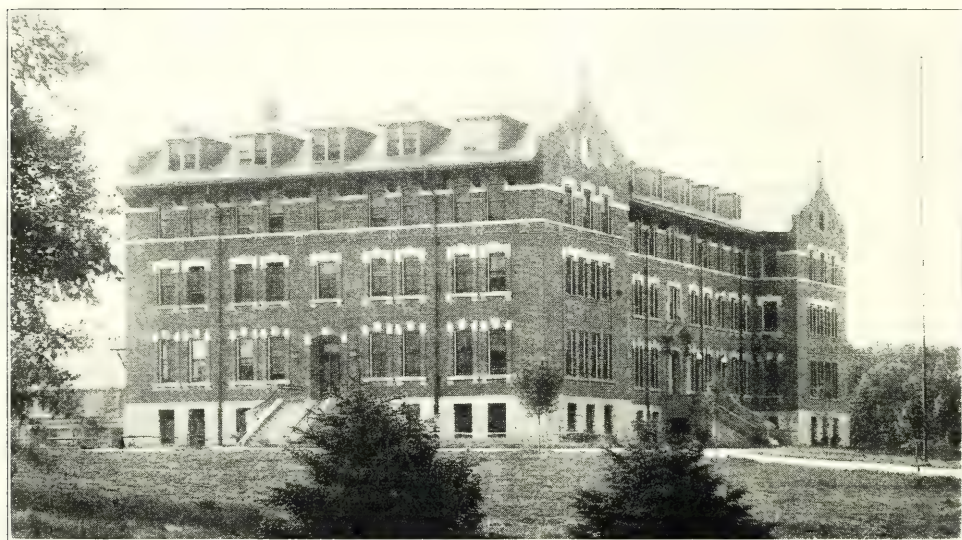
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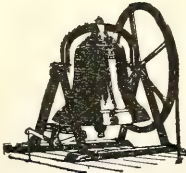
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—The parish priest likes to have readily accessible and well classified information on the many questions and topics that are apt to be presented to him in the exercise of the many duties that make up his pastoral work. He will find such a well indexed summary of information on a very up-to-date topic in "A Dictionary of Secret and Other Societies," compiled by Arthur Preuss, Editor of the FORTNIGHTLY REVIEW (B. Herder Book Co.). For thirty years Mr. Preuss, whose competency is well known, has been gathering data on this subject, and though the work does not pretend to be complete, yet there is hardly a widely known American organization (outside the strictly business or industrial field) upon which interesting data are not presented in its pages. America is the sporting-ground of such organizations as are described in this book, and the pastor will be glad to know what to say when he is asked: "How about the Heralds of Liberty" or the "Lady True Blues of the World?" Those in possession of data not available to the compiler of this useful book would do well to send them to him, and so help to perfect a work which is sure to be of great service to the Catholic cause.—Albert Muntseh, S. J.

—The Catholic Unity League has published a list of 3400 books and pamphlets compiled by the Rev. Bertrand Conway, C. S. P., which we believe to be very serviceable for Catholic schools and libraries, and for individual readers. (The Paulist Press, New York).

—"The Life of Mother Clare Fey, Foundress of the Congregation of the Poor Child Jesus," comes to us from England through the B. Herder Book Co., and is a free translation and adaptation from biographies written by German priests. The newly formed Congregation of the Poor Child Jesus was driven from Germany by the Kulturkampf and re-established its mother house in Holland, later expanding to found houses in England and Belgium as well as Holland. Mother Clare Fey and her first associates were women of culture, highly educated. Their first object was the saving of poor children from the neglect resulting from the absence of both parents from the home during the day. To this work they added ecclesiastical embroidery and the education of young girls of well-to-do parents. The distinguishing work of Mother Clare Fey's Sisters is the thoroughness, soundness, and exquisite refinement of their method in every one of their chosen activities. This has been imparted to her successors by their holy foundress and is the source of their great success in teaching and of the true works of Church art which come from their designers and embroiderers. We rejoice to learn that the Bishop of Wheeling has recently introduced the Congregation of the Poor Child Jesus into his diocese.

New Books Received

- Ellerklipp.* Roman von Theodor Fontane. 152 pp. 16mo. Kösel & Pustet and the Fr. Pustet Co., Inc.
- St. Bonaventure's Seminary Year Book, 1924.* Edited by the Duns Scotus Theological Society. Vol. VIII. Concordia Number. 196 pp. large 8vo. Illustrated. Allegany, N. Y.: St. Bonaventure's Seminary.
- Des wissenschaftlichen Sozialismus Irrgang und Ende.* Von Heinrich Pesch S. J. Sonderabdruck aus Pesch, Lehrbuch der Nationalökonomie, I. Band, 3. u. 4. Auflage. iv & 69 pp. 8vo. B. Herder Book Co. 35 cts. (Wrapper).
- Golden Jubilee Souvenir of St. Joseph's Parish, Island Grove, Ill.* 84 pp. 8vo. Illustrated.
- Graduate Studies.* By Peter Guilday. 118 pp. 32mo. Privately printed for the use of the graduate students of the Catholic University of America.
- The Seminarists' Symposium, 1923-1924.* Edited and Issued by the St. Thomas Literary and Homiletic Society. 292 pp. large 8vo. Illustrated. St. Vincent Seminary, Beatty, Pa.
- Geschichte der Philosophie von der Romantik bis zur Gegenwart.* Von Max Ettlinger. (Vol. VIII of the Philosophische Handbibliothek). viii & 326 pp. 8vo. Kösel & Pustet.
- The History of the Popes from the Close of the Middle Ages.* Drawn from the Secret Archives of the Vatican and Other Original Sources. From the German of Ludwig, Freiherr von Pastor, Edited by Ralph Francis Kerr, of the London Oratory. Vol. XIII: Julius III. (1550-1555). xi & 476 pp. 8vo. B. Herder Book Co. \$4.50 net.
- Lenten Meditations.* By Mother Clare Fey, Foundress of the Congregation of the Poor Child Jesus. Translated from the German by a member of the Congregation. xii & 244 pp. 12mo. Burns, Oates & Washbourne and B. Herder Book Co. \$1.80.
- Eschatology, or The Catholic Doctrine of the Last Things.* A Dogmatic Treatise by the Rt. Rev. Msgr. Joseph Pohle, Ph. D., D. D. Adapted and Edited by Arthur Preuss. Fourth, Revised Edition. iv & 164 pp. 12mo. \$1.25 net.
- The Soul of the Sacred Liturgy.* By the Abbé A. Sicard. Authorized Translation by the Revs. R. J. Benson and S. A. Raemers. viii & 103 pp. 12mo. B. Herder Book Co. 75 cts. net.

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A Candid Criticism. By Rev. Henry C. Day, S. J. Cloth, 8vo., 126 pages, net \$1.20.

Christianity and Reconstruction.

The Labor Question. By Rev. Bampton, S. J. Cloth, 8vo., VI & 176 pages, net \$1.35.

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The Fortnightly Review

VOL. XXXI, NO. 16

ST. LOUIS, MISSOURI

August 15th, 1924

Politics and Prejudices—The New York Democratic Convention

By P. H. Callahan, of Louisville, Ky.

"To name or not to name,—that was the question." At all events that seemed to be the question during those heated and all but tragic days of the Democratic national convention when the platform was being drafted and considered for adoption—till voting on the candidates began.

Then it seemed that "to name" had not been the great objective after all; the *alignment* was the thing. Although it was thought, when the convention re-assembled after the platform dispute, that the plank "to name" had been defeated by only one vote in a thousand and ninety-eight, with the poll of several delegations vigorously disputed by its advocates, there was no effort to re-open the question. The convention was ready to vote on the candidates; the leaders had measured their lines.

And for the next ten days, through more than a hundred weary ballots, those lines held without breaking, almost without swerving. When they did break, on the hundred-and-second ballot, the Smith votes started to Underwood, the McAdoo votes to Walsh and Davis. Many Catholics had been led to believe that the McAdoo vote was a Klan vote, just as many Protestants had been led to think that the Smith vote was a Catholic vote. That hundred-and-second ballot made it plain to one with half-an-eye to see, that every vote was a political vote.

When, finally, the second place on the ticket was offered by acclamation to Senator Walsh of Montana—indeed, all but forced upon him—and he declined it, it was enough to convince everyone that politics, not religious interests, was the predominant motive actuating the leaders throughout the convention.

With the rank and file it was different. Their prejudices were wrought

up to a pitch never before seen in a political convention. They would sit silent and unmoved while great political principles were under discussion, only to start up with a tremendous sweep of emotion whenever the Ku Klux Klan was mentioned. At such times they showed no sense of composure, none of dignity, hardly any of politeness, it seemed that reason itself had all but fled.

The Smith men forgot that their leader was "Wet," that his Tammany backing made him unacceptable to many, that every leader makes enemies and every candidate must expect opposition from a number of sources, on the score of patronage if for no other reason. They remembered only that Smith was a Catholic. "That," said his friends, "is why they are so bitterly against him; if it were not for his religion, he would win in a walk. It is a principle we are fighting for, to protect religious liberty and vindicate the Constitution; there can be no compromise."

The McAdoo men, on the other hand, forgot that Tammany has strength, that Smith is a real leader with a remarkable personality and a splendid record, who only two years ago carried New York by more than half a million majority.

The most of them remembered only that Smith was "Wet," wringing wet, although a few of them, no doubt, did realize that he was a Catholic and felt that they "must save the country from foreign dictation."

So it was a deadlock. The results are known. The consequences are yet to be disclosed; these will be discussed by the writer in a subsequent article, and suggestions with regard to averting some of the damage will be offered in a still later article. We must first get

at the causes, and in doing this, fix the blame,—not for the satisfaction of condemning anyone, but through the necessity for intelligent action to restore the relations of friendship among citizens which undoubtedly suffered havoc in the *melée* of the convention.

Enough has been said above, it would seem, to show that the religious issue had no place in the convention, or, rather, that it was not a real issue, but one trumped up as a political smoke screen, and while it is never wise, nor my purpose on the present occasion, to question the motives of anyone, the facts must be related.

Senator Oscar Underwood, of Alabama, was for more than a year before the convention as a candidate for the nomination, and last winter, through the mails and on the stump, devoted all his energy to making the Ku Klux Klan a national issue, whereas before it had only been local or confined to a few States. This procedure on his part was almost compulsory in order to have some "issue," inasmuch as he was never in sympathy with the progressive features of the Wilson administration nor in sympathy with President Wilson in the League of Nations campaign.

On arriving in New York before the convention it was at once apparent that a combination existed between the Smith and Underwood forces, and that after Smith had blocked McAdoo and retired himself, Underwood was to be his heir, solely on account of the fight he had made against the Klan and the religious appeal he would naturally have to those delegations from leading States in the North where Catholic delegates predominated.

The result was just as surmised. Fordney Johnson, when he came to nominate Underwood, precipitated a "demonstration" and made at once a national issue of the Klan, which had heretofore been a State or Community issue, and from that moment everyone said Smith must throw his vote to Underwood when the time arrives—after the defeat of McAdoo; all of which came to pass.

So the Smith vote went almost solidly to Underwood when the break came on the 102nd ballot and delegates were released by McAdoo and Smith near the close of the convention; but the scheme was apparent to the majority of the delegates and they refused to endorse such tactics and determined to go to Davis in order to frustrate what they thought to be a "Wet" bargain.

On the other hand, the following passage in a report of the *New York Times* shows that others were responsible for bringing up the religious issue in the convention: "Judge Ed. Moore of Ohio brought the religious issue up plainly by declaring that there was one candidate who would be nominated in five minutes if it were not for his religion." Judge Moore alluded, of course, to Governor Smith. It is notable, however, that the Ohio delegation, though anti-McAdoo, was not pro-Smith; Judge Moore, who is not a Catholic, was merely intensifying the smoke screen.

The following report sent out by the Universal News Service and appearing in New York papers the morning the convention opened, describes one of the political tricks that were used to work up the delegates over the religious question:

"The situation early to-day is fraught with dynamite, especially since the city has been flooded with personal attacks on Cardinal Hayes and all Catholics. It was the receipt of some of this literature by the Illinois delegates and Mr. Brennan himself that resulted in a tightening of the lines for Governor Smith. Some of the leaders were a bit nervous lest the bitterness lead to sanguinary conflicts. As a result of this concern, provision has been made to fully police the gathering."

That is old stuff. The present writer has spent a number of years investigating the causes that stir up prejudice, especially during a political campaign, and has found that anonymous attacks on Catholics are used to excite Catholics to vote a certain way, quite as often as they are used to excite people

against Catholics. It depends on who receives the circular. Who would be foolish enough to flood New York with an attack on Cardinal Hayes and Catholics, with a view to winning votes for McAdoo? An Irish Catholic leader with the name of Brennan receives a circular of that kind, which was addressed in a plain envelope to one Hugh Daly, and what is the result?—"A tightening of the lines for Governor Smith." That is exactly what was intended by those sending out the circular. It is a trick frequently played in municipal campaigns, but this is the first time within the writer's knowledge that it made its shabby appearance at a national convention.

Belasco himself could not have arranged a more perfect setting to present Smith as a Catholic, and by that token, brand the leading candidate against him as an anti-Catholic. Weeks in advance of the convention, our N. C. W. C. news department took up an attitude of tacit hostility to any candidate who did not express himself openly in condemnation of the Klan, and a number of our papers, notably the *Catholic Citizen* of Milwaukee, the *Catholic Herald* of St. Louis, the *Catholic Telegraph* of Cincinnati, the *Indiana Catholic* of Indianapolis, were outspoken against McAdoo because he would not make the Klan an issue by denouncing it. Some of the editors were determined to have the entire Catholic press committed to this policy of denunciation and war in the press meet in Buffalo, in May, and when the editor of the Louisville *Record*, who has had more experience in handling such questions than any dozen of his colleagues combined, showed them the only way in which the situation has ever yet been handled with success, his address, though it silenced all discussion, did not deter one of the members from telling reporters that a resolution had been passed to establish information bureaus throughout the country, as the first step in a never-say-die fight on the Klan, and the secular papers reported that from Maine to California as the one feature of the Catholic Press Convention—perhaps as

valuable a piece of publicity as the Klan ever got for nothing.

So the wind was sown among the Catholics, and many of them came to believe that McAdoo himself wore a sheet and hood, while some were genuinely alarmed not only for their political equality but even for their religious liberty. In the meantime, the anti-Catholic organs, both under the aegis of the Klan and otherwise, were busy with their suspicion-planting, fear-breeding propaganda, till some of their more gullible readers actually believed that, when the convention met, the Pope was lying concealed in a sailing vessel outside New York harbor, ready to take possession of America as soon as Smith was "put over." It only needed that Belasco touch about the leaders being a bit nervous.

Early in 1923 Mr. McAdoo asked the writer to attend a conference at French Lick Springs. He had a few months before sent telegrams of congratulation to Democrats elected to the U. S. Senate, including, of course, one to Senator Mayfield of Texas, which resulted in a number of protests from Mr. McAdoo's Catholic friends in Texas. My advice at the time, and at several later conferences, was to leave that issue alone, even though he should suffer by it, as we knew from experience that with a religious slant introduced into a campaign, it overshadows all other questions and, besides submerging the practical economic and financial reforms proposed, creates a state of mind and feeling positively detrimental to the public good, regardless of who wins.

Already at that time the Klan had virtually passed out in Georgia, was on the slump in Texas, was "in bad" in Oklahoma, and making headway only in Indiana and Ohio, where it would run its course as elsewhere, and all the more quickly if the whole thing was left entirely alone, as in that case the members would soon see that the great idea of the organization was profit or power to a few leaders, while if it were given dignity by making it an issue throughout the country in a great political campaign, it might be-

come, as Mr. Bryan afterwards stated to the convention, "a blazing fire-brand from dying embers, starting a conflagration in every State of the Union."

From both observation and experience, extended into different States and communities and over a number of years, it is my conviction that no general good, whether for Catholics as such or for the public at large, whether for Church or State, has ever come about through a programme of denunciation and attack on the professional bigots; it only serves the selfish interests of somebody who has an axe to grind, and injures all the rest.

After going through my experience in detail, for an hour or more, Mr. McAdoo agreed with my recommendation, although he fully realized the danger to his personal aspirations of a reaction, should it be given a leader who would organize it along religious lines. Of course Mr. McAdoo never stated, as was given out by the editor of the *Catholic Telegraph*, that the Ku Klux Klan had as much right to organize as the K. of C. or the Y. M. C. A., and any suspicion of his being in sympathy with the organization had no more basis than the foolish story about Smith's being picked by Rome for the White House, which, to his credit, the Governor of New York never dignified with notice.

So, when the *New York World* and his political opponents made McAdoo the sponsor for the Klan, if not himself a Kluxer, it really should be charged to the present writer, as McAdoo went down, so to speak, flying the writer's colors.

It so happens that one of the plainest confirmations that he was right, came from the spokesman of the forces that seemed bent on denouncing the Klan by name, Mr. Bainbridge Colby, who, in addressing the convention on that topic, said: "The Klan is bound to disintegrate. I venture the prediction that in a short time you will not be able to find a member. You will not even find one who can recall that he ever was a member." Why, then, name the thing and make it an issue

in a great political campaign in which its members, having been condemned by name, would have a right to participate, using the press and the platform in their defense throughout the country?

Incidentally, how much "courage" does it take to denounce an organization that hides its face to start with and is sure to disintegrate in a short time and leave everyone ashamed of its memory?—although it does take real patriotism for a political leader to act the part of a statesman and refrain from denouncing what every self-respecting man is against when his very condemnation would give the evil thing ground for a public hearing and an opportunity to spread its hateful, destructive, corroding propaganda broadcast.

That much at least was prevented by the McAdoo forces, and the sacrifice to him, whatever it was, is not to be regretted, because it was deliberately made, but the cost to the country, in divided friendships and loss of general goodwill among all citizens irrespective of creed, is a matter of regret to all who are not out for selfish interests, and particularly to Catholics on account of the unintelligent or demagogic attitude of some who are supposed to be leaders and guides.

To assess the damage and to consider how to minimize it, will be the aim of subsequent articles by the writer.

The question was proposed to the S. Congregation of Rites, what banners and flags may be admitted into the church and blessed. The S. Congregation answered that insignia, banners or flags that do not belong to societies openly hostile to the Catholic religion, or to a society whose statutes have been condemned, and that do not contain anything wrong in itself or condemned, may be admitted into church. When the people in deference to the Church and out of respect for her faith peacefully ask that these insignia, banners or flags be blessed, this may be done, using the formula of the Roman Ritual. (March 26, 1924; *Acta Ap. Sedis*, Vol. XVI, p. 171).

Our Brick and Mortar Catholicity

(*Rt. Rev. F. C. Kelley, Bishop-Elect of Oklahoma, in the Extension Magazine for August*)

Enthusiasm should never be allowed to run riot, and a "we'll show them" spirit never permitted to crop out. We are not paraders but preachers of truth. Parades are out of our line. Persuasion and teaching are both very clearly in it. It was our Master who counselled leaving the ninety-nine in the desert and going after one wanderer. Which reminds us of a recent article by Mr. Hilaire Belloc, "A Catholic View of Religious America," in "The Century." We confess to a bit of annoyance about it. Mr. Belloc is a great essayist, a great thinker, and not so bad as a theologian. But Mr. Belloc is an Englishman. In his youth he lived for a time in the United States. He visited our country on a lecture tour last year and remained with us about six weeks. During his first visit he had leisure to look about him, but he did not then have the mature mind that he has to-day. During his second visit he lived mostly in hotels and on trains. He did not frequent Catholic society exclusively. It may be a criticism, but it is not an unfair criticism, to say that he is not competent to give us advice. He should not attempt it because, no matter how well-meaning he may be, his advice, printed in an American secular magazine, is likely to be taken, indeed, was taken, as an authoritative statement. It did us harm. No one would object to Mr. Belloc talking to his English fellow-citizens about his visit to America. But Catholic Americans, the ones chiefly affected by Mr. Belloc's article, have a right to object when an English co-religionist seems to assume the right to speak for them. Mr. Belloc, of course, would say that he did no such thing. He perhaps did not intend to do it, but the effect is what interests us.

Is America going to develop a new religion, "a great national or cultural invention, essentially anti-Catholic?" Mr. Belloc says that it will, and Mr. Preuss in the FORTNIGHTLY REVIEW of June 1st agrees with him, reminding us that the conflict which will result

was predicted by Brownson. We have not the slightest objection to Mr. Preuss agreeing with Mr. Belloc, for Mr. Preuss is an American and no less a great man than his English confrère. As an American he is talking to his own family and about his own family. He knows how to speak to us and therefore to carefully guard the language he uses. He does not, for example, insinuate that there is an essential conflict between the Church and democracy. We do not agree with Mr. Preuss, but we do not quarrel with him. With Mr. Belloc we feel like quarrelling and asking him to kindly step over into his own yard or adjourn to a quiet alley. With Mr. Preuss we prefer to sit down and talk about it.

Is America going to develop a national religion? In our judgement America will do no such thing. America may develop a national irreligion, and go into a state of indifference. We do not believe, however, that real atheism can ever get a hold on any race, nation or people. It never has in the past, though conditions at other times in the history of the world seemed favorable enough for it. We admit that the sky looks black and threatening now, but we know that the sun is behind the clouds. The clouds were blacker over France, but the light broke through. They were blacker over Germany, and a great war dissolved them, though they are bad enough yet. Russia is going through a storm, but she has not broken before it, for at heart the Russian people are religious. America is not and never has been in the condition of any of these nations. The worst we have, after all, professes to be Christian. It may change, but it is significant that it covers with a mask what is anti-Christian in it. Nevertheless there is enough cause for uneasiness in Mr. Preuss' warning to set us examining our conscience. He is right when he says that we "are frittering away time in vain congratulations on the wonderful growth of Catholicism in this country—which is not so won-

derful at all—and silly predictions on the still more wonderful future of the Church in America.” We are doing that very thing and worse. We are like a boy who rejoices in the fact that he is shooting up and gaining weight, but whose schooling has been neglected. Some things we are doing well, notably our work in primary and secondary education. One may have a hopeful spirit when improvements in seminary training are noted. About better organized Catholic charity bureaux we have a right to congratulate ourselves. The notable increase all over the country in daily communicants is building our house upon a rock. But we are not doing the most essential thing that God gave us to do. We follow the line of least resistance too much. We are not really trying to spread. We are not preaching the gospel to “the other sheep.” Only in spots, such as Louisville and Georgia, are we trying to remove misinformation in the secular press. The mission movement to non-Catholics that started some twenty years ago, has not developed. We have millions for building and not one cent for propaganda. We are strong on processions but weak on lectures. We make the mistake of thinking that brick and mortar are Christian evidences. We are not even calling the lost sheep in a very loud voice, because we are too busy congratulating ourselves and ornamenting the fences around the pasture.

This sort of an indictment is not a pleasing one either to make or to hear. We put it into words with complete certainty that it will bring no bouquets to ornament our desk. It is more likely to bring brick bats. But let the brick bats come. We are not the first to utter the warning. Mr. Preuss can justly claim that he has been saying the same thing in a different way for many years, and that Brownson said it before him. Mr. Belloc did not say the same thing, because he takes it for granted that we are going to continue on our way until the hour of calamity strikes. But there are a vast number of people in the United States who think as we do, men whose love for the Church can-

not be questioned and who have given very practical proofs of that love. These men, it is true, are obscure priests, men who live in the little missions where Catholics are few and where the lot of a pastor is hard. But these priests are not alone. The Catholic layman who has to mix with the world around him is worried. He feels that he has not been equipped for the fight, and that those who are do not seem to realize the gravity of the situation. He is worried and troubled and thinks that our neglect of the other sheep is putting an unnecessary hardship upon him. He knows that the Church has an answer and he wants to hear it given. He knows that she has a pulling power, but he does not see it in action. He wants to be asked to help, but no one asks him. That is why he gives reluctantly. He would be willing to help much more cheerfully if he were appealed to for the things he knows are most needed.

There are at present five abbeys of the English Benedictine Congregation: Downside, Ampleforth, Douai and Belmont in England, and St. Benedict's at Fort-Augustus, Scotland. These abbeys with their various dependent houses, churches, schools and missions are scattered over the land and enter into the national life in all the various ways that are traditional in the Benedictine Order. Owing to the fact that England is still such an overwhelmingly Protestant country, the Congregation has been forced to give itself to the active works of the mission more perhaps than it would have chosen to do, had not the obligation been laid upon it. In fact, its restoration after the disastrous days of exile and persecution, was with the express understanding that it should bend itself to the task of bringing back their old religion to the English people in every way it could. Four of the five abbeys have boys' schools attached to them. That at Downside is the largest and has over three hundred boys. The others, though smaller, are rapidly growing and all are apparently destined to become important institutions.

The Catholic Chapel at Wembley

Mr. Herman Herder, the head of the house of Herder in Freieburg, Baden, after his return to Europe from the U. S., visited London and wrote to the F. R. from there:

"We [Mr. Herder was accompanied by his daughter, Miss Elizabeth] viewed with great interest the British Empire Exhibition at Wembley. It gives one a good idea of the greatness of that empire. You will be pleased to learn that in a prominent place in the midst of the exposition grounds there has lately been erected a Catholic chapel, in which Mass is said and the Blessed Sacrament is kept."

From the English Catholic press we learn some more details regarding this chapel. The scheme of providing a Catholic chapel for Wembley was somewhat tardy in inception, but it has been pushed with remarkable energy. Appropriately, the chapel has been erected near the Malta pavilion, where it is a potent attraction to vast numbers of Catholic visitors, while it reminds non-Catholics of the leading place the Church occupies among all the myriad religious bodies in the British Empire. "A society which possesses fifteen million adherents, including representatives of every race and tongue, among the subjects of His Majesty," says the *Catholic Gazette* (Vol. VII, No. 7), "has a just claim to be recognized as an important element in our imperial system. The Association for the Propagation of the Faith deserves all credit for the promptitude and vigor with which it undertook the work of organizing this enterprise, and it is especially gratifying to know that the expenses have been largely met by the appeal to shilling contributors. As a missionary effort, the chapel, with its little bookshop annexed, will certainly bear fruit. It is a mistake to imagine that the visitors to an exhibition are not in a frame of mind to receive serious impressions. One who went as a youth to the Paris Exhibition in 1878 retains still the memory of a poetic leaflet distributed there, he knows not by whom, the refrain of which, exhorting

the visitor to be mindful of graver issues than art and science and gay surroundings could suggest, lingers distinctly in his mind. So, doubtless, it will be with the seed which the A. P. F. sowing at Wembley."

Catholics and Universal Peace

In proclaiming the "Holy Year of Jubilee," 1925, Pope Pius XI once more announces that his "intention"—the object for which he wishes the faithful to pray—is peace, "not so much the peace written in treaties, as that impressed on souls, that which must be restored amongst the peoples."

Elsewhere in his Bull he insists that "never can this habit of brotherly love amongst the peoples be restored, never can there be lasting peace, unless charity—too long extinguished, indeed entirely forgotten, as a result of the last war—be once more taken to heart by the peoples and welcomed as an inspiration by governments."

There is a common feeling that justice alone need be cultivated by individuals and by nations, that charity is something supererogatory, to be neglected at will and without blame, a counsel, not a command. But, as *The Month* (No. 721) rightly observes, "Christ put charity in the forefront of the law, as obligatory on all singly and collectively. We do not begin to practise Christianity unless we love the brethren. We cannot claim any exemption from this rule, since we are bidden to love even our enemies. Yet Catholics, no less than others, have frequently fallen below this Christian level in their attitude towards other nations, using the plea of patriotism to cloak their selfishness."

It is, therefore, high time that Catholics everywhere should vigorously prosecute the task committed to them by the Holy Father and by means of conferences, lectures, and appropriate literature put the Catholic ideal prominently before the world, and try to get the public mind out of its old traditional ruts into a saner way of regarding international dealings.

Was Pope Zephyrin a Heretic?

The most ancient dogmatic declaration of any Roman Pontiff that we know of is that of Zephyrin (198-217) against Hippolytus, later anti-Pope, recorded by the latter in his "Refutation of All Heresies," commonly called "Philosophumena," a work rediscovered in 1851. The passage reads as follows (IX, 11): "I know only one God, Jesus Christ, and beside him I know none who was born and suffered." Though this declaration is imbedded in a report which aims at discrediting Pope Zephyrin and his adviser and, later on, successor, Callistus, it seems to be genuine.

Dr. Adolph von Harnack has lately made this declaration the subject of a critical study ("Sitzungsberichte der Preussischen Akademie der Wissenschaften;" Philos. Section, 1923, VII, 51-57). He concludes that Zephyrin with his formula attempted to demolish both the Modalistic Christology of Sabellius and the Subordinationist doctrine of the Logos championed by Hippolytus, by going behind the question at issue, as it were, setting aside all speculation with regard to the Father and the Son, and reducing the whole matter to its simplest terms: "In regard to the Godhead, no dogmatic statement shall be made about the historical Christ; He who was born and suffered on the Cross is the sole object of saving faith, the one and only God of the Christians."

Was this declaration heretical? Dr. Harnack says that while it may have sounded perfectly orthodox to Zephyrin's contemporaries, it must be pronounced heretical in the light of later dogmatic development. He accuses the Pope of harboring a "Pan-Christism" which was "condemned as heretical immediately after his death."

But this is not true. Zephyrin's successor, Callistus, condemned Sabellianism, of which Harnack himself says Zephyrin was not guilty. It appears from the account given by Hippolytus (Philos., IX, 11 sq.) that Zephyrin, advised by Callistus, took a middle ground between the Patristicism of Sabellius and the Subordi-

nationism of Hippolytus. He tried to unite the two extremes, which at that time were still at the beginning of their development, by his formula: "I know only one God, etc." That the Father was God was a proposition admitted by both contending parties and did not need to be emphasized. Proceeding from this silent assumption, Zephyrin hoped that the Sabellians would be satisfied with his strong emphasis on the unity of the Godhead against the Subordinationists and that the latter would content themselves with his plain exclusion of Patristicism.

We may consider this hope naïve and Zephyrin's formula inadequate; we may regard his declaration as an anachronism because, in the midst of the Trinitarian controversy Zephyrin adopted a formula that might have been sufficient at an earlier date, but

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now was too indefinite; but Harnack goes decidedly too far when he accuses Zephyrin of a Pan-Christism which was rejected as heretical immediately after his death. Zephyrin's proposition was never condemned as heretical and it was not heretical in the sense in which he pronounced it. The first Christians professed essentially the same belief when they said: "Believe in the Lord Jesus, and thou shalt be saved." (Acts XVI, 31).

For a more extended treatment of this subject we refer the reader to an article by Fr. Hilarin Felder, O. F. M., in the *Schweizerische Kirchenzeitung*, Lucerne, 1923, No. 45, pp. 365 sq.

Sir William Crookes and Spiritism

Dr. F. E. Fournier d'Albe has written "The Life of Sir William Crookes," (London: Fisher Uwin), the famous English physicist, who discovered thallium and, by his lecture on "Radiant Matter," in 1879, inaugurated the line of research which has led to such wonderful discoveries in the hands of Becquerel and Curie, Rutherford and Thompson.

To the non-scientific reader the most interesting chapter in this book is the one in which Dr. Fournier d'Albe describes his hero's incursion into the world of the Spiritists, Crookes is usually quoted by believers in "the spirits" as the most distinguished scientific man who ever ranked himself among them, and a fair and lucid account of his intromissions with Home and later mediums is here given. Perhaps the ultimate truth in the matter may be found in the remark that "Home must have been a very winning personality." Crookes failed to convince his scientific colleagues that he had succeeded in the experimental determination of a previously unknown force, and after a few years he withdrew from active participation in séances, although in his last years he was much comforted by the possession of a "spirit photograph" in which he thought that he could trace the lineaments of his deceased wife, and which he held as too precious to be submitted

to the examination of sceptics. The negative, according to Mr. Gardiner, "showed clear signs of double exposure."

Dr. Fournier d'Albe gives an interesting account of Crookes' séances with the notorious "Katie King," to whom as a writer in *Light* recently observed, we still have to go back for "authentic materialisations." It is well known that the medium who was responsible for "Katie" confessed in after years that all her manifestations were trickery, as to which Dr. Fournier d'Albe rather oddly observes: "Personally, I do not attach much importance to such confessions. If we believe a medium's confession, why not believe another medium's assertion of genuineness?" We might point out that the rule of the law courts is to sentence a prisoner who pleads guilty, but if he says, "Not Guilty," he is still tried.


Sir Oliver Lodge tells us that some of the experiences which Crookes would occasionally narrate among friends were "beyond anything which, as far as I know, has been seen since; though the general trend of them, and their more elementary aspects, have been verified up to the hilt." They convinced him, it seems, but he failed to convey his conviction to most of his scientific colleagues, some of whom even accused him of "being practically insane on one side of his brain, while sane enough on the other." After a while he ceased to talk about his spiritistic experiences in public; but it is clear that he did not cease to believe in their objective truth.

The whole chapter is worth reading by those who are interested in Spiritism, either as the revelation of some unknown force, or as a curious episode in the history of human credulity.


As one lamp lights another, nor grows less,
So nobleness enkindleth nobleness.

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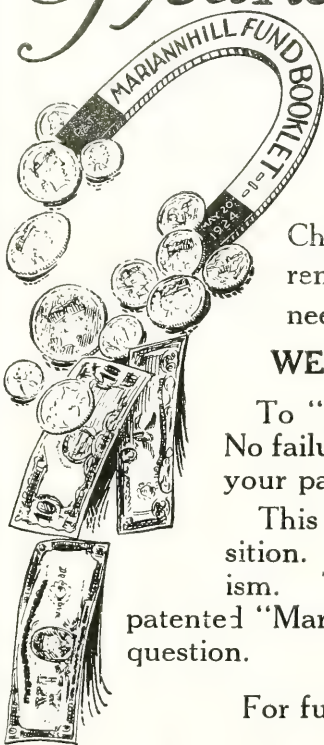
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The Jews In Egypt

The recent archaeological discoveries in Egypt have led to renewed speculation regarding the history of the Jews in that country, as related in the Book of Exodus. This subject is exhaustively treated by Fr. Alexis Mallon S. J., in "Les Hébreux en Egypte" (Rome: Pontificio Istituto Biblico). The first thought that strikes one who reads this treatise is that the Biblical scholar cannot be too cautious in his attitude towards the conclusions arrived at by specialists in other departments of criticism. He may find that, though a certain position is held by all Egyptologists, and has been tested by succeeding generations of specialists, the discovery of some new fact, or even an unprejudiced examination of data already well known, may render it untenable. Nothing less than this has been done by Father Mallon in regard to a vital incident in Old Testament history—the Exodus.

The excavations carried out by Naville and by Flinders Petrie have led them to identify the land of Goshen with the modern Wady Tumilat, while the store-cities Pithom and Ramesses are identified, respectively, with Tell el Maskhuta and Tell-Artabi. All the biblical data seem to agree and these conclusions have been adopted almost without question. Father Mallon submits all these data to a most searching examination, and comes to the conclusion that Goshen was much farther north, near the mouth of the Pelusiac branch of the Nile. Ramesses is to be sought in Tell Farama, formerly Avaris and Pi-Ramesses; as regards Pithom he follows Gardiner in placing it at Tell Artabi.

Naturally, with this new identification of Goshen, the route followed by the Israelites must have been somewhat different from that commonly accepted. But, except that he is inclined to disagree with the identification of Succoth with Thekou, Fr. Mallon comes to no definite conclusion on this head.

Very interesting is his presentation of the historical and cultural back-

ground of the early chapters of Exodus. Every point in the narrative is illustrated from Egyptian documents, the story of Joseph, the plagues, the persecution. The chapters on the immigration of the Asiatics, and especially those on the establishment of the Hyksos dynasty, bring together all the available data from Egyptian sources and form the strongest proof of the historical character of the story of the Egyptian bondage.

As regards the date of the Exodus, Father Mallon is still undecided; but he goes somewhat farther towards the popular opinion than he did in his article in the "Dictionnaire Apologétique." If his views as regards Goshen, etc., are correct, "it is undeniable that the opinion which regards Ramesses II as the principal persecutor, and his successor, Menephtah, as the Pharaoh of the Exodus is singularly strengthened." (P. 178). (See Dr. E. J. Kissane's review of the book in the *Irish Theological Quarterly*, Vol. XVII, No. 68).

A recent court decree has settled the long years of litigation over the control of the publishing property of the Christian Scientist Church, leaving that control securely in the hands of the directors of the mother church in Boston. But there are apparently some groups that are not satisfied with a centralized organization of this kind. One of these has now announced itself with the high-sounding title of the Christian Science Parent Church of the New Generation. A Mrs. Annie C. Bill is its leader, and its headquarters are also in Boston.

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Notes and Gleanings

The Benedictine Foundation at the Catholic University of America (cfr. F. R., XXXI, 9, 169) will begin its work at the opening of the University in October. It will begin as a priory, and the community will include, besides the five American members, three lay brothers, three students, and one priest from Fort-Augustus, Scotland. The Foundation is to be devoted exclusively to the study and promotion of the sacred liturgy.

Kukluxism is not the only indication that the Catholics of our country will be forced to defend their rights in the course of the next few decades. All around us may be perceived signs that clearly indicate a tendency to attack the Catholic position in educational matters and to constitute the public school as the corner-stone of the Republic and the altar upon which each citizen must deposit his children as an offering to the moloch of the majority. Lately a federal judge in Chicago (Cliffe) declared that applicants for citizenship must prove that they are sending their children to the public schools, which are "the bulwark of our democracy." This opinion is being repeated so often that the danger of conflict is plainly no longer a distant one, but we are right in the midst of a combat which our opponents are waging in a determined fashion.

Reports from many parts of the world have emphasized the danger to missionary work arising from American-made "movies" showing unwholesome scenes. The Methodists of China, however, are not content to protest against this danger. They have worked out a plan whereby they hope to offset the vicious commercial film. In their Mission Photo Bureau in Shanghai they have perfected a portable motion picture outfit which can be carried by a single coolie. Films showing travel, agriculture, modern industry and the like are used, and the portable outfit thus takes the new invention into out-of-the-way communities where the

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other kind of moving picture has not yet penetrated.

In a recent address by Lord Balfour the late Lord Kelvin was properly described as pre-eminently "a man of science," and probably the greatest man of science of the last 100 years. There was, however, another side to him. He was a man of faith as well as a man of science; and he was a man of faith at a time when many eminent men of science were either silent about their faith or professed agnostics. One of his pupils at Glasgow fifty years ago writes to the *London Times* (No. 43,704): "I have a vivid recollection of how, one day in his classroom, while lecturing on the sun, he broke out into an emphatic and eloquent affirmation of his faith in a God of infinite wisdom and power. It was so unexpected, spontaneous, and whole-hearted that the whole class was swept into a prolonged cheer of approval and appreciation."

How can simony be avoided in the payment of mass stipends by the faithful? No really satisfactory answer to this question has been given. Father Maurice de la Taille, S. J., in an article on "Les Offrandes de la Messe" in numbers 3 and 4 of the fourth volume of the *Gregorianum*, suggests that the stipend be regarded as a part of the gifts which the people offer to God in relation to the Holy Sacrifice. It is offered to Him just like the lambs were offered in the Old Testament, as bread and wine were offered at Mass in the primitive Church, and God gives his priests a share in these gifts of the altar, just as the priests of the Old Testament were allowed to eat of the sacrificial meat. Fr. de la Taille founds his theory mainly on the teaching of St. Thomas.

In recent numbers of the *London Tablet* Mr. Montgomery Carmichael attempts to prove that those two great spiritual classics, "Ascent of Mount Carmel" and "Dark Night of the Soul" are parts of one work, and that both these parts, though finished by St.

John of the Cross, have come down to posterity in a seriously incomplete form. He thinks the missing portions will never be recovered and adds: "All possible search was made for them by the competent editor of the *Edición Crítica*; and the [Carmelite] Order, ten or twelve years ago, even offered a money reward for their recovery. Diligent search was also made by expert scholars in the eighteenth century and with better chances of success, for modern revolutions had not yet begun to disperse and destroy monastic property. All has been to no purpose, and we can but confusedly wonder how memorials so precious and relics with such momentous and holy associations can, apparently at an early date, have escaped custody at the reverent hands of the thousands who would so eagerly have treasured them, and have vanished utterly, leaving not a rack behind."

The real problem of democracy is to get people to think. Most men do not want to be troubled with thinking. Thinking means work—hard work. It often involves mental disturbances and the giving up of cherished ideas. It is easier to drift along with the crowd than it is to stand alone. It is easier to accept what is given us than it is to dig out things for ourselves. And yet democracy can only function in terms of thought.

We read in *America* (Vol. XXXI, No. 4): "A true Spaniard from Spain smiled condescendingly the other day as he remarked: 'Your American standards must be very low. You accept Ibáñez as a great novelist. In Spain we class him as a second rate artist.' Meanwhile Ibáñez 'stravages' up and down the country, lauded and welcomed as *the* Spanish novelist. Perhaps our literary tastes do not rise to so high a level as those of Spain; or perhaps we do not recognize a counterfeit."

Keep a brave heart in your trials and half the victory is won.

Correspondence

A Card From Professor McCarthy

To the Editor:—

Your issue of April 15, 1924, printed a communication from Mr. John P. O'Hara. By description one of its paragraphs unmistakably identifies me. May I beg the favor of a few brief remarks thereon? The "shameful libel" in *Columbia* I have not seen either in manuscript or in print, nor was I consulted at any stage of its composition. I did not know of a purpose to publish in that magazine, or in any other, an examination of histories of any kind or grade. In my opinion that subject transcends the limits of a short essay.

Mr. O'Hara's History of the United States, I have never seen. I have not verbally criticised it or anywhere published concerning it any notice or any review. The ease against me, fashioned by your correspondent, it is conceded, is plausible, yet it contains no element of truth.

I pass over without observation Mr. O'Hara's uncomplimentary allusions to the Knights of Columbus Historical Commission, because the responsibility for its personnel rests upon the national officers. Were I its authorized spokesman, I might urge a few considerations in favor of the other members. I would not, of course, be guilty of the impropriety of praising myself.

If any of your readers is interested in my opinion about certain contemporary aspects of United States history, his curiosity may be satisfied by examining the *American Catholic Historical Review* for April, 1924. I am forwarding to your office the reprint of a paper which appeared in that number. In extent it is too considerable to be reproduced in the pages of the *FORTNIGHTLY REVIEW*. Moreover, it would shock the more intelligent of your subscribers who know me only by the occasional allusions of unfriendly pens.

Charles H. McCarthy

Catholic University of America

Provenience of the Antioch Chalice

To the Editor:—

Appropos of your article (F. R., No. 13) on "The Great Chalice of Antioch," permit me to call attention to a letter from C. Leonard Woolley in the *London Times Literary Supplement*, No. 1173, p. 436. He writes:

"The chalice is said to have been found at Antioch in circumstances which are described in fair detail, and to have passed directly from the hands of the finders into those of Messrs. Kouchakji Frères, the present owners. Naturally, Professor Eisen makes a good deal of capital out of the name of Antioch, the city where 'the disciples were first called Christians.' Now, a hoard of silver vessels (dating from about the second century B. C.)

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was found ten or eleven years ago, not at Antioch itself, but in a ruined site somewhat south of Daphne, in circumstances very like those described in the book and localized at Antioch itself. The 'Antioch' chalice did not form (and for reasons of date could not be imagined to have formed) part of this hoard. I believe myself to be fully justified in stating that it was found in a small mound close to Ma'arit il Na'aman, a village situated south of Aleppo, on the Aleppo-Homs railway, about a hundred miles from Antioch. It was discovered, together with a silver cup or bowl and a silver crucifix, by a peasant, who sold it for £3 to a man at Ma'arit il Na'aman, who sold it for £70 to a group of three antiquity dealers at Aleppo; these sold it to Messrs. Kouchakji Frères for £120. I derive my information from the dealers concerned, who had no motive for telling me an untruth and were able to give me a very fair description of the object before any photographs of it had been published." F. R. G.

Lost Vocations

To the Editor:—

Around this time of the year some Catholic parents give a thought to sending a promising boy of theirs to some Catholic college with the unpestered but yet a nice hope that darling Johnny may bud forth into a priest some day.

Invitations, inducements, catalogues, etc., are not lacking. But there is a Catholic high school in the parish, or nearby, Johnny would make a creditable showing there. Numbers, too, count. The fact that the ordinary parish high school does not, and cannot afford the necessary mental and religious discipline required to develop a possible vocation to the highest and most exacting state of life is ignored, or side-tracked, often, we fear, from parochial pride or because of monetary considerations. Johnny stays at home, goes to high school, and gradually, in many cases, his vocation gets away from him. The causes are various and known by all who deal in education. Let us cast off parochialism in this important matter, for "the harvest is great, but laborers are few."

Verona, Mo.

Fr. Robert, O. S. B.

Points From Letters

Our *Sunday Visitor*, July 13, carried a letter from Mrs. I. C. Kelleth, of Butte, Montana, headed "A Mother's Thought," from which the following words are taken: "Men of the world are trained for business careers. If they would only reach out and include their little parish churches in their financial programme, the whole problem would be solved. Our priests are trained along spiritual lines, and if the material burden were taken care of where it belongs, how different would be the whole situation!" These are remarkable and courageous words from a Catholic lady. Men of the world are

experts in dealing with money; few priests are, and that is to their credit. Christ sent His Apostles into the world without a purse. Priests have a higher calling than the handling of petty lucre. How much time is lost by priests in trying to keep the ledger straight! Ill feeling is often caused between pastors and parishioners on account of money matters. May a better day soon arrive when priests can devote their time to higher things! —A Pastor.

The *Southern Messenger*, of July 10, had an editorial which showed that the granting of titles, D. D., L. L. D., and others, is becoming a farce. A member of the present cabinet has eighteen such degrees. Wonderful man indeed! Why do we not hear of him? What is he doing for the uplift of humanity? That editorial ends thus: "All of which makes us think of the Jesuits, a body of some 30,000 of the best trained men in the world. The title of S. J. is sufficient for even the most brilliant of them." This ought to cure those who hanker after titles. Do not titles puff up? Do they not swell the heads of those who have the least claim to them? May the idea gain ground that S. J. is the noblest title which can be conferred on any man. What are academic titles compared with the title of "Followers of Christ?" —Sacerdos.

For nearly thirty years I have read the FORTNIGHTLY REVIEW from cover to cover and trust God will give you grace to edit it many more years.—Walter Weckesser, Dayton, O.

The REVIEW has been my "guide, philosopher, and friend" for more than a quarter of a century. I would feel lost without it. —B. O'M., Cincinnati, O.

In connection with the "chant des étoiles" (F. R., XXXI, 14, p. 275) I would remind the reader of the theory of the "harmony of the spheres," first proposed, if I remember correctly, by Leibnitz. Also of Baruch III, 33 sqq.: "He that sendeth forth light, and it goeth: and hath called it, and it obeyeth with trembling. And the stars have given light in their watches and rejoiced: They were called, and they said: Here we are; and with cheerfulness they have shined forth to him that made them."—(Rev.) Bede Maler, O. S. B., Evansville, Ind.

I fear the Antioch chalice (F. R., XXXI, pp. 15, 137, 194 sq., 246 sqq., 292) is a fraud. The twofold representation of Christ is enough to cause suspicion. And what does the Roman eagle mean? And the vine of David? The cocksureness of Dr. Eisen and others in determining the date of the chalice increases the suspicion. The selection of the images of the Apostles is strange—Luke and Mark, between 60 and 70 A. D., placed on a line with the Apostles? The "three secrets" of Greek art which Dr. Eisen claims to have rediscovered arouse further suspicion.—(Rev.) Bede Maler, O. S. B., Evansville, Ind.

I wish to express my appreciation of the article: "The Reawakening of Intolerance," by Ernest Cordeal, McCook, Nebr., in the F. R. for August 1. Of the many articles which I have read about intolerance in general, and the Ku Klux Klan in particular, this article has pleased me best. Could you reprint Mr. Cordeal's article for distribution purposes? If you do so at an early date, I hereby place with you my initial order for one hundred copies.—(Rev.) N. Hengers, S. M., Buckhannon, W. Va.

[We shall be glad to reprint Mr. Cordeal's article in the form of a leaflet if at least 5,000 copies are ordered.—Ed.]

THE FORTNIGHTLY REVIEW, July 1, page 25, had an article headed "Merited Commendation" which should be read twice. In that item the *Catholic Transcript* of Hartford and the *Catholic Citizen* are commended for making the remark that the celebrations for newly made Cardinals were overdone. Is that not the truth? Why fear to tell the truth? That item says that criticism which is just and kindly is the salt of conservative progress. All honorable men are grateful for just and kindly criticism. Pagan kings had their monitors. Court fools often made monarchs ridiculous. It were a blessing if court fools were still in existence to-day. If pagan kings took advice from a fool, should not ecclesiastical superiors, who are the humble representatives of the humble God-man, surpass pagan kings and encourage just and kindly criticism? We need men as brave as St. Paul and St. Bernard, who were not afraid to face the popes. All humans err, but is it laudable to remain in error?—(Rev.) Raymond Vernimont, Denton, Tex.

The *Homiletic and Pastoral Review* (July, p. 1068) says: "The Holy Father warns the religious not to insist on the literary and scientific training of their students to such an extent that the training in religious perfection should be neglected, for the Holy Ghost says: 'Vani sunt omnes homines in quibus non subest scientia Dei' (Wisd.)." Are not dangers found in proficiency in science? Does it not puff up? St. Paul was versed in all the sciences of his day, but he found the highest science in preaching Christ Crucified. Did Christ, our Model, teach science? He taught the science of love. Three times He asked Peter: "Lovest thou me?" St. Paul says all is dust if charity is lacking. The Curé of Ars was considered a dunce, he knew little Latin, very little arithmetic, and twice failed in his examinations; yet who is greater than he to-day? Did he not do more good than all D.D.'s and great orators in France? To whom did the masses go to confession? Priests who read the F. R. may ponder this. There may be some good young men who are not intellectual giants but who desire to become priests; they will not become D.D.'s, but they may do better, they may become Curés d'Ars.—(Rev.) Raymond Vernimont, Denton, Tex.

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BOOK REVIEWS

Capello's "De Matrimonio"

The Rev. Felix M. Capello, S. J., has lately published a volume on the new marriage law, which he has inscribed *Tractatus Canonico-Moralis de Sacramentis iuxta Codicem Iuris Canonici*, Vol. III, *De Matrimonio*, Turin, 1923. As the title says, the author treats of the canonical as well the moral features of marriage. To tell the truth, the moralist has "chosen the better part." This may be easily seen in the frequent occurrence of the well-known "controvertitur," which is employed far oftener than we should like to see it. Of the litany (I had almost said of "All Saints") concerning the matter and form of matrimony (pages 28 f.), I would ask: *Ad quid perditio hæc*, if the opinion of Benedict XIV is now the one commonly held? Although we are glad to hear the author tell us that the civil power has the right to establish diriment impediments, yet when he vindicates this power only *iure devoluto*, *non proprio* (page 81), because of the singular nature of the contract, he has no solid foundation. Marriage is a contract in every sense of the word, not merely analogously. What Capello says concerning *raptus*, that it was not established by violent detention, *secundum veriorum sententiam*, before the Code went into effect, is an assertion which was not and could not have been shared by many canonists of note. Again, what he says on page 809 (n. 769) with regard to such as were baptized outside the Catholic Church and never converted to the same, that they could not make use of the Pauline Privilege after they had married an infidel, needed no refutation, even against the *Ami du Clergé*. The nature of this privilege has not been changed by the New Code. It is not correct to say that all the cases which refer to the Pauline Privilege are reserved to the Holy Office (page 919, n. 870). The Code indeed says that "*Quæ referuntur ad privilegium Paulinum*;" however, can. 1122 gives a certain power to the Ordinaries concerning interpellations. We hold, therefore, that only such cases must be brought before the Holy Office which are dubious on account of either the application of can. 1125 or for reason of a necessary dispensation or declaration; otherwise, *viz.*, if everything is done properly and according to the Code, the Ordinaries may allow the parties to remarry a Catholic, and after such marriage the former marriage tie is dissolved.

These are a few remarks which we thought it necessary to make. Otherwise the book is commendable for several reasons, one of which is its clear Latin style, the ample references to ante-Code writers, and the many authentic decisions taken from the *Collectanea* of the S. C. de Propaganda Fide, which latter we consider the best asset to any book on the subject.

Fr. C. Augustine, O. S. B.

Literary Briefs

—"Biblische Archäologie" by the Rev. Dr. Edmund Kalt, professor in the seminary at Mayence, is a valuable addition to "Herder's Theologische Grundrisse," of which nine numbers have so far appeared. Dr. Kalt's work on Biblical Archeology is a neat and well-written little volume of 158 pages in 12mo. It is divided into four parts. Part I (2 chapters, pp. 5-16) treats of Palestine and its inhabitants. Part II (3 chapters, pp. 17-62) of the individual, the family, and the various occupations. Part III (4 chapters, pp. 63-82) of the commonwealth: the constitution, law, war and parties, religious and political. Part IV (4 chapters, pp. 83-140) of sacred places, persons, actions, and seasons. A list of authors (pp. 141-148), to whom the reader is referred for more detailed information on the various topics, and a copious alphabetical index (pp. 149-153) conclude the little volume, which deserves a hearty recommendation.—(Rev.) Jos. Molitor.

—We gladly comply with a request from Fr. Sebastian, O. M. Cap., secretary of the Capuchin-Franciscan Tertiary Province of St. Joseph, 1740 Mt. Elliott Ave., Detroit, Mich., to call the attention of our readers to a leaflet lately issued by him under the title, "Objections to the Third Order of St. Francis Answered." Twenty-three objections are succinctly and convincingly answered in this leaflet, *inter alia*: The Third Order is too strict; it is suited only for women; it is out of date; it invades the field of our sodalities and congregations; it takes money from the home parish to the Franciscans, and so forth. This is a splendid booklet to put into the hands of persons whose ideas of the Third Order are hazy, as it will not only instruct but likewise stimulate them.

—In the latest installment of his O. S. O. Parish Information Service (Effingham, Ill.) Father Nell calls attention to the possibilities of vocational guidance as a parish activity

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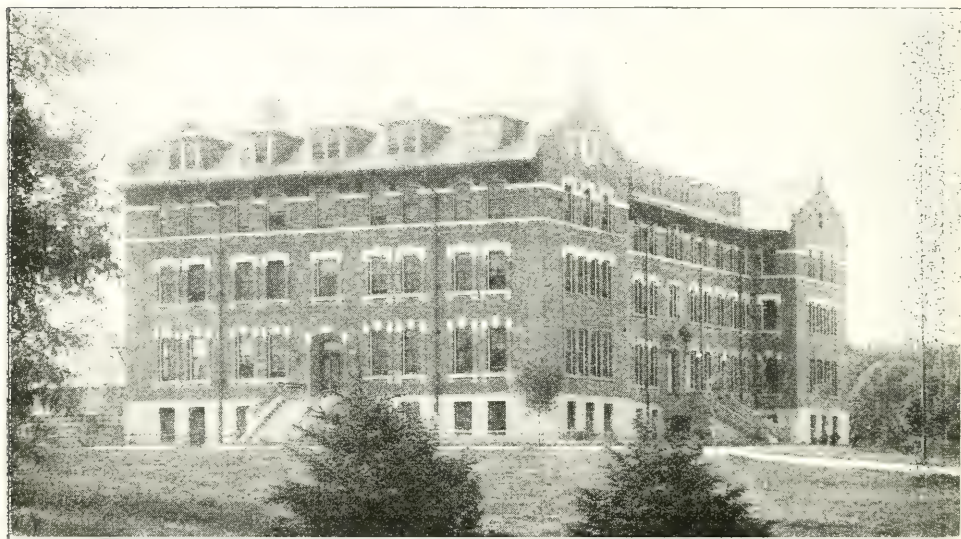
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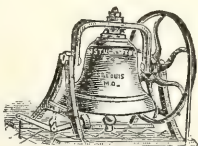
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and suggests practical ways and means whereby the pastor can help the young people of his parish to a more intelligent choice of their life work and assist them in making this choice. The pamphlet contains many useful hints, and we like especially the plan for a parish employment bureau designed to find jobs suited to the ability of the boys and girls of the parish.

—An outstanding quality of "A Retreat for Priests," by the Reverend Walter Elliott, of the Paulist Fathers, and in these days of wishy-washy piety, even a merit, is the selection of themes. A book that takes up in order "The Soul," "Mortal Sin," "The Lesson of Death," "The Particular Judgment," "The General Judgment," "Eternal Punishment," cannot be accused of making undue concessions to religious sentimentalists. And so we hope that reflection on these chapters will be productive of much good for those for whom they have been written. Part Second contains thirteen chapters (sermons or conferences) on the more important duties and virtues of the priestly life. (The Apostolic Mission House, Washington, D. C.)

—Father C. C. Martindale, S. J., has written the life of Blessed Martin de Porres, an American negro born in Lima, Peru, in a brochure issued by the Central Bureau of the Central-Verein. Mr. Markoe, of the Society of Jesus, who has done so much to call the attention of American Catholics to the Negro problem, has written a timely foreword. In view of the migration of the Negro to the North in such large numbers during the last few years it is well that our northern Catholics have their attention called to the fact that they have a new problem on their hands.

New Books Received

Biblische Archäologie. Von Dr. Edmund Kalt, Professor am Priesterseminar in Mainz. (Herders Theologische Grundrisse). xii & 157 pp. 16mo. B. Herder Book Co. \$1. net.

Proceedings of the Fourth Annual Meeting of the American Catholic Historical Association. Reprint from the Catholic Historical Review, New Series, Vol. IV, pp. 3-17. 15 pp. 8vo. (Wrapper).

Jesus Christus: Sein Leben, seine Lehre und sein Werk. Von Dr. August Reatz, Professor der Theologie in Mainz. viii & 354 pp. 8vo. B. Herder Book Co. \$2.15 net.

Summary of the Religious Life for Congregations of Sisters. By D. I. Lanslots, O. S. B. 83 pp. 16mo. Fr. Pustet & Co. (Wrapper).

St. Antony the Hermit. By St. Athanasius. Translated from Migne's Greek Text by Dom J. B. McLaughlin, O. S. B. x & 122 pp. 16mo. Benziger Bros. \$1.25.

Teaching of the Catechism. A Book for Teachers of Children under Twelve. By the Editor of "The Sower." 123 pp. 16mo. Benziger Bros. 60 cts. net. (Wrapper).

Mar Schellers Phänomenologie der Religion. Nach ihren wesentlichsten Lehren allgemeinverständlich dargestellt von Dr. Joseph Geyser. vi & 116 pp. 8vo. B. Herder Book Co. \$1.

Advertising the Catholic Church. Selections from Advertisements that Appeared in Pittsburgh Daily Papers Reaching more than 1,000,000 Readers. Also New Articles. 32 pp. 32mo. Pittsburgh, Pa.: P. O. Box 1616. (Wrapper).

Souvenir Programs Commemorating Parish History and Personages. 24 pp. O. S. O. 1923 Parish Information Service, Y. M. S. State Office, Effingham, Ill. (Wrapper).

Souvenir of the Solemn Ceremony of Blessing and Placing the First Foundation Stone of the Sacred Heart Church, Pittsburgh, Pa. 24 pp. 12mo. Catholic Truth Society, 5934 Center Ave., Pittsburgh, Pa. (Paper).

The Laurentianum: Its Origin and Work (1864-1924). By the Rev. P. Corbinian, O. M. Cap., Mt. Calvary, Wis. 193 pp. 8vo. Illustrated.

The Importance of Stresses and Omissions in the Writing of American History. By Charles H. McCarthy, Ph. D. Reprint from the Catholic Historical Review. 20 pp. 8vo.

Unruhig ist unser Herz. Von P. Engelbert Eberhard, O. E. S. A. 3. Auflage, mit Bildern nach der Melodie des Textes von Willy Jacob. No pagination. Würzburg, Germany: St. Rita Druckerei und Verlag. \$1. (Orders filled by the Rev. Eucharius Teves, Petersburg, Neb.)

Die Eucharistie-Lehre der deutschen Mystiker des Mittelalters. Von Dr. Karl Boeckl. xxiv & 136 pp. 8vo. B. Herder Book Co. \$1. (Wrapper).

Die Stunde des Kindes. Kinderpredigten, unter Mitwirkung von Dr. Konstantin Brettle, Franz Joseph Brecht und Franz Xaver Huber herausgegeben von Karl Dörner, Benefiziat am Münster in Freiburg i. B. viii & 296 pp. 12mo. B. Herder Book Co. \$1.75 net.

Katechetik. Von Dr. Heinrich Mayer, Hochschulpfessor in Bamberg. (Herders Theologische Grundrisse). viii & 179 pp. 16mo. B. Herder Book Co. \$1 net.

St. Colette and Her Reform. A Page from the History of the Church. Translated from the French of Madame Ste. Marie Perrin by Mrs. Conor Maguire. Edited, with Preface, by the Rev. George O'Neill, S. J. 352 pp. 12mo. Sands & Co. and B. Herder Book Co. \$2.35 net.

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The Fortnightly Review

VOL. XXXI, NO. 17

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Politics and Prejudices—The New York Democratic Convention

By P. H. Callahan, of Louisville, Ky. *

II

"Why Not Walsh?" This was the question cast upon the waters by the writer in an article in this REVIEW for May first (Vol. XXXI, No. 9), in which the availability of the Montana Senator as Democratic nominee for president was discussed. It is an appropriate question to introduce a "close-up" of the consequences resulting from the injection of the religious question into the Democratic National Convention in New York.

In that May article, Mr. Walsh's undisputed elements of political strength were presented, and shown to be of outstanding quality. His points of weakness were likewise canvassed, and found to be unimportant. Intervening events have confirmed those estimates and exhibited the man to the whole country as one of eminent stature. He was by all odds the most statesmanlike figure in the New York convention. His control over that body, which at times was excited to battle heat, was masterful; his unruffled composure, sure judgement, serene dignity, and irreproachable fairness to all, gave the impression of a gentle and noble character, with intellectual and moral qualities that equipped him to meet any situation that might arise. As the many troublesome questions which came up on the convention floor were disposed of, one after another, and the

long and tiresome ballots passed the one-hundred mark, Senator Walsh grew in proportions, till finally he stood out like a great rock in a weary land.

That FORTNIGHTLY article was distributed widely among the political leaders over the country, particularly Catholics, but it elicited no response from them, and later on at the convention, Senator Walsh told his friends emphatically that while he naturally would appreciate the honor, he did not want a finger lifted by them to make him the nominee; the nomination would have to come, if at all, spontaneously from the convention. Many besides the writer, who felt from the beginning that the deadlock between Smith and McAdoo must inevitably result in setting aside both, anticipated that, when the break came, the convention would choose Walsh, and still feel that it defaulted in not making that choice. The editor of the *New Republic* in the July 23rd issue of that paper said:

"The default was the more conspicuous and unnecessary because the Democratic convention found submitted to it for consideration a candidate whose nomination would have been as brave and significant an act as that of Davis was evasive and meaningless. Senator Thomas J. Walsh possessed all the qualifications which John Davis lacked. He was a Catholic who had supported McAdoo. His nomination would have defied the religious bigotry of the Klan while at the same time it would have been as little obnoxious as possible to McAdoo's following. Walsh had just performed a most sensational and prodigious service to his party and his country and was the leader whose candidacy would make the most of Republican corruption. There was no hedging about his devotion to popular liberties. During the period of the Red hysteria, Walsh was one of the few prominent lawyers and political leaders who fought explicitly and courageously for

*) Editor's Note.—While there may be more politics in this article than generally appears in the FORTNIGHTLY REVIEW, nevertheless, it is just as much a matter affecting religion, for in the opinion of Colonel Callahan and many other observers, partisan politics is responsible for 90% of the so-called religious prejudice to be found in urban communities, and therefore papers like this have a rightful place in this publication.

law and order. Finally he hails from a part of the country which has good reason to be disaffected, and he would have spoken for his aggrieved neighbors honestly and clearly but not importunately and bitterly. He would have represented the traditional Democratic sympathy with a great popular grievance. By nominating him the Democrats would have vindicated themselves as a party which could turn an exceptionally bitter conflict to good account by attaining through it a really integrating decision.... would have earned the admiration and sympathy of all non-partisans by their ability to fight out their differences courageously in public and deliberately to select a candidate who tested so high both in the Democracy and his progressivism."

Again, in the same issue of the *New Republic* John W. Owens says that a "chess board survey of the situation" must have shown to the delegates that "Walsh had at the foundation his general record of sound and enlightened public service, and the universal respect which that has won. On top of that was his extraordinary and dramatic personal triumph in the Fall investigation. Plus all of that, were these facts: He was a McAdoo man out of the West who would have made a tremendous call upon the people in that country, even upon many of those now believed to be swinging to La Follette; and he is a Roman Catholic, and an Irish one, who would have made a tremendous call upon the sentiment in the big cities that gave Smith's candidacy its vitality. Moreover, if the South would remain solid for any Catholic, it would for Walsh. No public man of to-day has less tendency toward religious prejudice or religious self-consciousness. Finally, there was the picture that Walsh made before the Convention as chairman, a picture that confirmed his fitness as one able to spread himself over all the discordant party elements. For Walsh was the superb chairman under conditions that would have destroyed an ordinary presiding officer; he was the born lawgiver, a model in impersonal competence as a ruler. Two weeks' observation of the man in action, with the knowledge of all that is in his record, sent the convention to him heels over head for vice-president, once the presidential nominee was chosen, and only Walsh's

abrupt adjournment of the convention prevented his nomination by acclamation."

Then, why, when the deadlock was at last broken, when the two favorite leaders were dropped and their following was at last free,—on the 102nd ballot,—Why Not Walsh?

We are told by every Catholic newspaper which has fallen a victim to the political propaganda that preceded and still is being spread about the convention, that Smith would surely have been nominated except for his religion; that his being "Wet" did not matter, his Tammany backing did not matter, his combination with Underwood to unhorse McAdoo did not matter; that McAdoo's candidacy for more than a year preceding, with his record of public service and his advocacy of important industrial and economic reforms, with a majority of the State delegations instructed in primaries or conventions to support him, did not matter; the only thing was Smith's religion. Even the cultured and usually considerate editor of the *Catholic World*, concluding a long editorial in the August number, asks: "Is any man sincere who burks the fact that Governor Smith was 'turned down' because he is a Catholic?"

But on the 102nd ballot, when Smith was definitely out of the running, California, which through 101 ballots had been against Smith, voted for Walsh. If it voted against Smith because he was a Catholic, why did it turn to Walsh? California was fourth on the roll call. If those who had been voting for Smith really thought that his being a Catholic was of first importance, why did they not follow the lead of California and vote for Walsh when the deadlock broke?

California is instructed for McAdoo; it is his own State and nominated him; it supports him as long as he is in the race; on the first ballot after he is out, it votes solid for Walsh, a Catholic. Conclusion: California "turned down" Smith because he is a Catholic!

In the middle of the roll call is Montana, instructed for McAdoo; it supports him as long as he is in the race;

THE 102ND BALLOTT

STATE	Davis	Under- wood	Walsh	Glass	Meredith	"Ten also rans"
Alabama		24				
Arizona		3				3
Arkansas						18
California			26			
Colorado	1½	6½			½	1
Connecticut		11	3			
Delaware						6
Florida	5		4			3
Georgia	13	1			14	
Idaho			8			
Illinois	3	20	13	21	1	
Indiana	10	10				
Iowa					26	
Kansas	20					
Kentucky	9		6½		1½	8
Louisiana	20					
Maine	4	8				
Maryland	16					
Massachusetts	½	8	2			21
Michigan	16	14				
Minnesota	2	14	1	1		6
Mississippi	20					
Missouri	36					
Montana			8			
Nebraska		2	4		8	2
Nevada			6			
N. Hampshire	3½		4½			
New Jersey	2	16		6		
New Mexico	22⅓				1⅓	2
New York	1	84	1	2		2
N. Carolina	23				1	
N. Dakota		5	5			
Ohio	25	7		6	5	5
Oklahoma	20					
Oregon	2	1			6	
Pennsylvania	29½	22½	4	1		9
Rhode Island		10				
S. Carolina	18					
S. Dakota		2				8
Tennessee	19			4		1
Texas	40					
Utah	4		4			
Vermont	4	4				
Virginia	12			12		
Washington			14			
W. Virginia	16					
Wisconsin		11	9		1	5
Wyoming	6					
Alaska		6				
D. C.		6				
Hawaii	4	1				1
Philippines		5			1	
Porto Rico	5	1				
Canal Zone	3	3				
Total	415⅔	306	123	63	66⅓	101

on the first ballot after he is out, it votes solid for Walsh, a Catholic. Montana also must have "turned down" Smith because he is a Catholic! Near the foot of the roll call is Washington, instructed for McAdoo; it supports him as long as he is in the race; on the first ballot after he is out, it votes solid for Walsh, a Catholic; hence Washington also "turned down" Smith because he is a Catholic!

Had the Smith supporters really thought that the opposition to their candidate was rooted in bigotry and not based on political considerations, and had they really felt that throughout the long and trying contest they were champions of the right of Catholics not to be discriminated against in politics, they would have instantly followed California's lead and turned to Walsh on the 102nd ballot; and New York with ninety (90) votes; New Jersey with twenty-eight (28) votes; Ohio (whose spokesman Ed. Moore is credited by the *New York Times* with having raised the religious issue) with forty-eight (48) votes; Massachusetts, a predominantly Catholic delegation, with thirty-six (36) votes; Illinois, led by the Irish Catholic George Brennan, with fifty-eight (58) votes; Pennsylvania, which had chosen a "name-the-Klan" Catholic, Judge McCann, to represent it on the resolution committee, with seventy-four (74) votes; Maryland, Rhode Island, Wisconsin, predominantly Catholic delegations, with a combined vote of fifty-two (52): to say nothing of Connecticut, Indiana, and some other States, would have made a total of more than five hundred (500) votes for Walsh on the 102nd ballot and thus assured his nomination, as four hundred and fifteen (415) on that ballot assured the nomination of Davis.

There should be no inference, however, that it is my thought that the delegates should have voted as above, but merely wish to show with cold facts and figures to those who are complaining of prejudice and its not being possible to have a president of our faith, just where the responsibility should be placed. The same thing happened at the Baltimore convention,

also attended by me, when John Burke of North Dakota was nominated by William Jennings Bryan and received about the same number of votes as Marshall, but to our surprise the States of New York, Massachusetts, Connecticut, Ohio, and Illinois, with their Irish Catholic leadership, deserted Burke for Thomas Marshall of Indiana or else the name of John Burke for vice-president would have been on the ticket with Woodrow Wilson.

Casually it will be observed from the 102nd ballot accompanying this article that my own State of Kentucky, with only 25 votes, gave $6\frac{1}{2}$ of those votes to Walsh, but the States with a larger Catholic population and delegation voted as follows: New York with its 90 votes gave him 1; Massachusetts, 2; Connecticut, 3; Pennsylvania, 4; while the States of New Jersey, Maryland, Rhode Island, Ohio and Indiana did not give him a single vote.

Therefore, a comparative study of the 102nd ballot should lead some of our Catholic editors to speak with less assurance as to motives, for we are told by persons who have never made a real study of either politics or prejudices, and who were not delegates or in attendance at the New York convention, that those who were voting for Smith were friends and those voting against him were enemies of the Catholics. Nothing could be more false, and such preaching and writing has done a great deal of harm. There should be an end to such rash assumptions.

It is no more reasonable to say that those who voted against Smith were moved to do so by their hostility to a Catholic, than to say that those who voted for him were actuated by their interest in his religion. The truth, as is usually the case, is found between both extremes. While some, no doubt, were influenced by his religion to vote against Smith, as some to my own knowledge were influenced solely by that consideration to vote for him, the great majority of the delegates were governed by political considerations, and it gets us nowhere with our fellow-citizens if we attempt to make anything else out of the New York convention.

Judge John H. McCann, of Ebensburg, Pa., addressing an open meeting of the Knights of Columbus of Johnstown in August, and giving the inside history of the New York convention, said: "The unit rule, not the Ku Klux, beat Smith." Judge McCann was on the resolutions committee as the representative of Pennsylvania. He voted on more than 100 ballots for Smith, but he has no such foolish idea as that Smith was defeated on any other than political grounds. Judge McCann's address should be read by every Catholic who imagines that Smith was defeated on account of his religion. Unfortunately, it was not sent out by the N. C. W. C. Press Service, which likewise failed to send out, nay, even suppressed, the splendid tribute paid the Catholic Church by Mr. Wm. Jennings Bryan in his address to the Democratic National Convention.

Goose-Step Day

President Coolidge, says *Unity*, is a simple soul. He is amazed that anybody should be disturbed by the marshaling of the nation's military forces in battle array on September 12th. He cannot see anything in the programme of the occasion but a sincere endeavor to serve the interests of world peace and brotherhood. He is even disturbed that the day appointed for this "non-militaristic gesture" should be called "Mobilization Day," and himself prefers to style it "Defense Day."

It seems a pity to argue with so naïve a soul as this. But he has invited the discussion—and we take him at his word.

"Defense Day!" Well and good. "Defense" against whom, against what? You can not defend yourself unless you have an enemy. There is no necessity of mobilizing—we beg pardon, "inspecting"—your defense equipment unless there is some attack likely to fall upon you at any moment. Who is the enemy—what is this impending attack? Run over the nations of the world, and which is the one that is threatening us? Where is the one that can reach us to assail us?

We used to blame the nations of Europe for their great armies, their trial mobilizations, their conscription laws, and all the rest. But these nations *had* enemies! Germany feared Russia with her enormous military forces just over the border. France feared Germany for the same reason and in the same way; and so on 'round the whole circle of pre-war Europe. America, on the other hand, does not face any such situation. Never in all history has there been a nation so immune from attack as the United States. We haven't an enemy in the world, unless we deliberately make one,—and the September 12th programme is an excellent means to this end!

No, this is no time for such a show as the War Department proposes. It is, as John W. Davis says, "a time when every energy should be bent to getting the world back to peace and to work, calming the prejudices and passions that have grown out of the World War and encouraging fruitful trade and commerce." It is, as Governor Blaine of Wisconsin says, "a time when all people of the civilized nations of the world are demanding a reduction in armaments both on land and on sea," and at such a time "it is inadvisable for the American government through propaganda and demonstration to stimulate a national military movement."

"Goose-Step Day" is a shame to America and an insult to mankind. No truly patriotic citizen will have anything to do with it.

May we not suggest that on the day fixed for this more or less war-like activity there be also meetings of those who believe in peace and the settlement of international disputes by international agreements rather than by war—a demonstration for peace rather than a gesture of war?

Unless we are careful we shall so standardize the American mind that it will savor of Prussia rather than America. "Prussianism" is only a form of standardization, and standardization is the foe of real democracy.

Catholics and Prohibition

The F. R. has quoted several moralists who hold that the prohibition laws bind in conscience. Father J. B. McLaughlin, O. S. B., takes the opposite view. He says (see *Catholic Times*, No. 2966):

We have the right to choose our own food and drink. Because some people abuse that right, is the State to take it away from all of us?

Let us see how the State stands to our rights. I am appealing to a first principle, that the rights of a man and of a State are determined by nature.

1. We have our rights not from the State, but from nature; before the State is born.

2. Our rights are naturally limited by the fact that everyone has the same rights. If I exercise any of my rights, I must do it in such a way as not to hinder anyone else exercising any of his.

3. From this clash of right with right comes the birth of the State. The State exists to safeguard rights by punishing wrong-doers; by arranging that my right shall not defeat yours: by facilitating the obtaining of rights.

4. It follows that all State interference rests on the need of safeguarding someone's rights. Laws are made, or set in motion, because children are not getting their rights; or workmen; or owners, or someone else. Think of any law or any case in court: the justification pleaded for it is always someone's right.

5. The State may limit the exercise of our rights, but not take them away. This is the crucial point: a State destroying its citizens' rights is like a father destroying his children's rights. It is misusing its strength to do what it has no right to do; to destroy those liberties which it was born to safeguard. The State can limit my rights, because nature has limited them by giving everyone else the like rights; and it is the State's proper work to fix limits that will safeguard both my right and my neighbor's. Observe that the only ground for limiting my rights is the need of safeguarding my

neighbor's rights. Then if the State says I am not going to safeguard your neighbor's rights, but to destroy them, I answer at once: Then there is no ground for restricting me, and you have no authority to do it. And if that is your programme, to destroy rights, then we are back in anarchy; you are no longer a State, but one of the wrong-doers against whom we need to form a State. A State exists to defend rights: it may not destroy them.

6. There are two apparent exceptions to this principle that the State may not destroy rights. One is the punishment of wrong-doers. They have attacked the rights of others: to prevent such attacks they must be punished: the only way to punish is by depriving them of some right. All punishment rests on the principle that the wrong-doer forfeits his own rights. The other apparent exception is in times of war, famine, or other emergency. At these times, circumstances make it impossible to obtain all our rights: and the State safeguards as many as possible of them by suspending the exercise of others.

Taking me on my own ground, some one may say that people have a right to be protected from demoralising influences; the drink traffic is demoralising, and therefore the State is bound to abolish it. I answer that there are two rights to consider: the right to choose one's own drink, as well as the right to be protected from demoralising influences. The State's work is therefore to safeguard both rights: to provide that we may obtain the drink we want, but not under conditions that tempt men to excess. I have seen liquor laws at work that made the traffic demoralising: no food could be served in the drinking room, nor seats be provided.

Again, some one may say that the right to choose our food applies only to healthy food and drink; that alcohol is not one of these, but rather is to be classed with drugs, revolvers, and explosives—things which have no good use except in rare cases and in skilled hands. The complete answer to this is to point to the wine-drinking and

beer-drinking countries of the world which for ages have used these as ordinary drinks; the suggestion that they are like nations of drug-eaters is absurd.

All the civilisation of Europe, the literature, art, religion, of Italy, Spain, France, England during thousands of years, all is to be put down to a drug-drinking people who mistook a soul-destroying poison for a natural and healthy drink!

Next, let us look at the argument from self-denial. It is a profound truth that all our moral growth lies in controlling self, being master of self: and that this self-mastery depends on our will habitually choosing to deny self in many things. But observe this: *my* self-denial is something that *I* do; not that some one else does. If you prevent me getting a drink, you are not denying myself, and I am not denying myself; *you* are denying *me*, a very different thing.

There is no self-denial on either side; quite the contrary. You are indulging your passion for interference, for controlling others; and you are forcing me to one of two alternatives—either to yield to your unwarranted interference and so encourage you to further interference; or else to resist it and insist on having drink in order to assert the principle that I, and not anyone else, am the judge of what I may drink.

When it is not you but the State that prohibits my choosing my drink, the same two alternatives are before all citizens. One is to submit, to let the State destroy this right, and so encourage legislators and ministers to attack other of our rights. There are always people who support this course, and support it enthusiastically. They are those who have fads of their own, and wish to use the power of the State to impose them on their neighbors. To take from parents the care of their own children; to take from men and women the right to choose their own work, or to choose their partners in marriage; to take from a man the care of his own health: there are many such fads, and those who would impose them would welcome Prohibition because it

would accustom people to see the State destroying rights instead of protecting them. To accept this alternative is to invite disaster, and to open a sure way back to anarchy. It divides the nation into a minority who see in the State an instrument for imposing their own tyrannies, and a majority who see in the State a tyrant to be overthrown.

The other alternative is to resist the law. This is what is happening in America. People know that the State is doing what it has no right to do. They condemn the law: in time they may condemn the State that made it. They feel no obligation to keep the law. Many, who cared little what they drank, now care much about liberty, about not being allowed to drink; and they take part in the drink traffic simply to show that the State cannot destroy rights.

The Negro Problem

The *N. Y. Times* predicts that one hundred years from now the Negro problem in this country will be nearer to a solution—without any “solution.” The Negro birth rate, says our contemporary, is falling rapidly and the increase in our Negro population from 1910 to 1920 was less than seven per cent, against 15 per cent for the white population. And the Negro birth rate is still falling rapidly. The native white birth rate is falling, too, but the deficit is made up by European immigration, which helps to accentuate the white preponderance. Whereas there are now 11,000,000 Negroes in a total population of about 115,000,000, it is probable that one hundred years from now there will be about 15,000,000 Negroes in a total population of more than 200,000,000. That should represent an easing of the problem, in the *Times’* opinion, and it probably will, if the Negro is given his full rights under the Constitution, and especially if he is converted to Christian principles of life and conduct. Here is where the Catholic Church obviously has a great and important mission. We maintain that she, and she alone, can fully solve the so-called Negro problem.

The Aftermath of the War

(Glenn Frank in the *Century Magazine*)

The few moral disciplines we had built up before the war have in many cases been scrapped without apology. The repressed libertinism of the race was released by the war. Not only the men who fought in the trenches but the men and women behind the lines who were vicariously vicious as they knit socks or sold liberty bonds were, regardless of the loftiness of their aims, schooled by war in a cruelty of temper that it had been the business of generations to humanize and civilize.

Vast masses of men and women who before the war were sensitive and shrinking at the thought of brutality, are to-day bringing a firing-squad mind to the issues of peace. For four and a quarter years men lived by a philosophy of getting what they wanted by fighting, and they have carried the philosophy over into civil affairs. Social revolutions, labor wars, and the madness of Ku Kluxism are the certificates that show how well the race learned its lesson of conquest by cruelty.

The war brought a transient discipline to mankind, but it also bred a revolt against discipline. Men will submit to rigid discipline for a time if the adventure is dramatic enough, but peace, when it brings no challenge to spiritual adventure, seems drab and purposeless after a war. And the sterile peace that has followed the last war has bred a world-wide rebellion against hard work, against the loyalty to homes that seem hum-drum after the lawless liaisons of war time, against all the controls and traditions and disciplines and procedures that had been slowly built up by years of civilized effort.

The politics that was to bring us back to normalcy has brought us back to corruption. Six years after the war we are still citizens of a hungry, disheveled, fear-stricken, and unstable world, a world in which statesmanship serves to do little more than stage-manage a sordid scramble for concessions, a devil-take-the-hindmost jockeying for position in the next war,

a nakedly barbaric struggle for national existence, with little thought given to the quality of the existence. The "war to end war" has given us only "a peace to end peace."

We have turned our backs upon every one of the things by which we gave a seeming spiritual sanction to war. Having stilled our conscience with the thought that we went to war to save the souls of men, we have since the war trimmed down our mission to the smaller project of saving our own skins. Officially at least, we are now engaged in the high "spiritual" adventure of converting the United States into a sort of sheltered Shylock of the nations, whetting his knife, concerned with his pound of sovereignty.

This is the end of a war which the churches, in the main, felt justified in blessing.

The brutal truth is that from the beginning of time war never has stimulated, and to the end of time war never will stimulate spirituality in anything or anybody. War is the utter negation of all that the religion of Jesus stands for. The state may spend its time dilly-dallying with the problem of war; the church dare not. If in the future the church is to be more than an exhorting ambulance driver in world politics, it must choose now between Jesus and the generals.

Unlike certain other Ku Klux Klan lecturers, Theodore P. Hucal, alias Jonathan P. Hucal, is a real ex-priest. He came from Winnipeg, Canada, some years ago to the Diocese of Lead, S. Dak., and labored there as a priest for nine months. Then he went to Denver, where he began a career which ended in his being suspended by Bishop Tihen. He sold worthless stock, passed bogus checks, etc. Hucal is the author of a book called "A Shattered Dream," in which he relates his experiences as a "tramp priest" and depicts himself as the victim of episcopal tyranny. He is now a member of the Baptist denomination and claims Kansas City, Mo., as his home. Further information about him can be obtained from *Our Sunday Visitor*, Huntington, Ind.

The Devotion to St. Christopher

The Archdiocese of Milwaukee has a "St. Christopher Auxiliary," the purpose of which is "to foster devotion to St. Christopher, patron of travelers and chauffeurs," and "to direct votive offerings in gratitude for protection received through the intercession of St. Christopher to Catholic institutions of charity not supported by diocesan collections." Any traveler or any person owning or operating or using automobiles or trucks, may be a member if he places himself under the patronage of St. Christopher and offers an annual gift in his name. Members are urged to wear a medal or medallion of St. Christopher on their person or to have one attached to their cars. Among the beneficiaries of St. Christopher's Auxiliary is St. John's Institute for Deaf-Mutes at St. Francis, Wis., which serves the population of a number of States, as only eight States have such schools. Additional information may be obtained from the spiritual director of that institution, Rev. S. Klopfer.

Father Klopfer says in a recent article: "We grant that superstition may creep into the devotion to St. Christopher, quite as naturally as with any other devotion or religious practice. However, despite this danger, the Church has ever encouraged and by her approval of prayers, feasts, and associations in honor of her sainted children, consistently endeavored to foster and spread the veneration of them and urge their intercession in the manifold sorrows, ills, and dangers of daily life. She enables her children to make these devotions part of their routine life, and interweave them among their daily actions, by blessing neat and convenient articles for the use of the faithful. In blessing these articles (scapulars, rosaries, medals, cinctures, etc.) she begs of God, through the intercession of the saint in whose honor they are blessed, to keep harm from the place in which they are preserved or from the person who devoutly wears them. It is not the article, it is the intercession of the saint, which helps and shields. Whoever, then, with a prayer-

ful and trusting soul looks upon the image of St. Christopher, and uses common sense while driving an automobile, may be assured of his protection in times of distress and danger."

Progress of the New Catechism

On this subject we read in the *True Voice*, of Omaha, Neb.: The special commission of the Congregation of the Council, formed several months ago by the Pope for the purpose of preparing a universal plan for the study of the Catechism, has made considerable progress in its work. The outline for that part of the book dealing with the "Creed," the "Commandments," and the "Precepts of the Church," has been completed; and work has been started on the outline of the chapters dealing with the Sacraments. Early in July it is expected, the first outline for the entire catechism will be compiled. Copies will be distributed among the various members of the commission for study during the summer months. In November, the commission will take up the consideration of such modifications as shall have been suggested; and early in 1925, it is thought, work will be far enough advanced so that copies may be sent to all members of the episcopate throughout the world for their consideration and suggestion.

The outline is to be in Latin, and, when the work is completed, there will be an official Latin text. Translation into the vernacular will be made under the direction of the individual bishops, who will be requested to submit such translations for official approval by the Holy See.

The new Catechism will be official also for the Oriental rites. Editions intended for their use will contain appropriate notes concerning differences in discipline and liturgy.

Various nationalities are represented on the commission, the American representative being Rev. Edward A. Mooney, spiritual director of the North American College, Rome.

Humility is the true cure for many a needless heartache.

A Methodist Complaint

The Methodist "Clipsheet" of July 5 printed the following note:

The Democratic convention was convulsed by an effort to place a plank in the platform which, in the opinion of Mr. William Jennings Bryan, would cause the campaign to be fought out on a religious issue in every election district in the country. That is none of our business. But this is our business: During the debate on the plank all suspicion, all hostility, all "prejudice" against Roman Catholicism was characterized as "bigotry." It is true that anything tending to array Protestant against Catholic is most deplorable. Any movement having for its object abridgment of the right of free speech or the curtailing of religious liberty, no matter what the movement may call itself, and whether it be Catholic or Protestant, is to be condemned. We doubt exceedingly that the effort to incorporate the so-called minority plank in the Democratic platform had the support of the authorities of the Roman Catholic Church. Indeed, the opposition to this effort on the part of Mr. Patrick H. Callahan probably expressed the opinion of those high church authorities, who have never been accused of lacking brains, and who know that such a plank would have doubled the membership of every society hostile to the Roman Church.

Every American who believes that Americans of whatever religious faith should be able to trust each other should aid in bringing to the attention of American Catholics certain things which directly contribute to the growth of so-called "prejudice" against Romanism.

One of these things is the effort, supported by the Knights of Columbus, to suppress by governmental measures the educational work of the Methodist Episcopal Church in Italy. Americans who believe in a free field and no favor, can regard only with indignation the effort to induce the Italian government to adopt oppressive measures against Italian Methodists.

In reply Col. Callahan sent to the editor of the "Clipsheet" a letter in which he said:

It is my opinion and that of a large number of the laity, as well as of members of the Catholic hierarchy, that an American society of this kind has no business anywhere in Europe, and might add that we have the same opinion regarding the American Methodist Church in Rome, and having been in Rome myself on several occasions, concluded from personal investigation that your work is not so much for results

as for propaganda purposes, to put it mildly.

Then again, the Reverend Mr. Tipple and Bishop Burt, whom you had in Rome, are not representative of the class of Methodist clergymen known to me in this country, being of that controversial type which you condemn from time to time in your publicity sheets.

If the American churches and societies are to carry their work into these European countries, with their older customs and civilization, they ought not be bringing back their troubles to bother us in this country of ours.

"When in Rome, do as Rome does," is good manners, and the same is true of Vienna, Boston, Chicago and Peking.

A Pestilential Mixture

The Catholic press is making much of the Italian government's contribution—said to be annual—of ten million lire to the Catholic missions in China. The *Catholic Herald of India*, whose editor, Father A. Gille, S. J., is familiar with the mission field and its needs, advises against the acceptance of this money.

"Governments," says our esteemed contemporary (Vol. XXII, No. 28), "are not in the habit of making donations to the foreign missions without expecting a return, and the usual return expected from foreign missions is the preaching of the charitable home country together with the Gospel, the establishment of a political zone of influence together with the Kingdom of Christ. Yet if the history of the missions has a lesson to offer, it is that nationalism combined with apostolic zeal is about the most pestilential mixture that could possibly be compounded to gratify the Devil's nostrils. We know something about it in India. The best advice that could be given the Italian missionaries of China, is to refuse the money, if they can politely do so, and if they can't, to refuse it all the same."

An Echo From the Past

Terence V. Powderly died in Washington the other week, almost forgotten. "Forty years ago," says the *Nation* (No. 3080), "he was a power in American life. For fourteen years he was Master Workman of the Knights of Labor, leader in his prime, of 700,000 organized workmen. Few labor leaders retain their leadership, like Samuel Gompers, into old age; most suffer the proverbial ingratitude of democracies. Powderly outlived his movement. Not many labor leaders to-day know his name; most would be surprised to hear that a Labor Party candidate had been thrice elected mayor of Scranton, as Powderly was in 1878, 1880, and 1882. Labor does not honor its past; labor papers are born and die whose editors never suspect that Boston had a labor daily in the sixties. The Knights of Labor gave way to the better organized and less vaguely idealistic Federation in the early nineties; Powderly took a government job and became a Republican party orator—and the news of his death sounds like a moan from a musty encyclopedia."

A brief account of the Knights of Labor will be found in our "Dictionary of Secret and Other Societies," page 376. This organization reached its zenith in 1886, when it had over 700,000 members. It was condemned by the Holy See at the instance of the Canadian hierarchy, but the decree of condemnation was suspended in 1888 for the United States. Mr. Powderly played an important rôle in this controversy and it would be interesting to learn whether he has left any memoirs on the subject, which is not yet fully cleared up.

The Joke of the Convention

According to the *New York Times* (June 28), Eugene D. O'Sullivan, speaking for Harry B. Flaherty of Omaha, presented to the Democratic National Convention the name of Nebraska's favorite son, Charles W. Bryan. Mr. O'Sullivan said in part:

Nebraska has rejoiced with you that the National Democratic Convention differs

from the present national administration, in that it is a place of prayer rather than the subject of prayer, and that the chaplain officiating in this body can repeat the Twenty-Third Psalm without the fear that possesses the soul of the chaplain of the Senate, that he may precipitate a near riot by quoting these beautiful words: "Thou anointest my head with oil."

Nebraska has sorrowed and rejoiced with all good Democrats during this convention—sorrowed with you because of the loss of Charles F. Murphy, that great leader whose Americanism, like the milky way, lightened the furthest flung stretch of human experience; that great statesman who was,

As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm.
Though 'round its breast the rolling clouds are spread
Eternal sunshine settles on its head.

This speech was the joke of the Convention. Mr. O'Sullivan was drafted at the last minute to read from manuscript the nominating speech and in his confusion by mistake read the name of Charles F. Murphy instead of Woodrow Wilson in the fulsome testimonial at the opening of the address. The New York delegates, and especially the galleries, did not notice the ludicrous mistake, and the incident was the means of establishing very friendly relations between Governor Bryan and the Smith people, and no doubt had something to do with his final selection as vice-presidential candidate.

The *Dearborn Independent*, which was purchased by Henry Ford in 1918 and developed into a national weekly, now sells 700,000 copies per week. The bulk of subscriptions were obtained by Ford agents or employees on a liberal commission of from 30 to 50 per cent. In many Ford plants all the employees without exception take the paper. Nevertheless, we are told by *Time* that, "unlike Mr. Ford's other ventures, the *Dearborn Independent* has not paid expenses." Mr. Ford subsidizes it out of his other revenues in order to have a personal organ in which he can say what he pleases about Jews, money-lenders, international bankers, and other favorite enemies of his. As a sub-title the weekly now bears the characteristic slogan: "Chronicler of Neglected Truths."

Joseph Conrad—A Catholic Novelist?

The death of Joseph Conrad was announced in a number of Catholic papers under the heading: "Great Catholic Novelist Dead." But there was nothing in the news item itself that referred to the departed writer's faith. *America* (Vol. XXXI, No. 18) devoted an editorial leader to Conrad's writings, but not a word was said in that article about his religious convictions or the manner in which his writings must be regarded from the Catholic point of view. We remember not long ago the same journal (Vol. XXXI, No. 1) published a letter from one John K. Ryan, in which it was pointed out that "not only is there a complete absence of the Catholic spirit in the works of Conrad, but in those of his novels where the scene is laid among Catholic people and in a Catholic country, the author's sympathies are plainly with the unorthodox and their philosophy, and the Catholic characters are dull and lifeless, if not repulsive and degraded." (Cfr. F. R., XXXI, 10, p. 193 sq.) Plainly, Mr. Conrad's Catholicism, if he professed Catholicism, was like that of Balzac, "unhampered by the precision of moral teaching or dogma." Why comment on his love of the sea and of ships without commenting on the way in which he set aside his religion when he wrote his novels? And why call Conrad a Catholic novelist? One has a right to expect light and guidance also in literary matters from a journal edited by Jesuits.

J. W.

Grape Juice Instead of Wine for Sacramental Purposes?

Rabbi Rudolph I. Coffee, of Temple Sinai, Oakland, Cal., has advised Congress to repeal the permission granted Jewish congregations to use wine for sacramental purposes. In a recent meeting of temperance leaders held under Methodist auspices at Washington, D. C., Mr. Coffee stated that the law had been "shockingly abused" by unscrupulous Jews, and that it was

the wish of the majority of the members of that faith that the permission to use sacramental wine be withdrawn.

Rabbi Coffee would substitute grape juice for wine. It is but fair to say that not all American rabbis share his opinion. Many, especially of the orthodox persuasion, deny the abuses complained of by Mr. Coffee and demand the right to use wine, as prescribed by the Jewish ritual.

It is not apparent from such reports of Rabbi Coffee's address as we have seen—in the secular press and in the *Christian Century*—whether his agitation is directed against the use of wine for sacramental purposes by the Jews only, or whether he wishes to deny this right also to Christians. In the latter case we should have to enter a strong protest, as long at least as the Holy See sees fit to insist on the use of fermented wine for the sacrifice of the Mass and does not permit unfermented grape juice as *materia valida* for consecration.

As to abuses of the kind charged against his coreligionists by Rabbi Coffee, we venture to say they do not exist among Catholics. C. D. U.

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Notes and Gleanings

The huge and lamentable exportation of immoral books from France is not all stealthy. At short intervals, recognized authors issue through recognized publishers vile novels, which give French literature a bad name throughout the world. A spirited poster, signed by M. Georges Lecomte, president of the Society of Authors (*Société des Gens de Lettres*), has lately appeared on the walls of Paris, denouncing the wretched creatures who hire out their pens for "this abject traffic." France's true men of letters, says the poster, condemn and abhor the pornographic industry. It should be borne in mind, however, that the whole blame does not rest on the shoulders of Frenchmen. Foreign readers eagerly demand this garbage, and Frenchmen of the baser sort trade upon their nastiness.

The outcome of the London Conference is a Dawes Plan made more stringent to please the French, and God knows the original Dawes Plan was harsh enough. The revised plan, while providing a number of intermediate stages, leaves the French with a final possibility of independent action. This, in view of the fact that many experts consider the Dawes schedules of payments beyond Germany's capacity, may prove serious. The bankers, however, profess themselves satisfied with the safeguards provided, and the stage is set for the tentative application of the plan.


It will interest some of our readers to know that the National Christian Association, of Chicago (on the history and activities of which see Preuss, "A Dictionary of Secret and Other Societies," pp. ix sq.), has prepared a set of "Secret Society Slides," which it rents to churches and societies that wish to inform their members about, and warn them against, secret societies. The Lutheran Walther League is using these slides with success. Whether they are fit for use by Catholics we are unable to say. The prin-

ciple on which they are constructed, namely, "the best way to keep church members out of the lodges is by giving them the facts in the case," is undoubtedly a sound one.

The death is reported from France of the V. Rev. Canon Georges Bertrin, professor in the Institut Catholique de Paris. He was an erudite scholar who wrote highly appreciated books on Chateaubriand, the Homeric problem, and other questions. His best known book is his "Histoire Critique de Lourdes," which has been translated into English and a number of other languages. It is by far the ablest work written on that subject, though it did not satisfy all critics even in the Catholic camp.

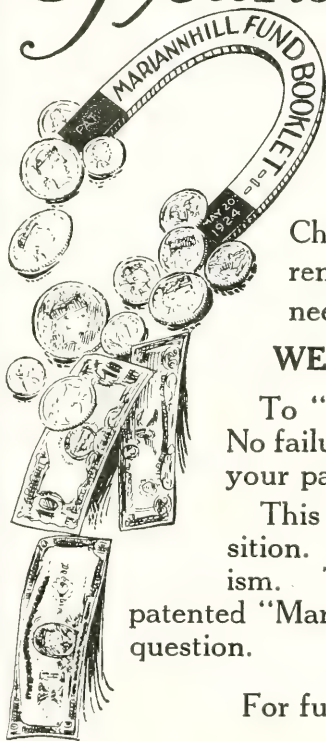
Taking up the recommendation of the Catholic Press Association, the Catholic Order of Foresters has pledged its co-operation on behalf of the Catholic Press Month and instructed its branch societies ("Courts") to set aside ten or fifteen minutes at a meeting held in the course of that month, for a discussion of the needs and claims of the Catholic press, and to appoint a special press committee of three "to secure subscriptions for the diocesan papers." Why for the diocesan papers only? Are there not many other organs of Catholic public opinion, such as, for instance, the *Ave Maria*, the *Catholic World*, *Extension*, etc., not to speak of the various missionary magazines, which deserve to be supported as generously as "the diocesan papers," i. e., presumably, the official organs of the local bishops? The Foresters should extend their aid to the Catholic press as a whole if they wish to comply with the repeated admonitions of the last four popes, who never dreamed of limiting their recommendations to the "diocesan papers."

The July-August number of the *Caecilia* is devoted to the memory of its founder, the late Prof. John Singenberger. He was born in Switzerland, in 1848, and after taking a classical course at Feldkirch, devoted himself to



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the study of church music at Ratisbon under Dr. Witt. He came to America in 1873 and taught church music in St. Francis Seminary and the teachers' college at the same place. Through the foundation of the American St. Cecilia Society and of the *Caecilia*, and the courses he gave to organists in different parts of the country, he became the leader of the church music reform movement in the U. S. His compositions run into the hundreds. His music was ever restrained, pure, chaste, and of compelling devotion. Prof. Singenberger was on several occasions highly honored by the Holy See. The FORTNIGHTLY REVIEW, of which he was always a careful and sympathetic reader, is glad to be able to announce that the *Caecilia* will not only be continued in the spirit of the departed Maestro, but will be considerably enlarged. The magazine is now edited by Prof. Otto A. Singenberger, a son of the departed founder.

Professor Marcus B. Lambert, of Allentown, Pa., has compiled a dictionary of non-English words in the Pennsylvania-German dialect. It is the first attempt of a scientific work of its kind and contains 16,380 words. The Pennsylvania-German region, according to Prof. Lambert, extends as far south as the Shenandoah Valley in Virginia and comprises parts of Maryland and Western Pennsylvania as far as Altoona, covering an unbroken area of 105,000 square miles. The heart of the section lies in Lehigh, Berks, and Lebanon counties, where between 60 and 65 per cent of the inhabitants can still speak "Pennsylvania Dutch" to-day.

The Denver *Catholic Register* (Vol. XIX, No. 51) calls attention to the fact that "Who's Who in America," which claims to be "the world's greatest register of the great and near great," contains the names of many persons not at all conspicuous in public life, and of others whose only claim to greatness is that their press agents have been very active. "Judging from the Denver list," says our contemporary, "it looks as if getting your name in

'Who's Who' is like the old-time newspaper gag of writing up a nice biography of a 'prominent' citizen for so much per." We have gained the same impression.

The *Catholic Herald of India*, in its edition of July 9, prints an interesting letter from a correspondent in Malta, who reports the visit there of the arm of St. Francis Xavier, which was exposed and venerated with great respect by the populace. The correspondent, presumably a Jesuit Father, says of this precious relic: "The hand is in a good state of preservation, though the bones of the arm are visible from the wrist to the elbow. Since it came, a change took place. It began a couple of days after its arrival. The palm began to change color by degrees and got a sort of ruddy hue. The fingers themselves even changed a little. I have seen it from close, and not in a great hurry, only once; but Fr. Canchi told us the above. His Grace too observed a change."

The entire August number of *The Builder* is devoted to the history of Freemasonry in Canada. Since the first lodge was established on Canadian soil, in 1738, Freemasonry in the great Dominion has grown to vast proportions. The Grand Lodge of Canada (Ontario) has 537 lodges with 98,063 members. In Nova Scotia there are 79 lodges with 9,465 members; in New Brunswick, 42 lodges with 5,598 members; in Quebec, 79 lodges with 12,677 members; in British Columbia, 97 lodges with 11,033 members; in Manitoba, 97 lodges with 10,950 members; in Prince Edward Island, 15 lodges with

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1,140 members; in Alberta, 133 lodges with 11,746 members; in Saskatchewan, 179 lodges with 12,392 members:—a total of 1,258 lodges with 173,037 members.

On the strength of the discovery of a small shrine-stone near the entrance to the Garden Tomb, outside the Damascus Gate of Jerusalem, the Rev. C. C. Dobson has contributed to the London *Times* an article suggesting that the Tomb of Joseph of Arimathea may soon be identified. The shrine-stone, inscribed with a symbol of Cybele (or Aphrodite) and with the column or tree of Adonis, was found near the spot already famous for the discovery of the two tombstones of "Nonnus and Onesimus, deacons of the Church of the Resurrection," with the contested inscription, "Buried near my Lord." We look forward with interest to fuller particulars.

In a volume entitled, "Psychographology" (Putnam), Mr. Eugene S. Bagger presents a study of Rafael Schermann, a gentleman of Polish-Jewish origin, and his widely advertised efforts to read character from handwriting. The author's thesis is that to each handwriting belongs a certain kind of person, and to each person a certain kind of handwriting. In other words, a certain man must have a certain handwriting and no other. The proof comes in Mr. Schermann's being able, after study of a subject's face, to write a specimen signature which shows a general resemblance to that subject's handwriting. If this claim can be substantiated, graphology may yet take rank as a real science.

"The Mystery of Joan of Arc," by Léon Denis, translated by Sir Arthur Conan Doyle (London: Murray), is an attempt to bring the experiences of the Maid of Orleans within the range of Spiritistic manifestations and to find in her a great medium. This does not necessarily mean that she was the vehicle of the messages from the Saints with whom she believed herself to be in communication—St. Michael, St. Cath-

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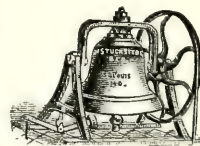
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erine, and St. Margaret. The author contends that Joan was in direct communication with some of the "intelligences" who people the realm of spirits and put into action divine forces "when evil lies heavy on the world." M. Denis believes that much light is thrown by the advance of modern "Psychic Science" on the Voices and Visions of Joan of Arc, who is held by Sir Arthur Conan Doyle to have been, "next to the Christ, the highest spiritual being of whom we have any exact records upon this earth." From the Catholic point of view, of course, the thesis that St. Joan was a Spiritistic medium is unworthy of discussion, because the same infallible Church who has canonized the valiant Maid of Orleans, condemns Spiritism.

Of all methods of removing a religion from the hearts of men, the one that proved the least efficacious and the most destructive to those who used it, is the external method—force, persecution, legislation, discrimination, death. Nothing vivifies a faith like these. The A. P. A. movement drove a horde of lax Catholics back into the Church. The Klan has strengthened the same Church in the hearts of its people, to the surprise and gladness of Catholic leaders. I do not personally know of a single Catholic who has deserted his Church because of the Klan; but I know a lot who came back to it because of the hooded brothers of the lash and the pitch-pot.—Msgr. F. C. Kelley.

Magnus Johnson recently reminded the U. S. Senate that he, James Couzens, and Frank R. Gooding, of Idaho, were the only "immigrant boys" in the upper house. Mr. Gooding arrived from England with his parents as a lad; Mr. Couzens came from Canada, before he was of age; and Magnus himself left Sweden about twenty years ago. There are several "immigrant boys" in the lower House. Martin B. Madden, of Illinois, was born in England; Julius Kahn, of California, in Baden; M. Alfred Michaelson, of Illinois, in Norway; Elliott W. Sproul, of Illinois, in Ontario; Victor Berger,

of Wisconsin, in Austria-Hungary; Edward Voigt, of Wisconsin, in Germany; Adolph J. Sabath, of Illinois, in Czechoslovakia; James H. Sinclair, of North Dakota, in Canada, and Robert Crosser, of Ohio, in Scotland. Relatively few members of Congress are natives of the States they now represent.

Nothing is more necessary than the extension of private property, "the multiplication of small owners" for which Leo XIII pleaded, and some statutory regulation of fair prices, fair dividends, fair profits and fair rents. The usurer and the profiteer are the chief obstacles to social reconstruction. Conscience no longer restrains them as it did, when there was but one Church and all men believed in her. Therefore, in default, the State must do what it can to protect the weak.—*The Month*, No. 716.

The Ku Klux Klan is destined to be the shortest-lived movement against the Catholic Church in history. It reached its flood a year ago. To-day the tendency is downward as the crowd moves out. The Klan never had the slightest intellectual or religious basis for its existence. It is openly and frankly a bid for power and pelf. It represents nothing the Church had to fear, but it uncovers a terrible weakness in American life, for it shows how many there are ready to destroy principle for private gain, to play fast and loose with democracy to serve selfish ends, to invoke religion to promote heathen hate.—*Extension Magazine*.

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The Apostolate of the Public Library

To the Editor:—

Our great country is covered with public libraries, which are provided, maintained, and stocked with all kinds of books and magazines from public funds. In broad-minded communities a number of Catholic books are offered—more than Catholics know or call for. Why not have competent persons list all books in the public library that are sound in thought and principle, *i. e.*, compile *white lists*, and advertise them in and out of season? What an inestimable boon to truth and to the sincere and untrained readers such lists would be! What a worthy apostolate our public libraries could thus be made to perform! A "Book List of Sound and Interesting Reading in the Wheeling (W. Va.) Public Library" is an attempt in this line, the first of a series designed to bring all good books in the Wheeling Public Library to the notice of the public.

The main difficulty encountered in this work is lack of time on the part of those who are competent to select the books. Here our Catholic literary authorities, librarians, reviewers, and publishers could help by furnishing lists of safe and sound books by Catholic as well as non-Catholic writers. Zealous help could then check up the books in each library that are vouched for by these lists.

Roswell, O. Angelus Seikel, O. M. Cap.

Religion in the Public Schools

To the Editor:—

In a letter to the *Daily American Tribune* (Aug. 10) the Rev. T. Hegemann, S. J., voices his disapproval of the neglect of religious teaching in our public schools. To remedy this condition, he wants three ideas infiltrated into the public mind, namely:

1) that equal positive opportunity be given to all denominations to teach religion in the public schools;

2) that to take taxes for irreligious schools is a violent injustice to the religious parent of any creed;

3) that to keep all religion out of the public schools is to poison American citizenship at its source.

As a Catholic I certainly agree with the third and last proposition,—which really ought to be first and the basis of numbers 1 and 2; for only on the ground of this last proposition could be based the universal conviction that to take taxes for irreligious schools is a violent injustice to religious parents of whatever creed. To this we may also well agree, but both propositions embody a condemnation of the very nature, aim, and purpose of our public school system, for these schools were intended to be irreligious in the sense that only secular subjects should be taught therein and religious truths, *i. e.*,

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those connecting man with God and revealed faith, should be excluded. Hence, according to the very spirit and constitution of our public schools, it is not a question of positive equal opportunity for all denominations to teach religion in the public schools, for they have no right to teach religion there at all. Only if and after the right to teach religion in our public schools at all were legally and constitutionally granted, could the question of equal opportunity for all denominations logically arise. That such a radical change could ever be brought about in our public school-mad land, is barely possible, but extremely improbable. Father Hegemann seems to think that religious instruction is legally and constitutionally possible in our public schools as they are constituted at present,—limited only in the sense that it must be non-sectarian. In his opinion we must aim to substitute positive non-sectarianism for the negative and destructive non-sectarianism which we have to-day. If this means anything, it means that we must teach in our public schools those fundamental dogmatic truths about God on which all so-called Christians and also Jews agree, and the moral verities about which there is no dispute between Christians of various shades of opinion on the one hand, and between all Christians on the other hand. But right here is the rub. Where are the dogmatic truths and moral verities on which all Christians and Jews agree? Why, even the most fundamental idea of all real religion, that of a personal God, is lacking in some religious sects. It is evident that no non-sectarian basis for religious instruction in our public schools can be found.

Perhaps Father Hegemann means positive non-sectarianism against destructive non-sectarianism in the sense that representatives of different denominations should be allowed access to our public schools to teach those pupils only who belong to their respective creeds or churches. But even in this sense, and granting for the sake of argument, but not admitting, that this could be logically and constitutionally permitted, it would prove no feasible remedy for the present deplorable condition of our public schools. For of the existing and constantly forming sects, there is no end in these United States. What a babel of confusion would ensue in our public schools if all had access to them to teach their peculiar doctrines to the children of their followers? It simply could not be done. *Sint ut sunt*, for those who demand that there be no religion taught their children in the public schools, and *non sint* in the sense in which they are now, for those who want their children religiously, and hence of logical necessity denominationally instructed. These latter should build their own schools, to whose erection, upkeep, and support the public treasury should contribute in proportion or pro rata to each actual or prospective pupil. That substantially is the English way of dealing with this question, and whilst beset with great difficulties in introduction

and details of execution, it is far more feasible and promising than the plan advocated by Father Hegemann, which in the nature of things can never be realized even if meant in the second sense explained above. Atkinson, Neb. (Rev.) H. Loecker

Points from Letters

The article on the Canon of the Mass in the July 15th issue of the F. R. is splendid. It should be reprinted in pamphlet form and put into every Catholic home. *** Few magazines have reached so high a standard as the F. R.—(Rev.) Charles W. Oppenheim, Raymond, Ill.

The F. R. did well (No. 16) to recommend a small pamphlet which contains the life of Blessed Martin de Porres, an American Negro and a Dominican Tertiary, by the Rev. C. C. Martindale, S. J., and a beautiful preface by the Rev. William H. Markoe, S. J. There are lessons given there by that humble Negro, of which we all stand in need. Those who are pessimistic about the uplift of the Negro race will be cured of that wrong impression after reading this remarkable pamphlet. Ecclesiastics high and low should read it; they will be disgusted with the conduct of some ecclesiastics who abused Blessed Martin, that humble Negro, whose noble soul was looked upon with joy by the Angels in Heaven. The pamphlet can be procured from the Central Bureau of the Central Verein, 3835 Westminster Place, St. Louis, Mo. It would be a blessing if Negroes knew this remarkable story of Blessed Martin de Porres, who was born in 1569, died in 1639, and was beatified in 1837.—(Rev.) Raymond Vernimont, Denton, Tex.

The *Extension Magazine* (August issue, page 4) quotes the following words uttered by Arthur Preuss: "We are fritting away time in vain congratulations on the wonderful growth of Catholicism in this country, which is not so wonderful at all, and silly predictions on the still more wonderful future of the Church in America." God bless Arthur Preuss for his correct indictment. Basilicas replace the pioneer churches, but are many new congregations started? Who pays attention to the rural districts? Cities have spiritual luxuries, but the country population is starved. Is much being done for the starving sheep outside the fold? With the exception of a few heroic souls, is much attention given to the twelve million Negroes in this country? Why do Mexicans join the sects? Are we true to the commission of Christ, "Go and teach all nations"? Working in bricks and mortar is not teaching. May the warning given by Mr. Preuss bear fruit! Let us go to work and spread God's Kingdom.—(Rev.) Raymond Vernimont, Denton, Tex.

BOOK REVIEWS

A Missionary in China

The Fathers of the Society of the Divine Word are rapidly acquiring the reputation of up-to-date expositors of the needs and opportunities of the Catholic mission field. By means of their several well-edited and richly illustrated mission publications, of frequent lectures, and of their fine ethnological collections at Techny, Ill., they are helping to make American Catholics acquainted with the efforts of those who are working in the "field afar."

One of their veteran missionaries in China has published a lively account of his experiences of a quarter of a century in laboring for the Kingdom of Christ among the people of the Celestial Empire. Father Stenz tells a story of hardships gladly undergone for the sake of the Master, but yet it is not without its romance and its brighter side. Two of his companions, Fathers Nies and Henle, S. V. D., were murdered by robbers in their own house. Father Stenz himself suffered many privations. ("Twenty-Five Years in China, 1893-1918. Compiled by Reverend George M. Stenz, S. V. D." Mission Press, Techny, Ill.)

It is good in these pleasure-loving days to have such authentic accounts of the experiences and sufferings of our brave heralds of the Faith. Though all will not be inspired to "go and do likewise," some may perhaps be encouraged to do *something* for the Kingdom of God. Even the giving up of an amusement, from time to time, and devoting the money thus saved to the spread of God's Kingdom in foreign lands, would be a good result of reading such accounts of missionary life. The account we have here is all the more valuable, as it is written by one who has a thorough knowledge of Chinese life, customs, and language. A. M.

Literary Briefs

—In "The Soul of the Sacred Liturgy" by the Abbé Sicard, the translators, Revs. R. J. Benson and A. S. Raemers, have given us in English dress a worthy companion volume to "The Mass" by the same author (cfr. F. R., XXXI, 14, p. 279). This work of 100 pages is a meritorious addition to our still very meagre English literature on the liturgy. It is not intended as a scientific treatise, but rather as a popular exposition of the liturgy. This objective is well achieved. In a fascinating fashion we are shown well nigh the entire universe in the service of the sacred liturgy. Body and soul, the Saints of God, the ecclesiastical year, the elements of water and oil, sacred vestments and vessels, blessings, temples and the Sacraments,—all pass before us in liturgical review. There can be no doubt that if the sacred liturgy is thus brought practically to the knowledge of the faithful, it must result

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Catalogues

in greater love for the spiritual and make for a correspondingly greater practice of solid virtue. (B. Herder Book Co.)—W. B. S.

—An edition of the anonymous "Gesta Francorum et Aliorum Hierosolymitanorum," the primary authority for the history of the First Crusade, is announced by the Oxford University Press. The work has been edited by Beatrice A. Lees.

—Messrs. Williams and Norgate (London) have published the first volume of a work entitled "The Great Pyramid: Its Divine Message—an Original Co-ordination of Historical Documents and Archaeological Evidence," by Dr. Davidson and the late H. Aldersmith. The work, which includes a history of modern pyramid theory, sets out to prove that the Great Pyramid "monumentalizes the science and philosophy of a past civilization" and contains the structural symbolism of the highest form of religious belief (?). There are numerous plates, designs, plans, and tables.

—In "The Jesuit Martyrs in the United States and Canada," Fr. John J. Wynne, S. J., gives a brief account of eight servants of God: Isaac Jogues, Jean de Brebeuf, Gabriel Lalemant, Antoine Daniel, Charles Garnier, Noel Chabanel, René Goupil, John de la Lande, and of the Indian maiden, Catherine Tekawitha, the "Lily of the Mohawks," who was associated with these holy martyrs and whose beatification process, recently started in the Diocese of Albany, must be conducted separately, as she did not die for the Faith.

—A nun of Tyburn Convent has translated from the tenth French edition the late Abbot Columba Marmion's spiritual and liturgical conferences on "Christ and His Mysteries." They show forth the fundamental character of the Christian life according to the Gospel, the Epistles of St. Paul, and the conclusions of theological teaching. The first part sketches the essential traits of the eternal Logos made flesh, while the second is devoted to contemplation of the mysteries of the Man-God. The book enjoys the rare distinction of a letter of approbation from the Holy Father (Benedict XV) himself. The translation, so far as we are able to judge, is adequate and readable. (B. Herder Book Co.)

—Our occasional contributor, Father M. V. Kelly, C. S. B., has published a revised edition of the Baltimore Catechism which does away with long and involved sentences, eliminates "big" and unfamiliar words and all abstract terms, and can be understood by the ordinary school child without the usual glossary of words. To achieve this, certain changes had to be made in the order of topics, but all the doctrines enunciated in the original work are presented in full and according to the best methods advocated by modern catechists. We would not go so far

as to say that the work is without defects, but on the whole it is undoubtedly the most successful attempt that has yet been made to simplify the Baltimore Catechism, and if the use of that catechism is to be continued in our schools, let us hope that Father Kelly's revised edition will be introduced everywhere. (Wm. H. Sadlier, Publisher, 37 Barclay Str., New York City).

—The Catholic University of America, under the head of "Patristic Studies, No. IV," presents a dissertation on the Syntax of the "De Civitate Dei" of St. Augustine by Sister Mary Columkille Colbert, M. A., of the Sisters of Charity of the Incarnate Word, San Antonio, Texas. The learned Sister has searched out and tabulated the instances of divergence from the usage of classic Latin occurring in St. Augustine's great treatise. The work of Sister Mary Columkille evinces prodigious industry. Its aim is to take account of certain characteristics in the syntax of the "De Civitate Dei," with a view to "contributing something to a much larger work on the Latinity of St. Augustine's writings as a whole." Meantime, teachers of Latin in our schools may profit by the labors of another, and find many a useful example and exercise for their pupils in this well-printed pamphlet.

—"Das Gebet der Mystikerinnen," by the Rev. Hieronymus Wilms, O. Pr., is an attempt to explain the various forms or methods of prayer to the laity. Perhaps the reverend author will succeed with European audiences, but we fear Americans will not understand him. Not that the subject is not well handled. On the contrary, the book is a splendid exposition of the whole subject of prayer. There is need—whether it would ever prove popular or even acceptable is another question—in this country for a brief exposition of the various forms of prayer. It is evident that the pious laity in this country have but a very imperfect notion of prayer, and that

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is reading from a stereotyped prayer book. It is to be hoped that an author like the Rev. Wilms will some day give us a short but clear and adequate exposition of the various forms of prayer. Such is badly needed. The present book, while it deserves a hearty welcome, is not likely to receive it in this country. (B. Herder Book Co.)

—This year the Catholics of England are commemorating the seventh centenary of the arrival of the first Franciscans in that country. This affords us a welcome opportunity to call attention again to "Franciscans and the Protestant Revolution in England" by our learned friend and occasional contributor, Fr. Francis Borgia Steek, O. F. M. He contends, we think successfully, that the so-called Counter-Reformation did not, as is generally stated, begin with the Council of Trent, but there was a Counter-Reformation before that, in which the Franciscans played the leading role. This is what he terms the first Counter-Reformation, in contradistinction to the later one, and it ought not to be lost sight of when treating the history of the Protestant Revolution. Because those first champions of the Faith died in their attempt to save society from ruin and desolation, is surely no reason why their work should be left unmentioned when treating the greater work that was accomplished after the Council of Trent. The Franciscan history of the period of the Anglican schism is one of glorious martyrdom, resembling that of the early Christians. The author draws on Protestant as well as Catholic historians. His work is illustrated with rare pictures of the period. The *Ave Maria* has justly called it "the *Summa* of all that can be ascertained on the subject" at the present stage of research. "Franciscans and the Protestant Revolution in England" is a Pustet publication. It deserves a place in every library.

—Volume III of Fr. Guido Cocchi's *Commentarium in Codicem Iuris Canonici ad Usus Scholarum* (Marietti, Turin) deals *De Rebus*. The comments are brief and to the point, and chosen from the best-known authors. But the interminable diagrams, which sometimes extend over more than a page, do not clarify matters for pupils, but rather confuse them. Diagrams should be what their name implies, *viz.*: pithy, brief, and telling, so that one glance suffices to convey the leading thought to the mind. Aside from this defect, the 260 pages on "Sacred Places and Times" and on "Divine Worship" are very readable and instructive.—Fr. C. Augustine, O. S. B.

—In "Feminism in Greek Literature, from Homer to Aristotle" (Routledge) F. A. Wright examines the position of Greek womanhood and inquires how far Greek writers, particularly the dramatists, deliberately sought a more wholesome condition of society. His attitude is an extreme one, that "the Greek world perished from one main cause, a low ideal of womanhood and a degradation

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of women." Mr. Wright's general conclusion is that the average Greek woman was an ignorant slave, to whose ignorance and seclusion is attributable the small part which women played in the history of Greece. It is to the degradation of women that the author attributes perverted sexual instincts, and to the two together the decline of the Greek race, mental, moral, and physical.

—The Rev. John B. Coyle, C. SS. R., has edited the first of a series of "Meditations and Readings for Every Day of the Year, Selected from the Spiritual Writings of Saint Alphonsus," the founder of the Redemptorist Order, whose writings, according to Benedict XV, "are helpful not only to theologians and professors of the sacred sciences, but also to the faithful of every condition of life, to whom he [Liguori] points out the way to solid virtue and smoothes the path to the highest Christian perfection." The division of the Saint's ascetical writings into two meditations and a spiritual reading for each day of the year, arranged in such a way as not to interrupt the sequence of any work of the Saint, will please many, both in the cloister and in the world, who desire to know and follow in their spiritual life the teachings of this great Doctor of the Church and director of souls. The present volume reaches from the first Sunday in Advent to the first Sunday after Epiphany. (The Talbot Press, Dublin, and B. Herder Book Co., St. Louis, Mo.).

—During the late war, M. Henri Bourassa, editor-in-chief of the Catholic daily, *Le Devoir*, of Montreal, wrote a notable series of articles for his paper under the general heading "Le Pape Arbitre de la Paix" (The Pope Arbiter of Peace). Rising above partisanship and nationalism, he vigorously and luminously set forth the Catholic standpoint on all the questions involved in the great conflict. These articles aroused the opposition and disapproval of partisans at home and abroad, but also the interest and approbation of sober thinking Catholics in general, and especially that of high Church dignitaries in Canada and Rome. Msgr. L. A. Paquet, the eminent theologian of Laval University, Quebec, urged M. Bourassa to publish the articles in book form, which was done in 1918. In November, 1923, M. Bourassa delivered a lecture in Montreal on "Patriotisme, Nationalisme, Impérialisme," which is a pendant to the preceding work and in which he analyzes and lays bare the present-day currents and tendencies, not only throughout the world, but also in his own country, distinguishing between true and false patriotism and nationalism. Readers of the FORTNIGHTLY REVIEW who are familiar with the French language will find these works by the eminent Canadian publicist and historian in the highest degree stimulating and illuminating. (Montreal: *Le Devoir*).—J. O.

New Books Received

Dedication of the New St. Francis Seraphic Seminary, Mt. Healthy, Cincinnati, Ohio, May, 30, 1924. 48 pp. 16mo. Illustrated.

The Daily Life of a Religious. By Mother Francis Raphael, O. S. D. (A. T. Drane). With Preface by the V. Rev. Father John Procter. Third Impression. viii & 112 pp. 16mo. Sands & Co. and B. Herder Book Co. 75 cts.

Teresa Higginson, the Servant of God, School Teacher, 1845-1905. A Memoir Compiled by the Rev. A. M. O'Sullivan, O. S. B. 189 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.35 net.

Where We Got the Bible. Our Debt to the Catholic Church. Being a Catholic Contribution to the Tercenary Celebrations. By the Rt. Rev. Henry G. Graham, Edinburgh. Second Edition, Revised, 1924. xii & 166 pp. 12mo. Sands & Co. and B. Herder Book Co. 50 cts. (Wrapper).

The Defeat in the Victory. By George D. Herron. xvi & 202 pp. 8vo. Boston: The Christopher Publishing House. \$2. net.

Prohibition and Its Consequences to American Liberty. Interesting Facts Concerning Prohibition in a Government of, by and for the People, Written, Collected and Arranged by M. J. Edward Hartmann, Secretary of the Anti-Prohibition League of Missouri. 144 pp. 8vo.

A Book List of Sound and Instructive Reading in the Wheeling Public Library. Compiled by Father Angelus Seikel, O. M. Cap. vi & 132 pp. 8vo. Distributed by the Church Supplies Co., 2114 Market Str., Wheeling, W. Va.

The Philosophy of Teaching. A Study in the Symbolism of Language. A Translation of St. Augustine's *De Magistro*. By Fr. Francis E. Tourscher, O. S. A., Villanova College. 99 pp. 6x4¾ in. Philadelphia: Peter Reilly Co. 75 cts.

De Quantitate Animae. Dialogus seu Questionum Liber S. Augustinum inter et Evodum Anno Salutis circ. CCLXXVIII Conscripuit. E Textu Parisiensi Anni 1689 in Usum Scholarum Accommodatus Curante Fr. F. E. Tourscher, O. S. A. 109 pp. 7x5¾ in. Peter Reilly Co. \$1.

Die Sichtbarkeit der Kirche. Ein Beitrag zur Grundfrage des Katholizismus. Von Dr. theol. Johann Baptist Walz, Priester der Erzdiözese Bamberg. xxii & 375 pp. 8vo. Würzburg, Bavaria: St. Rita-Verlag und Druckerei. \$2. (Wrapper). To be ordered from the Rev. P. Eucharius Teves, O. E. S. A., Petersburg, Neb.

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Précieux Trésors des Indulgences. Petit Manuel à l'Usage du Clergé et des Fidèles par le Père J. Laeau, S. C. J. xv & 304 pp. 12mo. Turin: P. Marietti. L. 9.50.

Commentarium in Codicem Iuris Canonici in Usum Scholarum. Auctore Sac. G. Cocchi, C. M. Liber III: De Rebus; Pars IV: De Magisterio Ecclesiastico; Pars V: De Beneficiis Aliisque Institutis Ecclesiasticis non Collegialibus; Pars VI: De Bonis Ecclesiae Temporalibus. viii & 444 pp. 12mo. Turin: P. Marietti. L. 13.50.

Le "Droit des Religieuses" selon Le Code de Droit Canonique. Par le P. Louis Fanfani, O. P. Traduction Française par le P. Louis Misseray. xx & 312 pp. 12mo. Turin: P. Marietti. L. 14.

Biblia Mariana, seu Commentarium Biblico-Patristicum in Litanias Lauretanas necnon in Varia B. V. Mariae Nomina, Titulos ac Praeconia, Alphabetice Disposita. Accedit Commentarium Mariale-Eucharisticum ex Patrum Scriptis Excerptum. Auctore P. Sebast. Uccello, C. SS. Sacr. viii & 399 pp. 16mo. Turin: P. Marietti. L. 12.

Enchiridion Sacerdotale ad Eucharisticam Adorationem atque Praedicationem Faciendam iuxta Quadruplicis S. Sacrificii Finis Methodum S. Scripturae Verbis Concinnatum. Accedit Epitome Eucharistica ex SS. Patrum ac S. Scriptorum Dictis. Auctore Sebast. Uccello, C. SS. Sacr. viii & 320 pp. 16mo. Turin: Pietro Marietti. L. 7.

Divi Thomae Aquinatis Doctoris Angelici De Regimine Principum ad Regem Cypri et de Regimine Iudaeorum ad Ducissam Brabantiae Politica Opuscula Duo. Ad Fidem Optimarum Editionum Diligenter Recusa, Joseph Mathis Curante. xv & 124 pp. 8vo. Turin: P. Marietti. L. 12.

Ius Publicum Ecclesiasticum. Introductio ad Institutiones Canonicas ad Usum Scholarum. Auctore P. Matth. Conte a Coronata, O. M. Cap. Turin: P. Marietti. L. 12.

Das Wesen des Katholizismus. Von Dr. Karl Adam, Professor der Theologie an der Universität Tübingen. viii & 173 pp. 4to. Augsburg: Haas & Grabherr Verlag. M. 8.

Der Traktat des Aegidius Romanus über die Einzigkeit der substantiellen Form. Dargestellt und gewürdigt von Fr. P. theol. I. J. S. Makaay, O. E. S. A. vi & 229 pp. 8vo. St. Rita-Verlag und Druckerei. \$1.50. (Wrapper). To be ordered from the Rev. P. Eucharis Teves, O. E. S. A., Petersburg, Neb.

Franciscan Studies. No. 2: *St. Bonaventure, the Seraphic Doctor, His Life and Works*, by Ludger Wegemer, O. F. M.; *The Doctrine of St. Bonaventure concerning Our Knowledge of God*, by Vincent Mayer, O. F. M. 54 pp. 8vo. New York: Jos. F. Wagner, Inc.

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ST. LOUIS, MISSOURI

September 15th, 1924

The Real Meaning of "National Defense Day"

The effect of Mobilization Day (or Defense Day as it has been latterly called to fool the people) upon foreign countries, as evidenced by expressions in the press, is indeed deplorable. But much more serious are the probable consequences at home.

General Pershing cited the Army Reorganization Act of 1920 as authority for the Mobilization Day demonstration. He said: "Now that a scheme has been devised to carry out the terms of the National Defense Act, we propose to afford the people an opportunity to become acquainted with the principles upon which it is founded. The key note of any military plan is organization. This test will be a try-out for our small regular forces and the National Guard, but more especially will it show the preliminary steps required for the prompt utilization of our large reserve force of patriotic citizens."

"The test," he says, "will certainly have a most beneficial effect on national sentiment, through which we hope to establish this system as a permanent policy."

Herein, thinks *La Follette's Magazine* (Vol. XVI, No. 8), is revealed the real incentive, the underlying motive, of Mobilization Day. The 1920 Army Reorganization Act was evolved out of the Democratic Chamberlain bill and the Republican Wadsworth bill, both of which were constructed on a basis of compulsory military training. Public sentiment bore down so hard on Congress that the compulsory training feature had to be omitted from the Reorganization Act.

The Chief-of-Staff in his first message following the adoption of the Reorganization Act said: "Universal military training is a question which has been for the time being decided in the

negative," and further referred to it as the "*only system that truly guarantees national security.*"

The War Department, deprived for the time being of the power to carry out its plans by *compulsory* training, has found it necessary to rely on *voluntary* training to work out the huge scheme of militarization contemplated by the Reorganization Act of 1920, which Secretary Weeks in his first annual message interpreted to mean "every citizen of military age a potential soldier;" "the regular army, the national guard, the reserves,—component parts of one force," "and plans for . . . an initial mobilization of two million men."

Public sentiment is against a large standing army, and, since the adoption of the Reorganization Act, Congress has reduced the size of the regular army by cutting down the appropriation in spite of the protest of Secretary Weeks. General Pershing in his Mobilization Day proclamation refers to our "small" regular force. The people would be equally opposed to increase the size of the National Guard, the Reserves, etc., if they knew about it, but they don't know, so these other components of the National Army have been increasing instead of decreasing the past four years.

Under the Army Reorganization Act a guardsman takes an oath of allegiance to serve three years against all enemies whatsoever. General Pershing in his proclamation says that behind the first line—the Regular Army and the National Guard—"we have the great body of Reserves which constitute the bulk of our armies."

Under the Reorganization Act training camps are distributed over the country geographically and according to population,—even the Boy Scouts

are a part of our militaristic plans. It is generally believed that attendance on these camps incurs no obligation to enlist in the army. That is true of the Red course. But the White and Blue courses are for the purpose of qualifying selected enlisted men in the army of the United States. Educators are called into conference with the War Department. Our schools and colleges are made centers of military training.

It costs the War Department a tremendous amount of effort to keep all these phases of national militarization functioning under the *voluntary* system. It is necessary to advertise and "sell" the proposition; training camps are "summer vacations" and joining the army offers "opportunity for an education." Individuals and organizations, even the churches opposed to militarism and favoring peace, are branded as disloyal, and are spied upon and pursued by the War Department like criminals.

In spite of the extraordinary power bestowed upon it by the Reorganization Act, the War Department fears that under the voluntary system it may not be able to carry out its prodigious plans of national militarization under normal peace time sentiment. Something must be done: a little war hysteria created: a degree of pressure applied:—Mobilization Day!

The Klan and the Workers

Karl Reeve, an agitator for the Workers' Party and a staff writer on the *Chicago Daily Worker*, in an article contributed to that paper under date of Aug. 21, gives an interesting report of a Ku Klux Klan meeting which he attended lately near Springfield, Ill. He writes:

"I was scheduled to go to Divernon, but the only auto found going there was a party of three young Ku Klux Klansmen, who were first going to the Klan picnic in Girard. So I piled in and went eight miles further south with them to Girard. On the way they talked about the Klan, and gave me an application to join. I meekly suggested that I didn't want to

join, as the Klan had a tendency to divide the workers and lynch too many people, but they goodnaturedly told me there is good and bad in all organizations.

"Three thousand people were at the Klan picnic in Girard. The large majority, it seemed, were there out of curiosity and to find a little amusement. Some of the younger men wore streamers declaring, 'I'm looking for a girl,' and some of the girls had similar streamers stating, 'I'm your vamp.' It was like a cheap carnival, with a merry-go-round, hot dogs and dancing. I tried to discuss the Klan with some of the men, but they are very cautious about showing their attitude toward the Klan. Reverend Charles Tate, a hick-town preacher, was speaking from the bandstand. He made a mealy-mouthed speech, declaring the Klan believes in the principles of free speech and tolerance on which the republic was founded, and pleaded, 'True, we exclude the Negro, the Catholic and the Jew, but can't we have at least one 100 per cent American organization in this country?' There was almost no applause.

"At four o'clock the three Klansmen had enough and we drove across country northwest to Divernon. There I talked with a group of miners. They talked about the political situation, and told me about a Klan celebration a few weeks ago on the Divernon public square when a few rowdies, incited by the speaker—a Protestant preacher—beat up a Catholic priest.

"'The Klan will die out,' one of the men said. 'It is a fad now, but it has nothing to live for. It has no purpose to serve except to confuse the workers.'"

The world is like a penny slot machine. What you get out of it depends on what you put into it;—but it's never quite what you expected.

The world is a humorist. When it crowns a genius with laurels, it hitches a yoke to his back and holds a Tantalus cup to his lips.

Social Studies as a Preparation for Leadership

By the Rev. Albert Muntsch, S. J.

All those who have carefully read the pastoral letters of our bishops in the last twenty-five years and noted the resolutions passed by our more energetic Catholic societies during the same period, must have been impressed by a note frequently recurring in both the pastorals and the resolutions. This is the call for volunteers in what is known as the Catholic lay apostolate. In other words, we are living in a period when new duties and new opportunities confront the lay members of the Church. There are, in fact, certain types of activities which the layman or lay woman can take up with greater assurance of success than the priest or the cloistered religious. This work cannot be neglected. For frequently it is not only a phase of church activity, but it has a bearing on the welfare and salvation of immortal souls.

Now it is, of course, plain that the Catholic college should help to prepare these much needed lay apostles. If our institutions of learning fail to train men noted for leadership and amply prepared to help the Church in the new duties that confront her in this age of the social consciousness, they fail in a serious duty. The question is, how can our schools discharge this obligation? Are there any studies in the modern curriculum which are of special value and significance for preparing those who pursue them for leadership in the world of affairs?

Before answering this question, let me call attention to a movement which has become more pronounced during the last ten or fifteen years and which has an important relation to our theme. This is the movement known as the socialization of the school and of the curriculum. I am not going to discuss the merits or drawbacks of this tendency; I take it merely as a fact which we can not ignore.

The efforts towards "socializing" the school are an outgrowth of the practical "efficiency" experiments of our time. Let us frankly admit that there

is much to justify this movement towards adjusting courses of study more closely to the practical demands of the age. The tendency has more than a merely mercenary, commercial, and selfish aspect. Altruistic motives are not absent, at least in the demand for a more highly socialized education. For, as Professor Todd says: "Social education aims to create social solidarity by means of a social type marked by service rather than exploitation." ("Theories of Social Progress," p. 522). Expressed in this manner, even the most confirmed upholder of what may be called the "cultural" ideal in education will not have much to criticize in the new demands now made upon our schools.

We may, then, accept the test of "service" rather than of "exploitation" of our neighbors and fellow-citizens, as one which is both fair and practical. It is a test in harmony with Christian ethics. For we believe in the old saying, "Noblesse oblige." To whom much has been given, of him much will be demanded. Students now in Catholic academies, colleges, and universities are certainly receiving large benefits. They are daily under the guidance of teachers who are trying to set before them high ideals of Christian life and character. They have been taught to appreciate the great books which treasure the best thought of the race. Have we not a right to expect something from them in return? Has not the community a claim upon them and may it not look to them, in turn, for guidance and leadership in all plans and movements making for social progress and for a nobler and better civic life?

It cannot then be denied that our schools have a duty towards the Church and towards the nation, or better, towards the community, in this matter of preparing their students for leadership. What means have we at our disposal for this purpose? Is there some peculiar technique that we must

follow, or must we overload the curriculum and the time-schedule with "student-activities" and with "social features" devoid of all cultural value? We need not be so radical in our measures to achieve certain very desirable aims. In the "social studies" which now form part of our college curriculum we have the means for the training of efficient leaders. These studies have been much discussed of late years at educational meetings, and there is scarcely a modern book on education that does not devote considerable space to their place in the curriculum.

I take the following definitions of the "social studies" and of their aim from a Bulletin of the Bureau of Education (Bulletin No. 28, 1916, p. 9). "The social studies are understood to be those whose subject matter relates directly to the organization and development of human society, and to man as a member of social groups."

"The social studies differ from other studies by reason of their social content rather than in social aim; for the keynote of modern education is 'social efficiency,' and instruction in all subjects should contribute to this end. Yet, from the nature of their content, the social studies afford peculiar opportunities for the training of the individual as a member of society. Whatever their value from the point of view of personal culture, unless they contribute directly to the cultivation of social efficiency on the part of the pupil, they fail in their most important function. They should accomplish this end through the development of an appreciation of the nature and laws of social life, a sense of the responsibility of the individual as a member of social groups, and the intelligence and the will to participate effectively in the promotion of the social well-being."

This view of the subject is shared by eminent authorities in the field of education. Thus Professor Todd says that "social education should be so defined as to include all purposive adjustment of an educational nature

whereby individuals are fitted for more effective group participation."

(To be concluded)

Fourth Degree "Bunk"

Mr. Andrew B. Leary, "Master of the Fourth Degree" (of the Knights of Columbus), arises to remark, and the San Francisco *Monitor* prints his remark in its editorial columns (Vol. 66, No. 16), that "the Fourth Degree stands as the Rock of Gibraltar in its support of the constructive and progressive policies of our government. It stands unalterably and absolutely for the fullest freedom and [sic!] religion for all. The people are the sovereign source of all power. Not the people of any particular religion or sect, but all the people, representing all religions and creeds."

Aside from the proposition that "the people are the sovereign source of all power," which, if it means anything, contains a heresy condemned by the Church, this is the sheerest bunk. Under our supposedly ideal, but in reality anything but ideal, system of government, the majority rules, and if the majority to-morrow would join the Ku Klux Klan, so cordially detested by Mr. Leary (he calls its members "infamous and disreputable bigots"), and embody its policies into the constitution, where would the Fourth Degree of the K. of C., that self-styled "Rock of Gibraltar," stand, and what would it do in view of what would seem to a majority of the people of "all religions and creeds" "the constructive and progressive policy of our government"?

We marvel that the official organ of the Archbishop of San Francisco should print such rot.

The French Academy has decided to admit the word "apache" to the new Dictionary. The word was first used by a Paris reporter, who, nearly thirty years ago, likened the perpetrators of a particularly savage crime to the Apache Indians of Arizona and New Mexico.

Aftermath of the New York Convention

By P. H. Callahan of Louisville, Ky.

"I have kept out of the Klan for two years, but intend to join it as soon as I get home." — *Statement of a delegate made during the Convention.*

"The Masonic Grand Lodge of North Dakota at its 35th Annual Convention held last month in Fargo rescinded its edict against the Klan." — *The Echo, August 7.*

"Klan Disorders Spread to Five States in Week—Massachusetts Mobilizes State Police." — *Headline in the N. C. W. C. Mimeograph News Service, August 11.*

"Mobs Enter Herrin After 6 Die in Riot—Militia Rules Klan War Scene." — *Associated Press Dispatch, August 31.*

In the meantime the Ku Klux Klan has become the determining factor in the political campaigns in one State after another, completely submerging all questions of honest government and public welfare, occupying front page space in the newspapers, creating divisions in parties, divisions in churches, divisions in communities, and sowing broadcast the seeds of hatred, lawlessness, and strife.

It all goes to prove once more that publicity does not destroy, but spreads the thing it exploits, whether it be evil or good. It is the old story of

"—a monster of such hideous mien,
That to be hated needs but to be seen;
But once familiar with its face,
We first endure, then pity, then
embrace."

No one understands this better than the promoters of evil works, who will invite criticism, challenge public opinion, defy the law if need be, in order to attract attention and get themselves or the thing they are interested in, "talked about." Experienced politicians know this, and men of general understanding also; the only ones who seem to have a different opinion are those Catholics who insist upon advertising the Klan.

In one issue in the last week of August, a Catholic paper in a Middle Western State published a front page article with a two-column double heading, four inches high, denouncing the Klan, and on the same page five other articles of like import about the organization, while no less than five columns of editorial matter were devoted to the same object. This is in line with the settled policy of that paper for the past three years, and during that period the Klan has grown in that State until it has secured a definite place in the political forum and become the paramount issue in the campaign.

Much is made of the fact that the Klan has been condemned by certain candidates, and has been defeated at the polls, that the anti-Klan candidate in Texas won the Democratic nomination for governor by some 80,000 in a vote of more than 800,000; but everyone knows that such an organization must eventually go down to defeat in all major battles; what we too often fail to consider is the number and extent of its minor victories in which divisions are created and enmities aroused which will be as festering sores for many years; these are multiplied in proportion to the extent of the campaign, and the intensity of feeling on both sides, which is far more bitter when the thing is dealt with on a religious instead of on a political basis.

In a recent issue the editor of *America* said: "The Democratic Convention, besides amusing the nation, raised the Klan into a religious issue. It is no such thing If there is any religious issue at all, it is between Klansmen and Protestants, for Protestants throughout the land have been outraged by the Klan in great numbers. The Klan, of course, has seen fit to camouflage this by raising the Roman bogey, but in raising the whip of lawlessness and mob rule the Klan has let it fall on Protestants in much greater number than on Catholics."

The foregoing is undoubtedly true. In Georgia, where the Klan originated and for a long time maintained its headquarters, no Catholic was made to suffer. In Louisiana, where the most notorious instance of crime on the part of the Klan occurred, no Catholic was a victim. In Texas, we have the statement of Father Elliot Ross, stationed for years at Austin, the capital of the State, made in a published pamphlet, that Catholics, because they were Catholics, were not sought out for attack by the hooded mob. In Oklahoma it was the same story. And so it runs generally.

Hence, it should mean nothing to a Catholic as such when a candidate denounces the Klan, even if he does so voluntarily, much less if he is forced to do so at the insistence of Catholics themselves or through the exigencies of politics.

On the other hand, the more Catholics as such join in denunciation of the Klan and in forcing others to denounce it, the more is the real character of the organization camouflaged in the way *America* says. An organization that has its own laws, its own courts, and its own methods of procedure; which attempts to establish in this country a rule, whether visible or invisible, independent of state and national government, is only strengthened by being denounced on the ground that it is opposing religious liberty. If its camouflage of the Roman bogey enables it to deceive some into thinking it is simply anti-Catholic, it will only spread the deception for Catholics to take up that challenge and join issue on that ground.

In *Truth* for July, three Georgia newspapers were quoted as follows:

"The Ku Klux business is undoubtedly the biggest piece of hypocrisy and humbuggery ever instituted. It was conveyed in graft, and prejudice and ignorance are the life of it. This masked night-riding is fraught with serious danger."—Madison *Madisonian*.

"'Conveyed in graft'. Yes. 'Ignorance and prejudice are the life of it'. Sure. The so-called Catholic Men-

ace, where there is none, is the one great trump card played by the little jackals who have not read enough of American history to know anything about this country, its institutions or its people. There is no more danger from Catholicism in this country today than there is from Baptism, Episcopalianism, Methodism, or Presbyterianism. The real danger is from Ku Kluxism."—Dalton *Citizen*.

"That's the truth about it,—the real danger is from Ku Kluxism. The preacher, the teacher, the leader must realize that that is danger as if from the highest explosive known to mankind—because Ku Klux disorders are the next thing to open anarchy—the setting up of all kinds of oppression and outlawry."—Cordele *Dispatch*.

The editor of the Cordele *Dispatch* and three of his anti-Klan colleagues were delegates to the New York Convention from Georgia, where McAdoo was born. They considered the fight on the Klan as a political maneuver by which the combination against McAdoo meant to ruin him, and though they had been engaged for months in denouncing the Klan by name in their own papers, they voted against doing that in the Democratic platform, only to be hooted and hissed as bigots and made the center of a demonstration such as was never before witnessed in a political convention, all staged under the pretense of serving the Catholic cause. These men went to New York as opponents of the Klan; they returned to Georgia with a different feeling, and the Catholic Laymen's Association of that State is having a hard time proving to them that Catholics are really taught the great commandment of love for neighbor.

Their task is not made any easier by such statements as the following published by a member of the Catholic press: "No sensible man will deny that Smith would have been sure of the nomination and election, had he not been a Catholic. In fact, if Governor Smith were not a Catholic, no one else would have been mentioned, or even thought of, as the nominee of the

Democratic party for President." Nor by the attitude of a Catholic editor who takes to task a Catholic supporter of Senator Walsh, criticizing him because, forsooth, "if he could not get Walsh, he wanted McAdoo," thus implying that if he could not get Walsh, a Catholic should want Smith, although the two are politically as far apart as two members of the same party could well be.

Thus, one of the most deplorable consequences of the New York Democratic Convention is the demoralizing influence exerted on the thought of some of our own people, who, though actuated by good motives, seem to have lost all sense of moderation when discussing the questions there raised; and as they played into the hands of the politicians in New York, so they continue to play into the hands of professionals over the country who set up the Roman bogey to camouflage their aims.

During the recent world conflict we were told that America could not afford to win the war and lose its soul. So, a defeat of the Klan, however sweeping, can never compensate our people for the loss of those fine qualities of the soul which the temper of combat endangers and the spirit of condemnation cherished in the heart destroys.

The London Agreement

Paris and Berlin having ratified the London Agreement, there will be an attempt to put the Dawes plan into operation. That it ever can really be put into operation no skilled economist or financier seriously believes. But it forms a kind of bandage to cover deep wounds, and there are hopes that when the time comes for the bandage to be removed, the wounds will be found practically healed. Germany gets a loan—if British and American bankers provide it—and a partial moratorium and evacuation of the French army from the Ruhr in twelve months' time before she sets herself, some years hence, to the quite impossible task of so expanding her foreign trade as to provide \$550,000,000 profits every year to

commence to pay off reparations to France, England, and Belgium.

If she could ever do this, she would, of course, become the most ruinous competitor and destroyer of trade of these unfortunate nations. Only she knows that the harder she works, the more she will have to pay, for in addition to these millions she is to have more sucked out of her in proportion to the index figure of her prosperity. She remains, therefore, indefinitely a slave nation. On the other hand, she is restored to the comity of Europe, her government representatives have been admitted on equal terms and have been permitted to attempt to bargain with the victorious Allies. And in four or five years anything may turn up which may alter the situation in her favor and enable her to escape from her economic serfdom.

In any case, this is the first of the conferences and pacts inspired by the new spirit of appeasement. As such it will count in world history. The chief cause of this is the change in the government of France and the replacement of Raymond Poincaré's nationalism by Edouard Herriot's infectious, if vague, international good will. If that represents a permanent change in the French attitude, the future peace of Europe is probably assured. But M. Herriot's supporters only polled a minority of electors. He has to face a desperate financial situation, and the eternal and seemingly unsolved problem of "security" still remains to keep good Frenchmen awake at nights in fear of the future.

When absolute inability is asserted, "cannot" is used. When mere unwillingness is meant, use "can not," thus: "I cannot hear as well as I did before. I can not tell a lie."

The only effect of the "simplified spelling" movement so far visible in books is that a number of leading American publishers are causing the "u" to be inserted in such words as "labor," "honor," and "vigor."

The Failure of Marriage

The *St. Louis Globe-Democrat*, commenting on the declaration of a New York divorcee, that "marriage is a failure," very justly observes: "A marriage may be a failure, and so may many marriages; but that does not prove that marriage as an institution may have such a judgment passed upon it."

Our contemporary finds, upon analysis, that the reason why so many marriages are failures is because the parties entering the married relation do not have that love of home which is indispensable to a happy married life. This is especially true of the women. Modern women seem to have lost the mother instinct; they want to have a "career," not to remain at home and devote themselves to domestic duties. One chief reason why divorce is so rapidly increasing and marriage going so continually on the rocks, is, in the words of the *Globe-Democrat*, that "the real home, the fundamental of happy and successful marriage, has been omitted from the compound and the business of marriage has been conducted without attention to the most important details. Decline of the American home, living in rookeries instead of houses, chasing pleasure and self-indulgence instead of being content with the simple duties and joys of domestic life, are doing much more for us than filling divorcee court dockets. They are also filling reform schools and jails with boys and girls of undeveloped characters and perverted minds, who have been robbed of the home training they should have received."

There is more truth than poetry in these observations of one of our leading secular newspapers. A good deal more could, of course, be added from the specifically Christian and Catholic point of view. Christian home training is the only effective solution of the difficulty, but that is precisely the thing our secular newspapers pay no attention to, regarding the godless public school as their supreme educational

ideal. They will have to dig deeper than they do to get to the root of the divorce problem.

"The Childhood of Christ"—A Modern Forgery

Blackfriars calls attention to a reference in Dr. M. R. James's recently published collection, "The Apocryphal New Testament," being the apocryphal gospels, acts, epistles, and apocalypses, with other pertinent narratives and fragments, in a new English translation (Oxford: The Clarendon Press). The reference noted by *Blackfriars* is to "Modern Forgeries" and will no doubt interest readers who have heard of "The Childhood of Christ," alleged to have been translated from the Latin by Henry Copley Greene, from the original text of the manuscript at the monastery of St. Wolfgang. New York: Scott-Thaw Co., London: Burns and Oates, 1904. The original of this work, according to Dr. James, is: "L'Evangile de la Jeunesse de Notre-Seigneur Jésus-Christ d'après S. Pierre." Latin text and French version by Catulle Mendès: Paris: Armand Colin, 1894. All that we are told of the provenance of the Latin text is that it was "found some years ago in the ancient abbey of St. Wolfgang in the Salzkammergut." The opening words in the prologue attribute the work to St. Peter. It is a sentimentalized compilation from the Protevangelium, Pseudo-Matthew, the Latin Thomas, and the Arabic Gospel. It claims to be at least medieval in date, but the claim is made null by the simple fact that the Latin contains many phrases from Sike's Latin version of the Arabic Gospel, which was written in 1697. Presumably the Latin text as well as the French version may be regarded as the work of Catulle Mendès.

Half-hearted effort brings half-rounded success.

In private watch your thoughts; in the family circle watch your temper; in company watch your tongue.

K. of C. Freemasons

Ever since the famous Coughlin case at Bridgeport, Conn., which was discussed in the F. R. at the time (Coughlin, a prominent politician, was a Knight of Columbus who was buried with Masonic ceremonies), complaints have never ceased that in various parts of the country Masons find their way into the "great Catholic Order" which professes such loyalty and devotion to the precepts and wishes of the Church. On one occasion, a certain pastor told us, when the chiefs of the Order were informed that some of the members of a certain council were notorious Masons, the answer came that, while the situation was regrettable, the governing body of the K. of C. was helpless, since it was impossible in any case to *prove* that such and such a member had Masonic affiliations.

We were reminded of this deplorable and dangerous situation by a note which appeared in the *Fellowship Forum*, the well-known Masonic and Ku Klux organ of Washington, D. C., edition of Aug. 23, Vol. IV, No. 10, p. 8, col. 2. The note is as follows:

"A 32nd degree Mason has written the following very interesting letter relative to a question and answer which appeared in this column in a former issue. I note your answer in the *Fellowship Forum* of July 26—that Senator Ashurst of Arizona has always been a Roman Catholic. For the information of the readers of the *Forum*, I wish to say that Senator Ashurst is one of the very few 32nd degree Masons in America who is also a 4th degree Knight of Columbus. I lived in Arizona for a number of years, and it was no secret in that State when I was there that he was a Scottish Rite Mason as well as a K. of C., and I wrote him about it from Bisbee, and his secretary wrote me from Washington, D. C., that Mr. Ashurst would see me in Bisbee some time in the near future and explain, but he never did."

Cannot the K. of C. authorities stop this deplorable abuse? Or is it true, as has been repeatedly asserted, that they do not want to stop it because some of them are Freemasons themselves? Let us not forget that societies of Catholics, if not properly managed, are as liable to deteriorate as any other good thing, and if it was possible in South America for sodalities of the

Blessed Virgin Mary to degenerate into anti-clerical Masonic lodges, it is equally possible, and quite as likely, that K. of C. councils in North America will in course of time become conclaves of the enemy.

No doubt it is K. of C. Freemasons of the stamp of Coughlin and Ashurst, most of them professional politicians, who have instigated that unbecoming and dangerous fraternization between Knights of Columbus councils and Masonic lodges against which the F. R. has repeatedly found it necessary to protest.

It is but fair to say that many of the best members of the Order deplore these tactics, but their tacit or even express disapproval does not diminish the danger arising from such reprehensible and scandalous tactics.

Stopping Slander

During his sermon yesterday morning the Rev. Oderic Auer, pastor of St. Anthony's Catholic Church, digressed from his theme publicly to deny a report, which has become prevalent, that the Rev. J. M. Vawter, pastor of the First Christian Church, is a member of the Ku Klux Klan.

"I do not mix in such matters because my congregation and my work requires all of my time," Father Auer is reported to have said. "But I wish to say that the Rev. Mr. Vawter is my friend and that he is not a Klansman. He came to see me when I was sick in the hospital."

Father Auer's remarks were occasioned by the publication in a local newspaper of an alleged roster of the Ku Klux Klan, on which the name of the Rev. Mr. Vawter is said to appear.

The above news item appeared on the front page of the *Louisville Herald* of September 1st. I am wondering if this is part of the programme of what is now called "The Louisville Plan." Correcting error and stopping slander is not alone a good work, but a duty imposed upon all of us. M. E.

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A Survey of Protestant Seminaries

Under the too broad and therefore misleading title, "Theological Education in America" (Geo. H. Doran Co., New York), Dr. Robert L. Kelly presents "An Evaluation of 161 Protestant Seminaries," which the *N. Y. Times Book Review* describes as "a bombshell" cast into the Protestant camp.

These 161 Protestant seminaries, supposed to be typical of the whole lot, are described by the author as unscientific and uninspiring in their teaching and unbusinesslike in their administration. What is still worse, they do not cultivate the spiritual life. One of these institutions did not blush to report that it was "not interested" in the spiritual life, while another blandly asked "why the seminary should concern itself with such matters."

The multiplicity of the seminaries shows how wide are the divisions and how pronounced is the sectional spirit in American Protestantism. Some impose a dogmatic test, others avoid or evade all doctrinal standards. There is no unity of belief and, as a natural consequence, no unity of teaching, discipline, or method. The so-called theological training imparted in many of these institutions, in the words of the *Times* reviewer, "consists in taking simple words and putting them into polysyllabic nomenclature pedantically derived from Graeco-Latinity."

The students are drawn largely from the farms, and those that are not sons of farmers are usually sons of ministers;—which causes the reviewer to remark that "the ordinance of marriage permitted by Protestantism to its priesthood means that the priesthood is to some extent hereditary,"—one of the reasons usually cited by Catholic apologists for the Roman discipline of celibacy.

We should like to see as honest a survey made of our Catholic seminaries, and wonder how it would compare with Dr. Kelly's evaluation of the Protestant training schools for ministers.

"Puerile Adulation"

Writing in No. 10 of the famous Jesuit review, *Stimmen der Zeit*, the Rev. M. Pribilla, S. J., recalls an utterance of Count Montalembert, which deserves to be quoted also in America, where Byzantinism of a most offensive type frequently disgusts Catholics and does much to injure the Church in the estimation of honest non-Catholics. The passage occurs in "Pie IX et la France en 1849 et en 1859," and Fr. Pribilla quotes from the fourth edition, published at Bruxelles in 1859. "Je n'ai jamais flatté personne . . . Je veux même le dire en passant : cette puerile adulation, cette enthousiasme frivole qu'on voit regner aujourd'hui chez tant d'écrivains religieux dès qu'il s'agit d'un pontife ou d'un prince d'Eglise, me repugne profondément; je n'en trouve pas la moindre trace dans les grands siècles de foi, dans la grande littérature des pères et des saints."

In English : "I have never flattered anyone . . . I even wish to say in passing that this puerile adulation, this frivolous enthusiasm which one observes nowadays as soon as there is question of a pontiff or a prince of the Church, disgusts me deeply; and I do not find the slightest trace of it in the great centuries of the faith, in the grand literature of the Fathers and the Saints."

If the *Stimmen* were published in the United States, they would probably be censured as violently for this "disrespectful" quotation as the editor of the FORTNIGHTLY REVIEW was when a number of years ago he cited from a medieval monastery chronicle the lines :

Sive sit episcopus, sive cardinalis,
Reus condemnabitur, nec quaeretur
qualis;

or as Mr. Desmond of the Milwaukee *Catholic Citizen* when he declared, more recently, that to speak of *princes* of the Church in this democratic age and country is unintelligible to the bulk of Catholics and offensive to many outside the Church.

Notes and Gleanings

Protestants and Catholics are joining an organization known as the Friends of Educational Freedom, formed in the State of Washington to fight initiative measure number 49. This proposed law, like the act recently declared unconstitutional in the neighboring State of Oregon, would make it imperative for all children within certain age limits to attend the State public schools. Its effect would be to close every private and parochial school in the State, and several Protestant denominations are as interested as Catholics in seeing that this does not happen.

The following curious passage is lifted from an editorial article on "The Crop of War Hate," printed in Vol. XIX, No. 52 of the *Denver Catholic Register*: "When the war was at its height, this paper reported an address given by Bishop Tihen, wherein he urged the people to look upon Germany as an offending boy who must be punished, but not to permit themselves to descend to the depths of hate. We tried to make that our stand throughout. And so to do, it was necessary even to delete some statements from the public addresses of Catholics—only a few, thank God, and two of them were priests who later fell from the Church, proof positive of how God regards hate. We cannot indulge in the spirit of hell without being tainted by hell's sulphur."

Here is an interesting item, written by Dudley Wright for the *Christian Science Monitor* (8 Aug.), showing the universality of Freemasonry and its unifying influence. "There has just arrived in England A. Z. Alsagoff, a member of an old Mohammedan Arab family, domiciled in Singapore for many generations, and who are well known in business and religious circles from Shanghai to Mecca, the Mohammedan holy city. Only a few years ago he was initiated in Lodge Johore Royal, the only lodge in the independent state of Johore, of which the Sul-

tan, a Mohammedan ruler, is a Past Master. Almost immediately Alsagoff qualified as vice-president in all three Masonic institutions in England. During his visit to England he hopes to take all the Masonic degrees possible to one of his religion."

Commenting on the Chicago murder trial, the Antigonish (N. S.) *Casket*, always distinguished for its sane and Catholic views, says in the course of a lengthy editorial: "Criminals are

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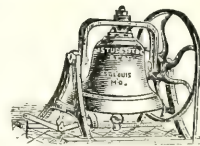
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enemies of society, and we must not teach the growing generation that crime is merely the manifestation of weakness or ignorance, for which the person who commits the crime is not responsible, or is very little responsible. We must not teach that; because in the first place, it is contrary to moral revelation from God, and because, in the second place, such teaching tends to encourage crime and not to check it. The modern tenderness towards criminals is good only in so far as it is a reasonable reaction against the unnecessary harshness which formerly prevailed and which degraded the occupants of prisons and penitentiaries in an unnecessarily brutal and callous way. But emotionalism, which obscures truth and sense so often nowadays, tends to go too far in this matter, and to deny that society has any duty or right to punish crime. That theory is false." Unfortunately, such pernicious theories are being sown broadcast by the daily press in connection with the Franks and other murder trials, so that even some Catholic readers are losing sight of the true principles on crime and its punishment.

America (Vol. XXXI, No. 18), in reviewing the third volume of the English translation of Msgr. L. Duchesne's "Histoire Ancienne de l'Eglise," just published, says: "It is with great satisfaction that we see it finally put within the reach of all English-speaking scholars." Our contemporary ought at the same time to have informed English-speaking scholars that the work is on the Index of Forbidden Books. Surely this circumstance is important enough to be noted at least for the Catholic readers of *America*.

Looking over a recent copy of the Yiddish *Forward* we noticed that that enterprising paper now has daily editions in New York, Chicago, and St. Louis. The *Interpreter*, a little monthly magazine published by the Foreign Language Information Service, 119 W. 41st Str., New York City, says that "at present there are three Italian

with a daily circulation of 225,000 copies." Throughout the country, according to the same authority, there are ten Italian dailies. These facts show that, in spite of the high cost of printing, it is still possible for even comparatively small groups of the population to have daily journals of their own. The very large Catholic group, on the other hand, which comprises somewhere between fifteen and twenty million souls, whose salvation depends largely upon what they read from day to day, does not find it possible to publish Catholic dailies in the larger cities and is letting the only existing Catholic daily, established by adventurous and self-sacrificing men in a small city of the Northwest, slowly starve to death!

Speaking of the Italo-American press, there are, according to the *Interpreter*, besides thirteen dailies, 138 weeklies, biweeklies, monthlies, and bi-monthlies published in the Italian language in the U. S. We do not know a single one of them. Can anybody tell us how many of these publications are Catholic in tone and tendency? Italy is a Catholic nation, and one should naturally expect that all or nearly all of the Italian papers published in this country would be Catholic. Unfortunately, we have reason to think that very few of them are. Several of them, we have been told, are rabidly anti-Catholic.

An appeal to force argues a breakdown of reason, a descent to a lower plane. That is why war and strikes and lock-outs are always deplorable, even though on rare occasions they may be called for. They are also wasteful and uncertain in their effects: right may be worsted and injustice triumph. They injure both sides, sometimes the victors more than the vanquished, and they may bring loss, discomfort, or even ruin, on multitudes who have no part in the quarrel. Therefore, from a civilized world war would be banished, and in a civilized State strikes and lock-outs would be unknown.—*The Month*, No. 716.

Correspondence

"Politics and Prejudice:" a Reply to Col. Callahan on the Klan Question

To the Editor:—

The fact that your bright periodical is, I know, regularly read by many Catholics who are keen thinkers, and that practically all our Catholic editors peruse the meaty matter in each issue, urges me to make reply to the copious article of Col. Patrick H. Callahan of Kentucky, which appeared in your number of August 15th.

At the very start let me say that the question "To name or not to name the Klan," which he introduced in his opening paragraph, has now been settled, leading candidates of each political party, namely, La Follette, Davis, and Dawes, having named and denounced the Klan. Despite the advice and counsel of cautious Catholics like Col. Callahan, and crafty politicians of the machine type, who dominate conventions, these three big men named have decided the question, and the Klan is now an issue in the campaign of 1924.

Col. Callahan accuses the Catholic press, and particular the *Catholic Citizen* of Milwaukee, the *Catholic Telegraph* of Cincinnati, and the paper of which I am editor, the *Indiana Catholic*, of error in branding Mr. McAdoo as pro-Klan and anti-Catholic, "because he would not make the Klan an issue by denouncing it." With due respect to Col. Callahan, this is untrue. We, at least I, opposed Mr. McAdoo because the official organs of the Klan in Georgia, Texas, and Indianapolis openly named Mr. McAdoo as the Klan choice, and week after week carried editorially and in their news columns matter showing beyond all doubt that the Klansmen in Indiana, Texas, Georgia, and elsewhere were vigorously supporting McAdoo. Last January and February, as can be shown by my files, I quoted the *Fiery Cross*, the *Searchlight*, and the *Fellowship Forum* as favoring McAdoo and calling him "the Klan candidate."

Through editorials and otherwise I sought to have Mr. McAdoo repudiate the Klan support, but he failed to do so even when tackled directly on the subject in public meetings in the South, and when appealed to by letter to do so. The *Searchlight* said in one editorial quoted by me: "Mr. McAdoo is our first choice and Samuel Ralston of Indiana is our second choice." Certainly, as a Catholic editor, this gave me good reason to oppose Mr. McAdoo and to be favorable to Mr. Underwood, who as a Protestant and a Mason had denounced the Klan. I have no doubt the other Catholic editors mentioned had just as good reasons, and though not a Democrat, I was very proud of the splendid action of Dr. Hart, editor of the *Catholic Telegraph*,

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E. H., care of FORTNIGHTLY REVIEW.

who resigned as vice-president of a Cincinnati Democratic Club because it had endorsed McAdoo.

Col. Callahan says: "Early in 1923 Mr. McAdoo asked the writer to attend the conference at French Lick Springs. He had a few months before sent telegrams to Senator Mayfield of Texas which resulted in protests from Mr. McAdoo's Catholic friends in Texas. *My advice at the time and at several later conferences with Mr. McAdoo was to leave that issue alone.*" (Italics mine).

Here was a representative and wealthy Catholic layman sitting in conferences at French Lick (Tom Taggart's place) with Mr. McAdoo, the favorite candidate of the Klan, and telling Mr. McAdoo to ignore the Catholics who were urging him to put himself right before the country. I have evidence here in Indianapolis that at the conferences at French Lick, held in the interest of McAdoo, there were present leaders of the Ku Klux Klan, notably the most notorious Klansman in the Senate. I feel sure Col. Callahan did not know the company he was in at French Lick on those occasions. He probably knows who the men are now, but I feel sure he did not know their Klan connections at the time he sat in the French Lick "Klonklaves." If he did, it would take a greater quantity of whitewash than the vast amount of paint that Col. Callahan sells throughout the South, to wash out this stain on the reputation of a very able, wealthy, and influential Catholic who has recently become an editor.

Col. Callahan writes as if we Catholics started the fight on the Klan. Here in Indiana we know the Klan started the fight on us. It first organized here under the name of the Royal Order of Lions, a secret fraternal body, in 1920, in the month of June, with Judge Charles J. Orbison, leading Democrat and prohibition enforcement officer under Wilson in Indiana, as Chief Mogul. I exposed that organization as a Klan organization in my paper and every one here knows I since proved my case, for Orbison is now the second highest officer of the Klan in the United States. What did the Klan do in the election of 1920 in Indiana? From secret post office boxes it scattered broadcast attacks on every Catholic candidate, Democrat and Republican, and defeated them by tremendous majorities on both tickets. Scandalous, anonymous "literature" against Catholics and their Church was put into every home in Indiana, and the foul seed was sown that brought forth the evil fruit. It was only then, after the election of 1920, when our people had been taught a lesson, that a few of us got together and resolved to uncover the Klan and stand its leaders up before their fellow citizens in broad daylight. The writer will try to be as modest as Col. Callahan in expressing the opinion that he ought

to be credited with knowing something about the Klan and religious bigotry.

Let me quote the Colonel in reference to the Catholic editors:

"Some of the editors were determined [at Buffalo] to have the entire Catholic press committed to this policy of denunciation and war, and when the editor of the Louisville *Record*, who has had more experience in handling such questions than a dozen of his colleagues combined, showed them the only way in which the situation has ever been handled with success, though it silenced all discussion, did not deter one of its members from telling reporters that a resolution had been passed to establish information bureaus throughout the country as a first step in a never-say-die fight on the Klan, and the secular papers reported that from Maine to California as one feature of the Catholic Press Convention."

Your readers will note that Col. Callahan says he has had "more experience in handling such questions than any dozen of his colleagues combined." [This is an error. Mr. Benedict Elder, not Col. Callahan, is the editor of the *Record*.—Ed. F. R.] Col. Callahan wasn't at the Buffalo convention, but his press agent was. Does he refer to himself or his press agent? The writer was the author of a resolution passed unanimously, which called for the establishment of a Catholic Bureau of Information, to begin with a bureau to operate among the editors, to keep one another posted on the attacks on Catholics and their faith. That is the only resolution the editor of the *Indiana Catholic* was the author of. Before that, Bishop Turner of Buffalo had spoken to the editors and told them he hoped they would all tackle "that un-American organization known as the Ku Klux Klan," and the plucky Mayor Schwab, of Buffalo, declared that he had "no use for Catholic papers that didn't denounce the Klan openly and go after them." It was an *open meeting* and there were four energetic reporters for the daily papers present. When the session was over, the reporters had a good anti-Klan story all of their own making. It is true they sought out the editor of the *Indiana Catholic* as the author of the bureau resolution and wanted to know the objects of the bureau. He told them it was purely the intention of the resolution to bring about co-operation between Catholic editors in combatting the false statements made in the daily press and on the platform about Catholic citizens and the Catholic Church.

Being from Indiana, the hotbed and center of the Klan organization, the editor of the *Indiana Catholic* was questioned as to how the anti-Klan element in Indiana was fighting the Klan. He told them the facts and they elaborated upon them, and one reporter at least mixed the bureau up with his story of the anti-Klan fight in the Hoosier State. These are the facts about what happened at Buffalo, and all of the editors who were there

can testify to them. The fight against the Klan conspirators had begun long before that time, and Col. Callahan should be aware of it, unless he was too busy in the occupation of endeavoring to nominate Mr. McAdoo. This question of the Klan is not a *religious* question at all, anymore than the question of the Copperheads, the traitors of Civil War times, was a religious question. The devotees of the Invisible Empire are *conspirators* against the United States of America. Their policy aims to "junk" the Constitution of our country. Every intelligent Catholic knows they cannot hurt the Catholic Church, but they could take away the rights of Catholics as citizens of the United States and take away the rights of Jews and Negroes and foreign-born men who are citizens of the United States. They have already trampled on our rights as citizens. It is only cowards and trimmers and political "pussy-footers" who will dodge or advocate dodging or side-stepping the Klan issue. We Catholic editors have certainly a duty to perform towards the Catholic citizens of the United States. We must not be recreant to that duty. We may receive the insults of the enemies of our faith and the persecution of the powerful anti-Catholic interests, but we can bear these. *We should not receive censure or misrepresentation at the hands of Catholics who sit smug and secure in affluence and ease and are untouched by Klan assaults. The writer of this article comes from a race of men who believe there should be "no truce with treason."* He is proud of the family motto, which happens to be, "*We defend our own and our faith.*" Even the shafts that come from south of Mason's and Dixon's line from the sumptuous offices of a Catholic millionaire with an Irish name will not deter him in his course. The Klan issue is *now here*, despite the "trimmers" of our own faith, and it will be *fought to a finish*, whatever the result may be in November 4th, and it will be continued on *the morning of November 5th*, until Indiana and the United States are redeemed from the "Invisible Empire."

J. P. O'Mahony

Indianapolis, Ind. Editor *Indiana Catholic*

The Catholic Press Not to Blame

To the Editor:—

Colonel Callahan writes in the F. R., Vol. LXXI, No. 16:—

"Weeks in advance of the [Democratic] Convention our N. C. W. C. news department took up an attitude of tacit hostility to any candidate who did not express himself openly in condemnation of the Klan. And a number of papers.... were outspoken against McAdoo because he would not make the Klan an issue by denouncing it."

This seems all wrong to the Colonel. But may I remark, as a life-long though-rather

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obscure Democrat, as a one-time Catholic editor, and as a past, present and future friend and admirer of Colonel Callahan's, that I see nothing at all wrong in such an attitude on the part of the Catholic press? Indeed, if I had been the editor of a Catholic paper during those pre-convention days, I should have felt quite ashamed of myself if I had not pursued exactly the policy which the Colonel pillories. It would seem to be my plain duty, as an American citizen if nothing else, to be hostile (and my hostility would not merely be tacit) toward any candidate who failed to take a stand against the Ku Klux Klan. And, as the weeks went on, and the candidate persisted in his silence on the great issue of civil and religious liberty, I would have been as outspoken as any of my fellow-editors against him. I don't see how I could have done otherwise.

Colonel Callahan and I are in agreement on most subjects. Even each one's sense of humor responds to the same stimuli—and that is an unfailing test of friendship. But I can not go along with him in his opinion about McAdoo and the relation of that gentleman to the Ku Klux Klan. The Colonel tells us that McAdoo followed his advice about being silent on the Klan. Very well; but advice given at French Lick, in 1923, was not necessarily perfect a year after in 1924. When the Klan had already become a national issue, it was silly for McAdoo to think he could keep it out by merely ignoring it. The boy that stood on the burning deck received an order that was perfectly good when he got it, but the man who gave it did not of course intend the lad to follow it after the ship had taken fire.

However others may feel about it, my study of the situation convinces me that the outbreak in New York was due, not to the Catholic press, but to McAdoo's own policy of what appeared to be stubborn silence. Every hour that he kept quiet on a matter with which the whole country was seething only made it more evident that the storm would break when he and his organization came to the Convention. It was he and not the Catholic press that sowed the wind. He has certainly reaped the whirlwind. And, more's the pity, so did the rest of us.

Denis A. McCarthy

Religion in the Public Schools

To the Editor:—

Rev. H. Loecker (F. R., XXXI, 17, p. 338) misunderstood my communication to the *Daily American Tribune* (Aug. 10), but I agree with the last part of his letter.

Following the timely and sound article of Timothy L. Bouscaren, S. J., in *America* of July 26, 1924, to which I referred, I merely wished to advocate a modification of the present public school system to such an extent that all who wish religion taught may

enjoy the privileges of the public school system. Wherever there are, say 50—the exact number to be determined by law—children of one denomination, let the State, granting all rights to religion, support the school; or let the English system—paying for children who pass the State examination—be introduced.

Of course, we shall not succeed at once, but justice and fair play will prevail in time with fair-minded people, and many are just now becoming thoroughly dissatisfied with the destructive, negative non-sectarianism that allows no religious training in the present system.

The positive non-sectarianism advocated by Fr. Bouscaren, although the expression may seem somewhat obscure, aims at equal opportunity for all denominations under the full protection of the State.

Mankato, Minn.

T. Hegemann, S. J.

Points From Letters

The N. C. W. C. News Service has broadcast Father Spalding's reply to J. W. Davis, the Democratic presidential candidate, contending that the "foundation of religious liberty was laid in 1634." If by religious liberty he means that religious liberty which we are enjoying to-day by virtue of the Constitution I do not think he or any one else is right in saying that it was founded in Maryland, in 1634. There is a vast difference between religious liberty and religious toleration. None of the early colonies provided for that religious liberty which we have to-day. What the Maryland charter granted was toleration to all who believed in Jesus Christ, *i. e.*, to all Christians. The Jews, for instance, were consequently excluded. There is evidence, too, I believe, that from the very start the Catholics in Maryland were not on an equal footing with the Protestants.—F. B.

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BOOK REVIEWS

A Biographical Dictionary of the Saints

In his "Biographical Dictionary of the Saints," a massive octavo volume of nearly 1100 pages, the Rt. Rev. Msgr. F. G. Holweck, who can now add *S. T. D. honoris causa Univ. Friburg.* to his other titles, gives us a work for which the need has long been felt, namely, a complete list of the Saints, with short but up-to-date biographical notices of each. The book makes no claim to original research, but is a compilation from the Bollandists, Stadler, O'Hanlon, Guérin, Seeböck, Buchberger, the Catholic Encyclopedia, Chevalier, Nilles, and many other Catholic reference works, with due regard to the researches and conclusions of such non-Catholic authors as the Rev. S. Baring-Gould and Provost Maltzew. While in the nature of things, no hagiological dictionary can be absolutely complete and reliable, we do not hesitate to say that Msgr. Holweck's is the best of its kind now available. In using it the reader will note that the book "was not written principally for the purpose of edification," but the author's first care was "a most scrupulous adherence to the truth," so far as the truth could be ascertained. His spirit is one of "reverence and discrimination,"—the ideal spirit, it seems to us, for every writer who ventures upon the extremely difficult field of hagiography. In reply to those timid souls who fear danger from criticism in this and related fields, Msgr. Holweck rightly says, in his very interesting and scholarly "Foreword," that "It is better that we ourselves set right such things [unhistorical traditions], which do not concern faith or morals, instead of waiting for non-Catholic authors to set them right for us."

It is but just to call attention to the fact that the Rt. Rev. author of this Dictionary, on three transatlantic trips has made researches in European libraries and archives, and as a result of his labors has been able to complement his printed sources by many historical and liturgical notes gathered especially from the archives of the S. Congregation of Rites. From the liturgical point of view, *i. e.*, in its data regarding the liturgical cult and the feasts of the Saints, this Dictionary is, we believe, the most complete and reliable reference work ever published on the subject.

In addition to the biographical sketches of the Saints (there must be at least 20,000 of them) which form the bulk of this work, there is a valuable introduction (pp. vii to xxvii) on old and new martyrologies, the "Acts" of the martyrs, the labors of the Bollandists and their successors, and the process of beatification and canonization as at present conducted.

We feel certain that this Dictionary is destined to become a Catholic standard work

HENRY P. HESS

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New St. Louis Cathedral, St. Francis Xavier's, Holy Name, St. Michael's, St. Agnes', St. Teresa's, and others.

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Literary Briefs

—The book "Franciscans and the Protestant Revolution in England," recommended in our last issue, is a *Franciscan Herald* publication,—one of which the *Franciscan Herald* Press, which is now located at 1434-38 W. 51st Str., Chicago, Ill., can be proud. To the *Franciscan Herald* itself, by the way, Fr. Francis Borgia has recently contributed a series of valuable papers, based on careful research, concerning the connection of the Franciscan Order with the Holy Name movement.

—The two works by the Abbé Sicard, "The Mass" and "The Soul of the Sacred Liturgy," recently reviewed in this journal, make a popular appeal for the beauty of the liturgy. In "Opfergedanke und Messliturgie," by the Rev. Jos. Kramp, S. J. (Pustet), we have a scientific explanation of the idea of sacrifice as it is revealed in the orations of the Missal. Father Kramp is a fertile and voluminous writer on the sacred liturgy. His books and magazine articles in German are all of a high standard and often blaze new trails into the charming field of liturgical research. The volume before us is a veritable masterstroke. Its particular object is to prove from the very Mass orations the view unanimously held by ante-Tridentine liturgists and theologians that the essence of the holy Sacrifice consists in the "offering" or "presenting" of the gift to God, and not in the "destruction" of the same, as was and is held by many post-Tridentine authors. As a corollary, the book luminously presents Holy Communion as the "Sacrificial Banquet" (*Opfermahl*) or part of the Sacrifice, to be partaken of with the priest in the Mass rather than out of it. Indeed when reading this masterful exhibition of a much disputed question one is amazed to find how even priests, and "a fortiori" the faithful, have in the last centuries largely lost the proper understanding of the grandeur of the sacred liturgy, notably of the Mass and Holy Communion. We are glad to learn that the Rev. Leo F. Miller, D. D., professor of dogmatic theology at the Josephinum Seminary, Columbus, O., is making a translation of "Opfergedanke und Messliturgie."—W. B. S.

—"The Stations of the Cross," by the American Franciscan Missions, Santa Barbara Province, 133 Golden Gate Ave., San Francisco, Cal., is, everything considered, one of the best booklets on this beautiful devotion yet published. The busy Catholic can insert this booklet in his pocket with little discomfort and on the way home from work recite the stations daily, during Lent, with devotion, using this guide.

—"Rough Sermon Notes on the Sunday Gospels," presented by an anonymous "Parish Priest" (Sands & Co. and B. Herder Book Co.), comprises sketches from one and a quarter to three pages in length, suggesting apt and practical thoughts for parochial sermons. Though not always fully applicable to our American conditions, they will be found helpful and stimulating also by pastors in this country.

—Msgr. A. Meyenberg has published the first volume (a massive tome of x + 724 large 8vo pages) of a "Leben-Jesu-Werk," which promises to be a lasting monument to his learning and piety. It contains a positive and critical account of the various biographies of Christ, from St. Ignatius of Antioch down to St. Thomas Aquinas. The upshot is that no historical personage has exerted such a tremendous influence upon humanity at large as well as upon individual souls, upon religion and the religious life, upon philosophy, art, and literature, as Jesus Christ, the Carpenter's Son of Nazareth. The second volume is to continue the account to Strauss and Hug, and the third will bring it down to the present. A fourth volume is to present the Life of Christ as the learned author thinks it ought to be written. Prof. Meyenberg writes with much feeling and employs all the resources of the trained rhetorician; his work will consequently be a source-book not only for the scholar, but likewise for the preacher and the retreat-master. The best part of this first volume, in our estimation, is that (pp. 549 to 688) dealing with the teaching of St. Thomas on the Person and mission of Christ. We regret that the book is marred by some needless repetitions and occasional excursions not strictly *ad rem*. (Lucerne, Switzerland: Raeber & Cie.)

New Books Received

The Home Bureau and the Parish. No. 18 of the O. S. O. 1923 Parish Information Service. 20 pp. Y. M. S. State Office, Effingham, Ill.

Catechetics for All Parish Members. No. 17 of the O. S. O. 1923 Parish Information Service. 16 pp. Y. M. S. State Office, Effingham, Ill.

Did Christ Rise Again? The Proof of the Resurrection. Adapted from A Christian Apology by Rev. Paul Schanz. 16 pp. 16mo. New York: The Paulist Press, 401 W. 59th Str. 5 cts.; \$3.50 per 100. (Wrapper).

The Pearl of Great Price, or The Religious Life. By M. D. Forrest, M. S. C. 32 pp. 16mo. Paulist Press. 5 cts.; \$3.50 per 100. (Wrapper).

The Virgin Birth. By Rev. Bertrand L. Conway, C. S. P. 46 pp. 16mo. The Paulist Press. (Wrapper).

Regensburger Marien Kalender für 1925. 60. Jahrgang. 80 pp. large 8vo. Illustrated. Fr. Pustet Co., Inc.

Iractationes Biblicae ad Usum Scholarum. A. R. P. Hadriano Simón, C. SS. R. Exaratae. Novum Testamentum. Vol. I. Introductio et Commentarius in Quatuor Iesu Christi Evangelia. Altera Editio. xxxii & 652 pp. 12mo. L. 35.

S. Thomae Aquinatis.... In Omnes S. Pauli Apostoli Epistolas Commentaria. Editio 6ta Taurinensis. 2 vols. 8vo. P. Marietti. L. 40, franco 48.

The Proposed Monopoly in Education. By James H. Ryan. Reprinted from the *Atlantic Monthly*, Feb., 1924. 8 pp. 8vo. (Wrapper).

The Sterling-Reed Bill. A Criticism by James H. Ryan. Reprinted from the *Catholic Educational Review*, June, 1924. 13 pp. 8vo. (Leaflet).

St. Joseph's Almanac for 1925. Published by the Benedictine Fathers of St. Benedict, Ore. 64 pp. large 8vo. Illustrated.

St. Joseph's Kalender für 1925. 14. Jahrgang. Published by the Benedictine Fathers, St. Benedict, Ore. 80 pp. large 8vo. Illustrated.

S. Thomae Aquinatis Doctoris Angelici Summa Theologica, Diligenter Emendata, De Rubéis, Billuart et Aliorum Notis Selectis Ornata. Reimpressio 17a Taurinensis Emendatissima. 6 vols. 8vo. Turin: Pietro Marietti. L. 80, franco 105.

S. Thomae Aquinatis.... Summa Contra Gentiles, seu De Veritate Catholicae Fidei. Reimpressio XV Stereotypa. 1 vol. 8vo. P. Marietti. L. 15, franco 18.



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From the Treatise on Perfect Happiness. By the *Ven. Leonard Lessius, S. J.* Translated from the Original Latin by Rev. Henry Churchill Semple, S. J. Cloth, 8vo., x & 50 pages, net 60 cents.

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The Fortnightly Review

VOL. XXXI, NO. 19

ST. LOUIS, MISSOURI.

October 1st, 1924

The Assumption of the Blessed Virgin Mary—An Argument Neither New Nor Convincing

By the Rt. Rev. E. M. Dunne, D.D., Bishop of Peoria

The esteemed *Ave Maria*, in its issue of Sept. 13, seems quite elated over an argument presented by Mr. Henry Jenner, an English antiquary, in favor of the corporal assumption of the Blessed Virgin. The editor considers it new and convincing. Her corporal assumption is not an article of faith. According to many theologians, neither Scripture nor tradition supplies sufficient evidence for its infallible definition. Otherwise why did not the Vatican Council pronounce upon it, when petitions were made for its definition? Its denial, however, would be a mark of insolent temerity, according to Melchior Canus, and the wilful doubters of its truth would be at least suspected of heresy. Not a few modern writers regard her corporal assumption proximately definable. For, not only is it implicitly contained in the deposit of revelation, but its scientific development is fully sanctioned by the Church's authentic teaching and by the universal consent of the faithful. *Vox populi vox Dei*. There is really a plethora of proofs on which it rests, but, in our modest opinion, about the oldest and least cogent of them all is the one adduced by the above-mentioned English antiquarian.

"No church," he writes, "whether in East or West, has ever claimed to possess her dead body or any part of it ... Bodies of the earliest saints are reputed to exist somewhere or other, but apparently it has been believed almost from the beginning that the most sacred of them all is not on this earth. I do not think that this aspect of the question has been pointed out before."

Oh yes it has. Why, we treated that

very aspect in a sermon printed thirty years ago in the *New World*. Here is what we said:

"From the dawn of Christianity, the faithful in the Eastern and Western Church assiduously preserved relics of the Apostles and martyrs. The bodies of SS. Peter and Paul are zealously guarded in the crypt of the famous Roman basilica. The remains of St. Andrew repose in a church of Amalfi on the Mediterranean. The bodies of five or six Apostles are kept in the cathedrals of Bayonne and Toulouse. Treves is periodically visited by thousands of pilgrims who go there to behold the garment worn by our Divine Redeemer. In Aix-la-Chapelle a robe of the B. Virgin is exposed to the veneration of the faithful. But in no part of Christendom does there exist a shrine claiming to possess relics of her body. It is not credible that our Lord who revealed to the mother of Constantine the exact place where His holy cross lay concealed; who made known the hidden graves of martyrs that their relics might be venerated, should consign to oblivion the body of His blessed mother. It is incredible that the faithful of every age, so eager to acquire the relics of saints and martyrs, should manifest the utmost indifference in regard to the B. Virgin's body, unless they were thoroughly persuaded of her corporal assumption into heaven. This absence of her relics favors the venerable tradition universally accepted that her body miraculously disappeared from the sepulchre and was translated to Paradise."

The argument is by no means new and most likely may be found in any manual of dogmatic theology. Why

expect novelty from an honest anti-quarian? Nor is it very convincing. What about St. John the Evangelist, a contemporary of our Lord and the Blessed Virgin? Is there any church or shrine claiming relics of his body? Did he therefore ascend corporally into Heaven? The argument at best is only negative and should not be overworked. It is neither new nor convincing. It seems to violate one of the rules of Aristotle. Our old professor in logic would never allow us to draw an affirmative conclusion from negative antecedents.

Decay of the Old Parties and Need of a Political Rebirth

Even hide-bound partisan newspapers like the St. Louis *Globe-Democrat*, which for nearly half a century was the chief Republican party organ in the Middle West, until the absorption of the *Republic*, which had served the Democratic party with equal fervor, made it more profitable for the publishers to assume an independent attitude in politics, are beginning to perceive that, as our contemporary says editorially in its daily edition of Aug. 27, "there is now very little difference either in principle or character between the two old parties. Neither of them is disposed to make any radical change in our form of government or to abandon the traditional concepts of political, economic or social rights. Revolutionary radicalism is as obnoxious to one as to the other. This was clearly shown by the recent nomination of conservative candidates for president by both of them."

"Yet," continues the *G-D.*, "out of both of them are coming the radical elements that are aligning under the banner of La Follette. Men and women of both parties are abandoning them to set up a new party absolutely antagonistic in principle and purpose to the Democratic party and to the Republican party."

Quite naturally the question arises: What are the old parties going to do about it? The *Globe-Democrat* an-

swers this question as follows:

"With their forces divided, it is comparatively easy for radicalism to obstruct effective action by either. While they are fighting one another, radicalism, the enemy of both, is gaining in power. It does seem to us that ultimately, unless circumstances somehow change the present trend, it will become absolutely necessary for the Republicans and Democrats who oppose the principles and purposes of radicalism, to come together in the formation of a united conservative party, designed, whatever its name, to give battle to radicalism and to preserve the American system of government and American ideals for ourselves and our posterity."

The capitalistic viewpoint of our contemporary is quite unmistakable. The *Globe-Democrat* does not perceive that what it calls "radicalism" may be a very deep-grounded and legitimate reaction against the misconduct of the old parties and a desire for such changes in our Constitution and laws as will restore to the masses of the people that liberty and those equal opportunities to which every one is entitled; though there is a veiled admission at the end of the editorial from which we have quoted, that "it may be that the radical movement will be a wholesome influence . . . for the maintenance of Americanism and for an evolutionary progress in accord with its principles, thereby creating a rebirth of the true American spirit." If the American spirit needs to be reborn, as the *Globe-Democrat* concedes, it must have died; and if it is dead, who killed it, if not the nefarious two-party system under which the government has been so woefully mismanaged?!

From *Williams Purple Cow* we get this sample of the better sort of college wit: "The main difference between a girl chewing gum and a cow chewing her cud is that the cow generally looks thoughtful."

Every child comes with the message that God is not yet discouraged of man.

Catholics and Prohibition

By the Rev. Wm. L. Hornsby, S. J., St. Mary of the Lake Seminary, Area, Ill.

The Rev. J. B. McLaughlin, O. S. B., has communicated to Catholic papers an article setting forth the view of some Catholic writers on the ethics of prohibition. (FORTNIGHTLY REVIEW, St. Louis, Sept. 1; from the *Catholic Times*.) He does not follow the opinion ably defended by Dr. John A. Ryan, that prohibition of intoxicating drink is, with certain limitations, within the power of the State and that our prohibition law is binding in conscience.

The learned Benedictine is an able exponent of the view he embraces, and his arguments are worthy of consideration. Not all of his statements, however, can be taken without restriction. He seems to use the word *right* too vaguely. He says, for instance: "We have our rights not from the State, but from nature," which is perfectly true of natural rights, but there are also civil rights created immediately by the State. He seems also to insist too much on the import of rights in the origin of civil society. He says: "From the clash of right with right comes the birth of the State." This is not St. Thomas's doctrine on the subject (Sum. Theol., I, q. xcvi, 4); nor that of Leo XIII in his memorable encyclicals "Immortale Dei" and "Diuturnum illud." These eminent authorities derive the State from man's need of living in society, that he may have what is necessary in the temporal order; they do not speak of a clash of rights. It is, indeed, a function of the State to protect the rights of the individuals, but to say that it is founded upon that, would savor somewhat of the doctrine of Hobbes.

But to come to his main argument, let us consider the principle he lays down at the beginning. "We have," he says, "the right to choose our own food and drink,"—a proposition that cannot be admitted without distinction. That we have a natural right to an unrestricted choice of nourishment

so long as our choice is not against the common good, may be true; but if the choice of some individuals were to be against the good of the community, and there should be no other means of safeguarding that common good, then certainly the State has the power of forbidding that choice, provided plenty of healthy food and drink is left to the individuals and they suffer no real detriment by the prohibition.

Every individual has an inalienable right to suitable sustenance and to a reasonable choice of diet. But it may still be maintained that the State may restrict that choice for a sufficiently grave reason, under certain conditions. Three conditions, taken together, justify such action on the part of the State: (1) If the manufacture and sale of a commodity leads to an abuse highly detrimental to the common good; (2) If there is no other way of remedying the abuse; (3) If the individuals who might use it without abuse suffer no harm from, but are rather benefited by, the prohibition. That these conditions are fulfilled in the case of the prohibition of alcoholic drink will readily appear.

As to the first point, it is needless to insist upon the wide-spread poverty, misery, and crime occasioned by the abuse of alcoholic drink when it can be easily obtained. Secondly, no satisfactory result has been obtained by other measures short of prohibition. Where such half measures as high license, short hours, or, as Dom McLaughlin says, having no food or seats in the drinking room, are applied, there is still, as in England, a clamor for stricter measures, and nothing will satisfy but absolute prohibition. In Canada the needle is still swinging to and fro, but indications point to prohibition as the true north that will finally bring it to rest. Thirdly, the victims of prohibition, the people at large, far from being harmed by it, receive from it notable benefits. That no

one really suffers from it we have on the unexceptionable authority of Dr. Charles Mayo of Rochester, Minnesota. Writing under date of February 6, 1924, he said: "With the present progress of medicine and the better knowledge of stimulants and tonics, alcohol has lost its former position and is no longer of importance or necessity, and its future use will be in the arts and sciences." That the population is benefited by prohibition, even with the present partial enforcement, is amply attested by the greater prosperity and happiness, witnessed especially among the working class, as almost any city pastor or social worker can testify.

Thus, it seems not unreasonable to maintain that our prohibition laws are well within the power of the State and violate no natural right of the individual.

Diamond Jubilee of "The Month"

The Month, edited by the English Jesuits, lately celebrated its sixtieth birthday, and it was only by an oversight that the F. R. did not add its congratulations and good wishes to those of its contemporaries on that occasion.

We do not need to tell our readers how highly we appreciate *The Month*; they know it from many references and quotations to that scholarly review which constantly appear in these pages. We believe a study of the back volumes of the F. R. would show that we have quoted no other periodical so frequently as *The Month*. The reason is evident: *The Month* stands at the head of English Catholic periodicals for profound learning, literary distinction, and apologetic power.

We were sorry to learn from a notice in the London *Universe* that *The Month* is not properly appreciated by the Catholic public. This fate it shares with many another high-class review. But, as the *Universe* truly said upon the same occasion, the good work which the English Jesuits do through the pages of their brilliant review has wider effects than they themselves per-

haps realize. "The stimulus that reaches a choice band of thoughtful readers gets passed on to others whom the printed pages never reach," and "upon the library shelves a noble array of bound volumes provides matter of lasting value, to which the student of future generations will continually have recourse."

May *The Month* flourish and secure that wide appreciation which it so richly deserves! Too bad we can't have a *Month* of our own in America!

The Towers of Notre Dame de Paris

Not long ago an American visitor in Paris asked why the towers of Notre Dame Cathedral had not been completed. He is even said to have offered to furnish the money, if it were necessary, to finish the towers. Paris smiled at first, but after a while began to take the suggestion seriously. Why, indeed, do the towers of Notre Dame end abruptly? Should they not be continued skyward, as originally intended? The question provoked a controversy in the press, to which many distinguished people, architects and others, contributed. Naturally most of them repelled the idea of "improving" Notre Dame, but still there are a number who think that after the lapse of centuries the towers of Notre Dame ought to be completed. M. Paul Heuzé, who has made an inquiry, finds the learned and artistic professions dead against any interference with the towers of the Cathedral. Yet one spire (the slender central *flèche* over the transept) was added to the building as late as the nineteenth century, and a similar addition was made to the cathedral of Rouen.

Parisians have now had enough of this discussion, and some of them are wondering whether the "rich American" who is said to have offered to pay the bill, really exists. One of the younger wits of Paris suggests that the American should leave Notre Dame alone, and that he should offer his dollars to Pisa for straightening the Leaning Tower.

POLITICS AND PREJUDICES

The New York Democratic Convention—Shall it Be Again?

By P. H. Callahan, Louisville, Ky.

IV

Throughout this series of articles it has never been the intention of the writer to condemn anybody; the right of condemnation belongs only to those having authority. The purpose has been to state the facts, and this only with a view of helping to point the way to the ultimate improvement of conditions as they were revealed in the New York Convention.

It is facts that settle cases; the principles are all established, and they do not change. To get the facts in hand, to see their different aspects, their various settings, to separate those that are natural from those that are forced into the picture for a purpose, to distinguish proof from suspicion and try to see the best in our neighbor, is the way to get at the solution of a social problem and bring our mutual relations with our fellow-citizens into harmony with those high principles on which all agree.

To ignore the facts or misrepresent them, however unwittingly, or allow a background of suspicion to substitute for investigation, is both unintelligent and unjust, and fatal to the best intentions.

For instance, a number of Catholic papers in different parts of the country carried a so-called convention story which represented the Georgia delegates as not rising at the invocation offered by Cardinal Hayes. One paper said that the whole delegation remained seated; another, that all but two were guilty of this rank discourtesy; another, that seven "Georgia Kluxers" refused to rise, and so on, until it was finally reduced to one "old lady," who, however, was a host in herself, as she "slapped the face of one of the men present when he asked her to rise." And each story was accompanied with gibes of every variant poked at the State of Georgia and at the South generally.

There was not a word of truth in any version of the story. The writer was present in the Convention, with Georgia right under his eye, where he could hardly have missed seeing anything of the kind had it occurred, but, nevertheless, he was careful to make inquiry on the point and wrote Jack Spalding of Atlanta, who in turn wrote his friend, Judge Morris of Marietta, Ga., a leading member of the Georgia delegation, whose letter, published at the end of this article, shows that the story was spun out of the whole cloth.

The story originated with some New York correspondent, like the "similar slanders and lies published about the Georgia delegation," to which Judge Morris alludes in his letter. That our Catholic papers caught it up with avidity and embellished it with gibes at the South, is due to the same old background which once inspired the thought that nothing good can come out of Nazareth. The Heywood-Broun myth about an old lady in the Georgia delegation who was bulldozed and brow-beaten by the Georgia delegates until she changed her vote, is one of the same kind of falsehoods; that also is covered in a letter appended to this article.

An instance of forcing facts into the picture occurs in the case of a Catholic editor in the Middle West who recently wrote to a newspaper in his city criticizing a political candidate for a somewhat inaccurate though not unfriendly statement touching a matter of Catholic interest. Many times within recent years that same newspaper, and others in that city, have published statements uncomplimentary to Catholics, and even misrepresented Catholic teaching and history, without ever before bringing from this Catholic editor a letter to the newspaper to give the real position of Catholics or the teach-

ing of the Church. He need not, therefore, be greatly surprised if the motive for his advent into the letters-to-the-editor column, right in the midst of a political campaign, should be misjudged.

Last year, the head of the Ku Klux Klan in a public speech flatly misrepresented Catholic teaching in respect to civic loyalty, and his statement, the first public official statement of the purposes of that organization, was carried by the Associated Press to all newspapers. Only two Catholics throughout the entire country, so far as can be learned, refuted that false statement in the secular press. But when a political campaign is on, Catholics rush on all sides to the defense of the Church. This is straining the facts into a false setting.

Eternal vigilance is the price of other things than liberty; without that, nothing that can be affected by social change is ever secure. If no friendly advance measures are taken to prevent the recurrence of movements which put us all at loggerheads with our neighbors, such movements will never be stopped or mitigated. The measures taken after they arise, and especially while the spirit of contention and strife is excited, accomplish but little, and that little is not lasting.

In fact, there are many reasons for believing that almost any direct effort to combat a bigoted movement, made after it is organized and under way, results in more harm than good; and where the movement has become allied with politics, that conclusion is all the more certain. We are all prone enough, at best, to form opinions on insufficient evidence, to fix blame on somebody and condemn others without investigation, to act from a combination of several motives and ascribe our action to a single motive, which, of course, is the highest of them all; but when enthusiasm is high and passions are deeply stirred, our weakness for condemning others and excusing ourselves, in respect to the matters being agitated, becomes pronounced. This is human nature.

When we combine with that human weakness, as it affects Catholics in general, the political instincts which animate those of the Irish race, we have a factor which is highly partisan and susceptible of being exploited to the last degree. In common with many leading men of his race the writer some years ago concluded that the Irish, generally speaking, unconsciously constitute one of the strongest influences that are being used to prevent political progress,—due, of course, to the so-called Irish bosses of the professional Brennan-Taggart-Tammany-type, who are not really bosses at all, but rather lieutenants for the "System." This fact is detrimental both to the Irish in our country, and to the cause of the Catholic religion. As a well known writer remarks: "A thousand splendid and capable Irishmen may go by unnoticed, whereas every one is familiar with the so-called bosses of their race and their activities."

Many of us thought a few years ago that the tireless work of Father John A. Ryan in the economic field and in the sphere of fundamental political principles would bring about a change in this respect, not only with the Irish, but with Catholics in general, but with the exception of a few Germans here and there, who have been influenced by the studies of the Central Verein, we are not yet beginning to take politics philosophically, but only for the play and the game.

While this attitude toward political questions was, in a way, forced upon us by conditions as they existed in former generations, conditions have changed and that attitude should go into the discard. Instead of directing so much of our energy toward playing "the game" of politics, we should be equipping ourselves in the philosophy and principles of political and social science, so as to be equal to the responsibilities and opportunities of the present generation, and able to carry out a programme more appealing to thoughtful Americans than that of controlling political patronage.

Until we turn our attention to this broad field and, having first put our own house in order, strive not only during political campaigns, but continually, to bring home to our non-Catholic fellow-citizens who are misled by prejudice and falsehood, that if Catholics are true to the teachings of their Church, they must be among the best citizens of the land, we may expect to continue to suffer from such abortive events as the New York Convention.

We should study the methods of Cardinals Wiseman and Newman, who disarmed the opposition of their fellow-countrymen in England half a century ago, for it is only by some such policy that American Catholics will never be able to take their place in public life, as they do in England, without exciting opposition, enmity and unjust suspicion.

MORRIS, HAWKINS & WALLACE
Marietta, Ga.

August 30th 1924.

Hon. Jack J. Spalding,
Atlanta, Ga.

My dear Sir:

I acknowledge receipt of your letter of the 29th inst., with enclosed clipping headed, "Georgia Woman Refuses to join in Prayer with Cardinal Hayes," in which it is stated that when Cardinal Hayes came to the platform to deliver the opening prayer, the vast audience arose to its feet, all with the exception of some Georgia delegates... all arose except an old lady, and that she slapped the face of one of the men present when he asked her to arise, and put her fingers in her ears.

This publication is an absolute lie. There isn't a word of truth in it. I was present when this prayer was delivered and was present when every ballot was cast in the convention, and present from the beginning of the convention until it adjourned, and I know that every member of the Georgia delegation arose to their feet while the prayer was being delivered. In view of the fact that so much criticism had been made of the Georgia delegation in advance of the meeting of the convention, and during the convention, I was especially anxious that no act should be committed by any of the Georgia delegation during any of the proceedings which could be construed as a discourteous act, or which would subject them to legitimate criticism, and having this in view, when Cardinal Hayes came to the platform to deliver his prayer, I especially noticed to see if all the Georgia delegation arose to their feet, and I

know they did. In fact, I was sitting on the front seat, and when the announcement was made that Cardinal Hayes would deliver the prayer, I instantly turned facing the Georgia delegation and raised my hands, and noticed that every member of the delegation arose to their feet.

In this same connection, I will say that when Hon. Al Smith delivered his address, every member of the Georgia delegation arose to their feet, and practically every one of them applauded him when he appeared on the platform. Hon. Franklin Roosevelt, Mr. Smith's manager throughout the convention fight as you know, was on crutches, and most of the time he came into the convention hall along the aisle immediately in front of the Georgia delegation, and every time he came in, our entire delegation would arise and applaud him. When he placed Hon. Al Smith in nomination, our entire delegation arose to their feet and applauded him when he appeared on the platform.

As a further corroboration of the fact that this article has no semblance of truth in it, there was not an old lady in the Georgia delegation. Every woman delegate present from Georgia was what you would term either a young woman, or certainly not past middle age.

This article is just one of many similar slanders and lies that have been published about the Georgia delegation and their conduct while in New York.

Yours very truly,
(Signed) N. A. Morris.

(Re THE HEYWOOD BROUN MYTH,
Which first appeared in the New York *World*)

RED BIRD LUMBER COMPANY
Sandersville, Ga.

Mr. P. H. Callahan, Sept. 11th, 1924.
Louisville Varnish Co.,
Louisville, Ky.

Dear Sir:

Your letter of Sept. 8th is before me.

Regarding the incident you speak of: the newspaper article by Heywood Broun relative to the old lady of the Georgia delegation who was brow-beaten and bulldozed by the Georgia delegates until she changed her vote "in favor of the Klan." There were three or four who voted in favor of the amendment, and two of them changed their vote, and one of these was a lady about thirty-five years old (her age is guesswork with me, but I am sure she is not over forty). I was sitting very near her at the time, and for your information will state that she was dead against the Ku Klux Klan in any shape or form, and she made the remark that she would vote against the Ku Klux on any issue. Two or three of the delegates asked her to change her vote, and vote for the ratification of the platform as reported by the majority report, as they thought this issue should not be injected in the platform, but the platform should be

ratified by the committee majority as reported. This lady consented to change her vote, as also did one or two of the male members and this was all there was to it.

As to a bunch of Southern delegates ballyragging and bulldozing an old woman from Georgia; it is absolutely false, for I was there during the whole proceedings, and was one of the parties who explained to her what the vote was for, and standing up by her side when she asked Chairman Walsh for recognition and requested her vote be changed to "No." The above is correct and true.

For your information will state that there were a number, in fact, a big number at the Convention, sitting not far from the Georgia delegation, who tried to ballyrag, brow-beat and bulldoze by threats and every other conceivable manner to scare the Georgia delegation into submission, *but we didn't scare.*

I think the people had the wrong impression of the Georgia delegation, and on that account tried to make it very unpleasant for them from the beginning, and several times it looked like we were going to have to defend ourselves in true Southern Style. *)

But before the Convention was over with, I believe that we won the admiration of the whole convention by being cool and calm and having patience with the rougher element who tried to cause all the disturbance.

With best wishes, I am,

Yours very truly,

(Signed) Byrd Lovett.

*) One of the very many humorous incidents that occurred, owing to there being an ample supply of the saving grace of humor in many of the delegates, arose over a similar bulldozing effort aimed on several occasions toward the Texas delegation, when they would announce "Forty votes for McAdoo." Finally the tall and lanky Chairman from Texas sent for a police captain and asked that a detail of policemen be stationed by the Texas seats. The captain assured him that it would be done at once and that he would fully protect the Texas delegates, but the Chairman quickly remarked: "No! I want you to protect that gang of five hundred ruffians when our Texas boys get mad and turn loose." The police of New York conducted themselves handsomely at all times and under all circumstances, dividing honors with Chairman Walsh, while the greatest spontaneous demonstration of the convention came about when the Chairman introduced Patrolman Monaghan, who had found a very valuable piece of jewelry on the floor of the hall and was ready to return it to its owner.—P. H. C.

The verb *blackboul*, which, by some French authorities, has been regarded as a barbarous equivalent for the English "to blackball," has now been admitted to the new French dictionary. Hitherto the French Academy has voted for *boules blanches* and *boules noires*. Henceforth, undesirable candidates will be *blackboulés*.

Social Studies as a Preparation for Leadership

(By the Rev. Albert Muntsch, S. J.)

II (Conclusion)

What are the social studies? We need not include all those sciences dealing primarily with human relationships, but, for our purpose, may limit them to four: history, government, economics, and sociology. All these are college subjects, but it is only the first which will be considered in this paper.

There is no subject which is so full of inspiring lessons for the students of our Catholic colleges and universities as history. Whatever may have been the abuses that may be laid at the door of the Church in past centuries, the fact remains that history, especially European history, is one long eloquent apology of the mighty civilizing work of Mother Church, a unique paean of praise in her honor. Consider only the mighty achievements of the religious orders in the domain of art and civilization. Who can measure the value of the social work of a Francis of Assisi, a Vincent de Paul, a Don Bosco, a John Baptist de la Salle? Where shall we find stories of heroism to equal those recorded of Francis Xavier, of the pioneer Jesuit missionaries in Canada, and of the Franciscan padres on the western shores of the Pacific? The whole world resounds with acclamations at their chivalrous work done for the children of unknown and unexplored regions.

Let me quote the words of an eminent American ethnologist, the late James Mooney, of the Bureau of American Ethnology, on the achievements of Catholic missionaries in our own country: "In the four centuries of American history there is no more inspiring chapter of heroism, self-sacrifice, and devotion to high ideals than that afforded by the Indian missions. Some of the missionaries were of noble blood and had renounced titles and estates to engage in the work; most of them were of finished scholarship and refined habits, and nearly all were of such exceptional ability as to have commanded

attention in any community and to have possessed themselves of wealth and reputation had they so chosen; yet they deliberately faced poverty and sufferings, exile and oblivion, ingratitude, torture, and death itself in the hope that some portion of a darkened world might be made better through their effort." (Article "Missions," Bulletin 30, Bureau of American Ethnology, Part I, Washington, 1907).

History is full of such splendid examples of Christian heroism and self-sacrifice. They offer a unique incentive to our Catholic youth. The men who were distinguished for this heroic discharge of duty towards their handicapped and suffering brethren were possessed of high qualities of leadership.

Nor is it only in the domain of religious activity and church work that history presents bright examples to Catholic youth. We speak much of religious toleration in this land. But did not the Catholic colony in Maryland give a conspicuous instance of religious toleration to Protestant refugees at a time when bitter religious strife and persecution raged in Puritan New England? And, as regards patriotic devotion, let us recall that our annals are rich in inspiring examples. When a French Jesuit missionary was asked by the governor-general of Canada to go to the Iroquois and beg them not to attack the settlement, the Father replied: "Ibo, non redibo"—I shall go, but I shall not return. He discharged his mission, though cruel death confronted him.

Are not such facts worthy of citation, and do they not teach a lesson of self-sacrifice to those who are at some future time to be leaders in their community? I do not imply that we should carefully search out such examples, present them to the class, and call this a teaching of history. But it may be said that history as a social study, as a record both of group activities and of individual efforts that have influenced men and nations, is a potent force for developing those ideals of leadership which we would wish to

see prevail in our beloved country.

Before showing how the social studies may be used in the preparation of leaders, I must answer the objection that the aims of "social studies," as just described, are rather materialistic and unworthy of the school whose objectives ought to be cultural. There is no need to rehearse here the old story of the long battle between the upholders of "culture" versus "efficiency" in education. I must content myself with stating emphatically that the aims here set forth are not materialistic and sordid. The Holy Scriptures contain a lofty message of social service, as may be seen from Msgr. Garriguet's fine book, "The Social Value of the Gospel." The encyclicals of Pope Leo XIII are an inspiring call to community service and an exhortation to Catholics in positions of power and influence to break up social evils and to be leaders in championing the cause of social justice. Hence Catholic schools must do their full duty in preparing those social forces which are to act like a wholesome leaven in a society sorely in need of reconstruction on the sound principles of Christian ethics and sociology.

The Holy Father has addressed a holographic letter to Cardinal Dubois, Archbishop of Paris, in which he praises the foundation by the latter, at the Catholic University of Paris, of an "Institut Grégorien" for the study and promotion of genuine Church music. He quotes the dictum of Pius X, that the music played and sung in church should raise the minds of the faithful to God and thereby kindle piety in their hearts. He praises Cardinal Dubois for having, throughout his career as a bishop, promoted the Gregorian Chant as restored to its primitive beauty by the Fathers of Solemnnes, and expresses the hope that especially the junior clergy will make good use of the opportunities offered by the new Institute, to the professors and students of which he imparts a special benediction.

Catholics and Mobilization Day

While the Catholic Church took no official part in the celebration of Mobilization Day, a prominent representative here and there spoke in favor of it, and the Catholic weeklies, instead of studying the matter in all its aspects and assuming an independent attitude, nearly all uncritically reprinted the propaganda stuff sent out by the N. C. W. C. News Service and left the defense of the correct attitude to the Protestant press,—with the inevitable result that the “radical” element has another complaint against the Catholic Church, as may be seen from many utterances in the press. Thus the organ of the Workers’ Party, the Chicago *Daily Worker* (Vol. II, No. 145) says:

“The Catholic Church, in America, even that propaganda auxiliary known as the National Catholic Welfare Council is strongly in favor of ‘Mobilization Day.’ The N. C. W. C. quotes Cardinal Mercier of Belgium to the effect that ‘Nobody can be a perfect Christian who is not at the same time a perfect patriot.’ So there you are. In order to be a perfect Christian you must be a good patriot, and a good patriot is one who is ready to slay his fellow man at the orders of a government that in turn takes its orders from the capitalists who own the country. The Catholic Church is one of the strongest bulwarks of Capitalism. No wonder the capitalists, that is, the dominant faction, give the Ku Klux Klan the cold shoulder, except in local situations where they can use it to break strikes.”

Thus unthinking Catholics are heaping up future trouble and persecution for the Church which they profess to love,—that Church which, far from being in sympathy with the capitalistic oppressors of the common people, is the best friend they have in the world, even though it may sometimes seem as if she sided with the rich against the poor, with the mighty against the lowly, and with the promoters of war against the advocates of peace.

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Catalogues

Wrong Tendencies in the Co-Operative Movement

Catholic advocacy of the co-operation of consumers in order to cheapen the cost of living and avoid the danger of unfair prices must not be taken to indicate hostility to the retailer as such, or approval of all the policies and methods of actually existing co-operative societies. The middleman is often necessary and generally performs the useful function of adjusting supply to demand, for his own profit, of course, but at his own risk. As Mr. Henry Clay says in his lucid book on economics, "The middleman stands between producer and consumer, but not to obstruct; if his profits are a toll, it is a toll levied, not at a toll-bar on an otherwise open road, but a toll for the use of a very necessary bridge. The fact that prices are raised because of unnecessary middlemen may be balanced by the fact that they are lowered by the competition of middlemen at the same stage. On the other hand, since the first object of co-operative societies is to eliminate the excess cost due to middlemen's profits, it is regrettable that they too should turn into capitalist concerns, attracting members by dividends rather than by low prices, accumulating huge reserve funds out of profits—funds on which they do not pay income-tax!—and complaining, just like any capitalist trust, of private competition. All is not well with the co-operative movement if these departures from its ideal are to be reckoned permanent and universal."

We heartily agree with *The Month* (No. 721) that the co-operative movement, as it grows, needs wiser guidance than it has at present, if it is to attain its original ideal.

The *Christian Cynosure*, a monthly magazine which combats secret societies, in reply to the question: "Is Robert M. La Follette a member of any lodge?" says in its September number: "The best information that we have at this time is that he has not been favorable to secret societies and is not a Mason, but has become an Elk."

Cures That Fail

We have read with considerable amusement Dr. James J. Walsh's latest book, "Cures: The Story of the Cures That Fail," published by D. Appleton & Co. The learned Doctor, who is at the same time a historian of considerable repute, passes in review the various panaceas for human ills which humanity has grasped at in the past, from magnetism and metallothrapy to chiropractic and Couéism, and shows that the cures which they undoubtedly effected for a time were not attributable to the remedial measures themselves, but to the mental effect that goes with the power of suggestion, and that, for this reason all such panaceas, after working wonders for a while, in the end fail. The reason for their temporary success is that any idea accepted seriously will cure the mental state of the sufferer from a variety of real and imaginary diseases. Education, which is often invoked as the sovereign remedy against this fallacy, will probably increase instead of lessening popular "cures."

What is the thesis of the book? There is no thesis; "the only thing we can do is to laugh quietly at human nature, for we are all in it, and there is no way of getting out of it."

Perhaps there will be no more "cures that fail" once that consummation so devoutly wished for by Dr. Walsh is reached, namely, "that the practice of medicine shall be a science rather than an art." For the present it is evident that we are still far removed from the realization of that pious wish.

It does not matter what work we get into, we can find plenty of critics. The worst of it is that they generally tell us the truth, colored with just enough venom to make it sting. The best rule of life is to watch out for criticism, but to get into that frame of mind where we will not let littleness make us little. The man who ignores criticism altogether and the man who worries too much about it are on equally dangerous ground.—*Denver Catholic Register*.

Fraternal Society Rituals

President Coolidge, in an address to a delegation from the National Fraternal Congress in Washington, August 29, said, according to an Associated Press report: "The rituals of nearly all fraternal organizations are based upon religion." Those of us who have made a study of the subject know that the President spoke the truth. But they also know that not a few fraternal societies deny the charge that their rituals are religious, when they come in conflict with the Catholic Church—and most of them are only too eager to coax Catholics into their ranks—because they have learned, even though they can not appreciate the Church's contention, that a religious ritual is a strong reason why a society, outside of those approved by her and under her direction, is no place for Catholics, in fact, in nine cases out of ten, is a positive danger to their faith. We know a number of prominent fraternalists in different parts of the country who will not thank Mr. Coolidge for thus unreservedly affirming a proposition which they have again and again denied in their efforts to make the Church authorities believe that their manifestly religious rituals really are not religious at all.

"Dionysiaca"

A new organization has been formed in Germany under the name of "Nonnos," which will financially support the translation of the "Dionysiaca," a poem written by Nonnos, a Greek poet, who lived toward the end of the fourth century. The arduous task of translating the 48 books of the poem, in which the journey of the god Dionysos to India is described, will be undertaken by Dr. von Scheffler. The Nonnos Society, which has about 150 members, will furnish the means for this undertaking. Dr. von Scheffler hopes to complete his work in four years and will publish parts of the poem as the translation progress. The "Dionysiaca" of Nonnos are a post-Constantinian epic, characterized by ri-

otousness of imagination, frivolity, and erotic license. It does not speak well for post-war Germany that she spends part of her meager funds for a revival of this "poikilon eidos," which her own Professor W. Christ has so aptly stigmatized in his classic "Geschichte der griechischen Literatur."

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Notes and Gleanings

An Associated Press dispatch from Portland, Me., Sept. 12, says: "A message acknowledging fraternal greetings from Portland Council, Knights of Columbus, was sent by the General Grand Chapter, Royal Arch Masons, at the closing session of the triennial convocation of the chapter here today. When today's session opened a large bouquet of gladioli was found at the General Grand High Priest's station, with a card extending the greetings of the Knights of Columbus. By immediate and unanimous vote the gift was accepted and General Grand Secretary Charles A. Connover was instructed to convey a reply to the council."


Dissatisfaction with the N. C. W. C. News Service is growing. The San Francisco *Leader* vigorously protests against the way in which that Service permits itself to be used as an agent for the dissemination of British propaganda. After giving a sample of the sort of junk that British correspondents of the N. C. W. C. News Service are dishing out for the consumption of the Catholics of the United States, that ably conducted paper says (Vol. 23, No. 34): "They must think that the 'Cawtholies' of America have a swallowing capacity like that of the Donegal goose mentioned in the Irish news this week, in whose gizzard was found a thimble, a boot-protector, and a bicycle valve."

How serious the blunders of the N. C. W. Council's News Service—and it blunders incessantly—may some day become, can be judged from the fact that already the impression has gone abroad that, in the words of the London Catholic *Universe* (No. 3321), "the Press Department of the National Catholic Welfare Conference . . . is in fact the news service of the United States hierarchy." It is absurd to picture the hierarchy of any country as conducting a news service, and well-informed American Catholics know

that their bishops have other and more important things to do than to gather and broadcast news. But in foreign countries people are apt to believe the most unlikely stories about the U. S., and once they gain the impression that the N. C. W. C. news service is the official mouthpiece of our bishops, an exceptionally foolish blunder, of which the conductors of that service may be guilty at almost any time, is likely to do the Catholic cause incalculable harm. *Videant consules!*

In reply to a question we wish to say that we have discontinued our "Secret Society Notes" for the reason that the information constantly coming to us on this subject from many sources had accumulated to such an extent as to make necessary the publication of a book, which Herder has issued for us under the title "A Dictionary of Secret and Other Societies," and of which new editions will probably be called for from time to time. Into such new editions it is our intention to incorporate any pertinent new data that may be worthy of preservation. We therefore advise those of our readers who are particularly interested in the subject to purchase the first edition of the "Dictionary" and to place an order with the B. Herder Book Co. for future editions, to be sent as soon as published. No plates have been made of the book, and therefore it will be possible to add and correct *ad libitum* for new editions. Needless to say, we intend to keep the work strictly up to date in every respect.

The principal crater of Mount Etna is being explored by the Italian Alpine Club. Signor Barolo, an enthusiastic climber, has penetrated into the depths of the crater during its season of inactivity. He has given a minute description of the inside walls of the crater, which, he says, are a mixture of alluring splashes of blue and red. The volcanic gases and smoke which issue from the hundreds of fissures hampered considerably his descent into the interior, but he was not discour-



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aged, and hopes to try again and go down farther if he finds an enterprising companion to help him by ropes. The bottom is deep and soft with ashes. Signor Barolo complained of difficulty in breathing, but, on the whole, the descent was so pleasant that he is planning to repeat the experiment.

A neat little souvenir was issued in commemoration of the golden jubilee of St. Raymond's Church, Raymond, Ill., by its pastor, the Rev. Charles W. Oppenheim, an old and tried friend of the F. R. This congregation was founded in 1874 and had the usual ups and downs of the pioneer small-town parish in the middle West. Among its pastors were such well-remembered priests as Fathers Virnich, Lohmann, Schreiber, Gesenhues, Stick, Maurer, and A. Zurbonsen. The latter contributes some reminiscences of his Raymond pastorate in his usual chatty style. We congratulate St. Raymond's parish on the exceptionally beautiful church it has built under the administration of Fr. Oppenheim. *Ad multos annos!*

Thirty robed members of the Ku Klux Klan, according to the *Fellowship Forum* (Vol. IV, No. 11), recently joined in the celebration of the 50th anniversary of the founding of the store of Emanuel Steiner, a Jew, in Fairfield, Ill., and presented Mr. Steiner with a basket of roses as a tribute to his patriotism and honesty. Of course, no matter how patriotic and honest he may be, Mr. Steiner, as a Jew, could not become a member of the K. K. K. But he is a rich man and got as close to the Klan as he could by joining the Masons, the Odd Fellows, and the Knights of Pythias, which probably explains why the Klansmen of his home town honored him instead of riding him out of Fairfield on a fence-rail with a coat of tar and feathers.

According to a report of the Federated Press, the American Legion has lost 20,000 members in Missouri alone since 1922, and the defection still continues. During the first seven months

of the current year a total of 14,000 members quit. There are a number of causes responsible for this wholesale defection, one of which is the fanatical jingoism of the leaders, who seem to think that the war is still on.

The famous "movie" actress who goes by the name of Pola Negri, according to the *Catholic News*, recently wrote over her signature in a Sunday newspaper that she had been wooed and won, while still in Europe, by an honorable Polish gentleman, who was a Catholic; that she had married him, but could not stand a life of domesticity, although she knew in advance that was exactly what was in store for her, and had accepted him with that understanding. She told how she had run away from a loving husband, a fine home, and the domestic life she had voluntarily promised to accept. Despite this and the fact that she is divorced, she gave the name of her husband as her own when she sought American citizenship. George Cohen in his book "The Jew in the Making of America," says that Pola Negri is a Jewess and that her family name was Pauline Schwartz.

In a note in No. 722 of the *Month*, Fr. Herbert Thurston, S. J., discusses the relation between St. Aloysius and his mother, which has been severely criticized, even by Catholics, because of the statement of his biographies that he had such a deep aversion for women that he would not so much as look at his own mother. Fr. Thurston traces this strange statement to Father Ceparì, who says the Saint "did not even like talking with his mother alone," and "when it chanced that while he was with her . . . those who were with her happened to leave, he either sought for some excuse to go away, or if he could not go, blushed deeply." The story was probably taken over into the life of St. Aloysius from the life of St. Louis of Anjou, who died in 1297 and to whom St. Aloysius, who died in 1591, seems to have looked up as a model. This excessive modesty attributed to St.

Aloysius, therefore, will have to be judged in the light of a certain exaggerated asceticism current in the thirteenth century. We should like to have Fr. Thurston's opinion on this aspect of the subject.

The *Naturaliste Canadien*, of Quebec, edited for the last thirty years by our esteemed friend, Canon V. A. Huard, recently entered upon its fifty-first year. Upon this occasion Canon Huard was honored by a personal letter from the Holy Father, who says of the *Naturaliste*: "Iste commentarius, unus eius generis qui apud vos evulgetur, praeclaram facit studiosis copiam, ut non fucatam ementitamque scientiam, sed gravem, contra, severamque hauriant doctrinam, quae periculum fidei prorsus amoveat...." We are pleased to see from the letter of His Holiness that Canon Huard has made arrangements whereby his magazine is to be continued by the University of Laval after his death, ("post obitum tuum"), concerning which, with Pius XI, "Deum rogamus quam longissime differat."

At the recent Chautauqua Conference our present relations with Latin America, in the light of the Christian ideal, were discussed by Dr. S. G. Inman, who as a result of wide travel and contacts in all Latin American countries, holds that the practice of our government in interfering in the internal affairs of our neighbors for the sake of protecting loans made by American bankers is fraught with peril to our future relations with the Latin American peoples. "Our North American Christianity," he declared, "will find its final test in the way we treat our next-door neighbors. We are piling up hatreds, suspicions, records for exploitation and destruction of sovereignty in Latin America, such as have never failed in all history to react in war, suffering and defeat of high moral and spiritual ideals."

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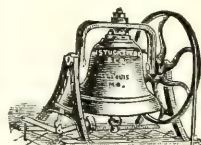
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Revisions of the Baltimore Catechism

To the Editor:—

While I do not wish to detract from the high praise given by your reviewer (F. R., Vol. XXXI, No. 17, p. 341) to Father M. V. Kelly's revised edition of the Baltimore Catechism, I would like you to be acquainted as well with "A Catechism of the Council of Baltimore, Prepared by a Parish Priest," namely, by the Rt. Rev. Bishop Drossaerts of San Antonio, Tex., while he was still pastor in the Archdiocese of New Orleans. Undoubtedly each catechism has merits of its own and appeals to a special class of people.
New Orleans, La. (Rev.) F. Rombouts

A Card From Rabbi Coffee

To the Editor:—

Your issue, dated September 1, 1924, on page 332, contains comment on my recent address in Washington. Your writer is not sure whether my "agitation is directed against the use of wine for sacramental purposes by the Jews only, or whether he wishes to deny this right also to Christians." Permit me to state that my words were in reference to Jews, and to Jews only. It is not my purpose to tell Christian friends what they should do with matters that concern their own churches.
Oakland, Cal. Rudolph I. Coffee

"The Joke of the Convention"

To the Editor:—

In your No. 17 the speech of Eugene D. O'Sullivan, who presented the name of Charles W. Bryan to the Democratic National Convention, is called "the joke of the Convention." I beg to differ with you. I think the joke of the convention was William Jennings Bryan's speech, which is now being circulated in pamphlet form under the title, "Religious Liberty." Whoever picked out that title for it certainly has a sense of humor. It is Bryan's weakest and worst effort in the line of rhetorical argument. It really was, when delivered, a defence of the majority report deciding not to mention the Ku Klux Klan. To call it an argument in defence of religious liberty has the efforts of our professional humorists beaten to a frazzle.
Salem, Mass. John Joseph Mulrooney

"Who's Who" and Why?

To the Editor:—

Will you let me say, apropos of your note (F. R., XXXI, 17, p. 335) about "Who's Who in America," that while it does no doubt contain the names of a great many people (including myself) who have not done very much to entitle them to a place therein, it is a mistake to think that one can buy

one's way in with money. Money has nothing to do with it, or at least it had not in my case. My name has been in "Who's Who in America" for the last ten or fifteen years, and I have never been asked for a cent in connection with it.

There are other books of reference, containing sketches of living people, whose "prospects" are always approached on the basis of the payment of a sum of money; but "Who's Who in America" is not such a publication. You do not have to subscribe for the book to get your name in; nor are you pestered after you have been included.

"Judging from the Denver list," writes the *Catholic Register* of that city, as quoted by you, "it looks as if getting your name in 'Who's Who' is like the old-time newspaper gag of writing up a nice biography of a prominent citizen for so much per."

Well, Bishop Tihen of Denver has a brief sketch in "Who's Who," and I rather think he did not have it written up by somebody at so much per.

Boston, Mass. Denis A. McCarthy

Archbishop Seton and the Sisters of Charity

To the Editor:—

There is so much about Archbishop Seton's "Memories of Many Years" which persuades me to sincerely welcome his very rare mention of America or things American in his confusing maze of foreign personages and foreign happenings, that I regret having to qualify my enthusiasm. But since "Rome, not America, was his atmosphere," as Shane Leslie reminds us, I may with propriety take kindly issue with the author on the following passage that makes critics of those who wish to be his admirers:

"Then I was sent up to the most healthful part of the Diocese, Madison, Morris County, where I was to live as Chaplain to the Convent, academy for young ladies, and school for little boys, on large well-wooded and cultivated grounds. The Convent was the Central-house in New Jersey of Mother Seton's original foundation of Sisters for the education of the young. They were the American Sisters of Charity and entirely distinct from the cornette-wearing Sisters of Saint Vincent de Paul, at Emmitsburg, who are under French administration."

There is in this passage the implication, if not the actual statement, that the Sisters of Charity of Emmitsburg do not represent Mother Seton's original foundation of Sisters for the education of the young. This denial to Emmitsburg's claim upon Mother Seton's succession apparently contradicts the approval Msgr. Seton gave to the Centenary Album, issued in 1909 by the Sisters at Saint Joseph's, Emmitsburg, which he presented to Pius X, and of which he writes in his "Memoirs" (page 286):

"It contained engravings of Mother Seton and of the Sisterhood at Saint Joseph's in Maryland, at different periods during the last hundred years."

Certainly does it contradict a letter dated February 24, 1870, at Madison, New Jersey, and addressed to Mother Euphemia, then Superioress of the Emmitsburg Sisters of Charity. Referring to a projected history of the Emmitsburg foundation which he himself intended writing Abp. Seton says in part:

"I would spare no personal labour and expense to make the book all that a lover of the Catholic Church and an admirer of the Sisters of Charity could desire. That such a work would interest people, I am led to think from the fact that the elegant writer who in two long articles has reviewed my Memoir of Mother Seton in the London *Tablet* thinks that Mme. de Barberey's French life of her has one great superiority because it gives 'a very interesting notice of the extraordinary development of the Sisters of Charity in America'. If you wish I will send you the two articles. No doubt many people have thought that I ought to have given some sketch of the rise and development of the Sisterhood; but as I made it a special point not to take a single item of information from Dr. White's Life, and as (when I visited Saint Joseph's) I was not asked whether I needed any information or whether I could be helped in my researches, my Memoir was of course very jejune on this point. For instance, that beautiful letter from Soeur Bizerey, and the approval of the rules by Archbishop Carroll, would have greatly enriched my collection of letters, but a scrupulous sense of delicacy forbade my publishing them unless I got them at first hand. You could greatly help me by giving me the most accurate dates of each successive house opened or taken charge of by the Sisters since the foundation of Saint Joseph's; statistics of the Religious since the very commencement; anything relating to the devotion to the sick and wounded in both armies during the late war, and during the terrible Yellow Fever and Cholera visitations which have at different times called out the services of the Sisters of Charity. I also desire to give (unless you and the Superior [Father Burlando] would advise silence) a fair account of the separation in Archbishop Hughes' time. I do not think that Mr. Hazard in his life of the Archbishop gives a fair impression. It seems to me quite apparent from the request to have Sisters from France and from various little passages in Mother Seton's letters, that it was the intention all along to be united to the Sisters of Charity in Europe and thus become true, legitimate children of Saint Vincent de Paul."

To all who have seriously and impartially investigated into the cause and determined the merit of those different movements which

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brought into being the various communities of the American Sisters of Charity, the incontrovertible fact stands out that the "cornette-wearing" Sisters of the Emmitsburg foundation alone are, as far as corporate continuity goes, "Mother Seton's original foundation of Sisters for the education of the young." They date their origin to 1809, when Elizabeth Seton and her humble band of earnest co-workers founded in the Emmitsburg Valley the present flourishing community of American Sisters of Saint Vincent de Paul. The New Jersey institute is but an offshoot of the New York Sisterhood, which Archbishop Hughes had founded as a distinctly separate community from Mother Seton's original foundation at St. Joseph's, Emmitsburg.

In 1850, the Sisters at Emmitsburg, many of whom had been associates of Mother Seton's in the early days, accepted in its fulness the rule of Saint Vincent de Paul, assumed the habit of gray with its distinctive head-covering of linen, the white cornette, and passed under the immediate jurisdiction of the Superior-General of the world-wide organization of Sisters of Charity, earnestly, and sincerely believing that they were thus accomplishing, at this later date, what had been impossible to Mother Seton and her first Sisters in 1810. But this change in habit and in a few secondary rules in no way signifies the break that Archbishop Seton would like to suggest in his "Memories of Many Years." Had the author's memory of having written that letter in 1870 served him as he was preparing his recent work, he would undoubtedly have refrained from making this travesty on truth. These contradictions seem to indicate that the plethora of reminiscences of those years during which he "became satiated with society life" has induced some confusion of mind.

St. Ambrose College, Rev. Joseph B. Code Davenport, Iowa.

Points From Letters

The N. C. W. C. News Service has made it so easy for the Catholic papers that they have lost their individuality and initiative.—P. H. C.

John B. Kennedy went to a better job [than he had as editor of the official K. C. organ, *Columbia*]. He is to receive \$25,000 a year [as associate editor of *Collier's*] according to a member who works for *Collier's*. The Board of Directors [of the Knights of Columbus] voted a gift to Kennedy of \$5,000—out of the "war fund."—J. G. C.

Charles Wheeler, formerly of the *Tribune*, now in charge of the Universal Service, showed me in New York a great number of telegrams that Brennan, of Illinois, was getting

from Jews, who were much more excited, even at the Convention, than any of us Catholics on the Ku Klux Klan question, while twenty years ago there were many Jews active and prominent in the A. P. A. movement.—P. H. C.

Mrs. R. V. R., Asbury, Park, N. J., sends to the *Christian Herald* this special prayer for aviators: "O God, who rulest the heavens and the earth, and whose command the winds and waves obey, we humbly ask Thy protection for all aviators who are risking their lives for duty and for the sake of science; we beseech Thee to keep them from accidents and bring them down in safety to the place where they desire to land. Amen." But what of the fellows that ride on aeroplanes neither as a matter of duty nor for the promotion of science, but merely for pleasure? What of the celestial joy-riders, in other words?—F. R. G.

I have read with a great deal of pleasure and satisfaction P. H. Callahan's article on "Politics and Prejudices—The New York Democratic Convention." So far as my observation goes, and in my judgment, this is the most level-headed, unbiased, keen-visioned summing up of that notable convention it has been my good fortune to read, and I surely wish to commend your good judgment in giving your many readers an opportunity to absorb such golden truths. It is a pleasure, a consolation, and a profit to follow the cool judgment and the even temper of this writer in these tempestuous times of prejudice, reckless writing and lop-sided condemnation of this thing and that. I congratulate you and your readers and I congratulate Mr. Callahan.—O. C. Weatherby, Columbus, O.

In the volume "United States Catholic Chaplains" I find it repeatedly stated that the Reverend Father so and so was "educated in the public schools." Is that a thing to be proud of for a Catholic priest? In one biography I read that Rev. F. S. is "a member of the K. of C., Foresters, Elks, and American Legion" (p. 280). We exhort our people to send their children to the Catholic school; but some of these shepherds evidently do not believe in the Catholic school, since they glory in having been pupils of the public schools. We preach to our people that they should belong to Catholic societies; here we have a priest boasting of his membership in the Elks.—(Rev.) Wm. Pietsch, Liberty, Ill.

The F. R. for Aug. 1, page 295, quotes a paragraph from Msgr. Francis C. Kelly, appointed Bishop of Oklahoma, which goes to show that our country is not educated, since such un-American institutions as the K. K. K. are permitted to flourish in it. The item ends thus: "To sincere Protestants it [the K. K. K.] is the outbreak of a cancer diagnosed long ago. To Catholics it is a blessing disguised in a night-shirt." By that

organization the illiberal spirit of Protestantism was exposed, and the reaction against the sects will be detrimental in the future. How will those Baptist and Methodist preachers who are members of the K. K. K. defend themselves? In a certain town close to this place, preachers were compelled to leave, since they divided their people and are now unable to reunite them. This incident brings to the front the grand unity in the Catholic Church. More than ever the distracted sects cry out: When will the Protestant Churches be one as the Catholics are one?—(Rev.) Raymond Vernimont, Denton, Tex.

BOOK REVIEWS

Volume XIII of the English Version of Pastor's "History of the Popes"

Volume XIII of Dr. Ludwig von Pastor's "History of the Popes," edited by Ralph Francis Kerr, of the London Oratory, lately published by Kegan Paul and the B. Herder Book Co., embodies the contents of the first half of the seventh volume of the German original, *i. e.*, the story of the pontificate of Julius III (1550-1555). He belonged to the family of the Cioocchi del Monte and was a good and mild, but weak and inconstant man, whose love of pomp and worldliness offer a violent contrast to his sincere piety. Though a peasant in appearance and of coarse manners, he was fond of music and legal lore and displayed the careless prodigality of the Renaissance. "The *hilaritas publica*," observes Dr. Pastor, "which one of his medals extols, was not in place at a time when the faithful Catholic chronicler Johann Oldecop had this inscription placed on his house at Hildesheim: 'Duty has ceased, the Church is convulsed, the clergy has gone astray, the devil rules, simony prevails, the Word of God remains for all eternity.'" Yet Julius III was not quite as black as he has been painted. He was not responsible for the interruption of the Council of Trent and the sudden unfortunate change of affairs in Germany, nor can he be justly blamed for the shortness of the reconciliation of England with the Church. Yet, as the learned author observes, "it was unavoidable that a deep shadow should have been thrown over his pontificate by all these events, and that this should dim his very remarkable activity within the Church, and especially his fervor for reform."

Literary Briefs

—Two new installments of the "Luther-Studien" edited by the Rev. H. Grisar, S. J., continue the subject "Luthers Kampfbilder," and deal (5. Heft) with "Der Bilderkampf in den Schriften von 1523 bis 1545" and (6. Heft) with "Die Abbildung des Papsttums" und andere Kampfbilder in Flugblättern 1538-1545." Heft 5 contains a full account

SECOND HAND BOOKS AT BARGAIN PRICES

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- Jarrett, Bede (O. P.), The Life of St. Dominic (1170-1221). London, 1924. \$1.50.
- Telch, C., Epitome Theologiae Moralis, 6th ed., adapted to the New Code. Innsbruck, 1924. \$1.
- Watterott, Ign. (O. M. I.), Ordensleben und Ordensgeist. Vorträge für Ordensschwester. 7th ed., Freiburg, 1921, \$1.
- De Heredia, Chas. M. (S. J.), True Spiritualism. N. Y., 1924, \$1.50.
- Tyrell, Chas. A., M. D., The Royal Road to Health, or the Secret of Health without Drugs. 265th ed., N. Y., 1920. \$1.
- Cathrein, Victor (S. J.), Katholik und kath. Kirche, oder was hat der Katholik an seiner Kirche und was schuldet er ihr? Freiburg, 1922. \$1.
- Pohle-Preuss, Eschatology, or the Catholic Doctrine of the Last Things. 3rd ed., St. Louis, 1920. \$1.
- Mary Elizabeth Townley, Provincial of the English Province of the Sisters of Notre Dame de Namur. A Memoir with a Preface by the Bishop of Southwark. London, 1924, \$3.
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- Rademacher, A., Das Seelenleben der Heiligen. 5th ed. Paderborn, 1923. \$1.
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- Yost, Casper S., The Principles of Journalism. N. Y., 1924. \$1.
- Müller, M., Die Freundschaft des hl. Franz v. Sales mit der hl. Johanna Franziska v. Chantal. Eine moraltheologisch-historische Studie. Munich, 1923. \$1.50.
- Pohle-Preuss, The Sacraments, Vol. I, The Sacraments in General, Baptism, and Confirmation. 4th ed., St. Louis, 1923, \$1.
- Haessle, Joh., Das Arbeitsethos der Kirche nach Thomas v. Aquin und Leo XIII. Untersuchungen über den Wirtschaftsgeist des Katholizismus. Freiburg, 1923, \$1.50.
- Krebs, Eng., Dogma und Leben. Die kirchl. Glaubenslehre als Wertquelle für das Geistesleben. Paderborn, 1923. 2nd ed. \$1.50.

THE FORTNIGHTLY REVIEW
5851 Etzel Ave. St. Louis, Mo.

of Luther's favorite creations, the "Papst-esel" and the "Mönchskalb," and of his bitter anti-Catholic tirade, "Wider das Papst-tum zu Rom, vom Teufel gestiftet." These publications throw a lurid light on the history of the Protestant Reformation and are indispensable to every scholar who wishes to study that movement in its authentic sources. Both volumes are illustrated. (B. Herder Book Co.)

—Benziger Brothers have published a new, revised edition of Father F. X. Lasance's "Missal for Every Day." It contains all the changes up to date, and some new material. The additional features include the newest masses in their proper places, the new prefaces and masses in honor of Bl. Sophie Barat, St. Jane Chantal, Bl. Julie Billuart, St. Angela, Bl. Teresa (the Little Flower of Jesus), Bl. Margaret Mary, etc. The final section is a complete prayer book, including the litanies, indulgenced prayers, ceremonies for the Forty Hours, Stations of the Cross, and other popular devotions. The book is well printed and so arranged that by using it every layman can "pray as the priest does at the altar." It ought to be a powerful help in promoting the nascent "liturgical movement" in this country.

—With the permission of J. C. Cotta, of Stuttgart, Kösel & Pustet have reprinted Theodore Fontane's novel "Ellernklipp" in their "Hauschatzbücher" collection. This popular series comprises some of the best works of German and non-German fiction and sells normally at one mark per volume. (Fr. Pustet Co., Inc.)

—In looking over "So beten brave Kinder," a small prayer book for pupils of the first grammar school grades, compiled by the Rev. Rupert Beck and illustrated by A. Untersberger, one cannot help wishing that we had something just like this for our English-speaking children. The prayers are short and sweet and the illustrations full of color, yet of chaste beauty. (Fr. Pustet Co., Inc.)

—After showing in a previous volume that the so-called spiritistic phenomena are all fraudulent and can be reproduced by a clever prestigitateur like himself, Father Charles M. de Heredia, S. J., in his latest book demonstrates wherein the "True Spiritualism" of the Catholic Church consists. The book is to all practical intents and purposes a theological and devotional treatise on the dogma of the Communion of Saints. In the second part, which treats of "Our Relations With the Dead," the reverend author shows that Catholics are true Spiritualists, "believing as they do in God a Spirit; in angels, good and bad, true spirits; and in man's spiritual soul that lives forever after the body is dead. Catholics believe, furthermore, that these

dead souls and the angels, good and bad, may appear to him on earth when God chooses;" but they "do not believe that the souls of the dead communicate with the living on earth at the whim of men or at the summons of a medium" (p. 199). The book is interspersed with many beautiful thoughts on prayer, good works, indulgences, etc., and consequently, besides affording solid instruction, is excellently adapted for spiritual reading. We recommend it for both these purposes. (P. J. Kenedy & Sons).

—"Fishers of Men," a pamphlet written by the Rev. Paul Waldron, Rector of St. Columban's Seminary, St. Columbans, Neb., and printed with the imprimatur of Archbishop Harty, is "A Talk on the Priesthood," designed to bring out latent vocations to that holy state. It is written with an appealing earnestness that should render it effective in attaining its praiseworthy object. (St. Columbans, Neb.: The Columban Fathers).

—If any one still doubted that the Baroness Enrica von Handel-Mazzetti, the great Austrian Catholic novelist, was a real classic of German literature, he should be convinced of the fact by the embodiment in Reclam's universal literature series of "Der Richter

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von Steyr," an episode from her three-volume historical novel, "Stephana Schwertner." There is a "Nachwort" by Ed. Korrodi, in which that eminent critic briefly characterizes the Baroness's principal works and extols her as the creator of a modern "deutsche Volksepiik grossen Stils." (Leipsic: Ph. Reclam Jr.)

—Under the title, "The Papacy," Father C. Lattey, S. J., has edited the papers that were read at the Summer School of Catholic Studies held in Cambridge (England), August, 1923. This is a worthy companion volume to the two previously edited on "The Religion of the Scriptures" and "Catholic Faith in the Holy Eucharist." There are papers on various aspects of the papacy. Those of Dr. Pope and Dom Chapman on the papacy in the N. T. and in the Patristic period are full of vigor and originality. In "The Papacy at Work To-Day" Msgr. Brown gives some idea of the vast machinery through which the authority of the Vicar of Christ is exercised at present. The lecture on "The Early Medieval Papacy" is by Msgr. Mann, who summarizes therein some of the most important conclusions of his great work on the subject. We cordially recommend this fine collection of papers. (B. Herder Book Co.)

—Father John E. Rothensteiner, of St. Louis, who occasionally contributes to the F. R., is, to our knowledge, the only American poet who enjoys the honor of having his biography published during his lifetime, and in Europe, at that. A beautifully bound booklet, "John Rothensteiner, der deutsch-amerikanische Priestersänger," recently issued at Innsbruck by the Verlagsanstalt Tyrolia, contains selections from the German verses of Fr. Rothensteiner, together with a biographical introduction by Br. Willram, which is the pen-name of a Tyrolean poet-priest who has himself acquired considerable literary renown. The volume is designed as a gift to commemorate Fr. Rothensteiner's fortieth anniversary as a priest and is embellished with his photograph as a frontispiece. Fr. Rothensteiner, as man, priest, and author, is a credit to Tyrol, the beautiful land of his forbears, to which he is so deeply attached, and we can not blame the Tyroleans for being proud of him and his achievements. (B. Herder Book Co.)

—The first almanacs to arrive for 1925 are the "Regensburger Marien-Kalender," the "St. Joseph's Almanac," and the "St. Josephs-Kalender." The former, an old favorite published by Pustet, has put on an entirely new dress, which, both as regards letterpress and illustrations, is modern in the best sense and will no doubt win many new friends for this popular German almanac, already in its 60th year. The two St. Joseph almanacs, English and German, come from the Benedictine Abbey at Mount Angel (St.

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New St. Louis Cathedral, St. Francis Xavier's, Holy Name, St. Michael's, St. Agnes', St. Teresa's, and others.

Chicago References —

St. Michael's, Notre Dame, and others.

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Benedict P. O.), Oregon, which has become quite a respectable Catholic publishing centre of late years. Like the *St. Joseph's-Blatt* and the *Mount Angel Magazine*, these almanacs, clearly printed and natively illustrated, deserve our cordial recommendation.

—"United States Chaplains in the World War" is the title of a massive volume recently published by the Ordinariate of Army and Navy Chaplains in New York City. It contains sketches of all the Catholic priests who served as chaplains in the World War, together with somewhat more elaborate notes on Cardinal Hayes, the Ordinary of the "Dioecesis Castrensis" created by Benedict XV on Nov. 24, 1917, and his vicars general. It will be news to many that "the Diocese Castrensis still continues to operate" and 96 priests are still in the service, not counting the 200 in the Officers' Reserve Corps of the army and in National Guard organizations throughout the country. The volume is sumptuously illustrated.

—Sir Bertram C. A. Windle in his new volume, "On Miracles and Some Other Matters" (Benziger Bros.), includes a number of essays dealing with controverted points on the borderland between physical science and the faith. Prefixed is a sheaf of personal reminiscences of the late Fr. Ignatius Dudley Rider, of the Oratory. It is followed by articles on folklore, prehistoric archeology, and comparative religion, all of them negative and some of them characterized by what will seem to many an unnecessary acerbity of tone. We agree with *Catholic Book Notes* that "a friendlier attitude towards the immense services to truth, and hence to Catholicism, that these works [which Dr. Windle criticizes] have rendered, would avoid an impression of hostility that a reader who was ignorant of Sir Bertram's own great contribution to science might obtain from this book, and would facilitate a gentle rectification of the errors that pioneers in these new fields of knowledge almost inevitably make." Regarding "miracles of healing," by the way, is it not about time to shelve the de Rudder case and to institute a more rigorous scientific investigation of the things that are said to be happening nearly every day at Lourdes?

New Books Received

Herself and the Houseful. Being the Mid-dling-Mirthful Story of a Middle-Class American Family of More Than Middle Size by T. A. Daly. Illustrated by John Daly. 155 pp. 12mo. New York: Harcourt, Brace & Co.

The Virtues Awakened. From the Treatise on Perfect Happiness by the Ven. Leonard Lessius, S. J. Translated from the Original Latin by the Rev. Henry C. Semple, S. J. x & 50 pp. 12mo. B. Herder Book Co. 60 cts. net.

Souvenir of the Golden Jubilee of St. Raymond's Church, Raymond, Ill. 64 pp. 8vo. Illustrated.

Lawless Liberty Automatically Becomes Tyranny. Address Delivered by John F. Hager, of Ashland, Ky. 28 pp. 8vo. Toledo, O.: The H. J. Chittenden Co. (Wrapper).

A Biographical Dictionary of the Saints. With a General Introduction on Hagiology. By the Rt. Rev. F. G. Holweck, Domestic Prelate to His Holiness Pius XI. xxvii & 1053 pp. large 8vo. B. Herder Book Co. \$10 net.

Ritas Vermächtnis. Roman von E. von Handel-Mazzetti. 6.—10. Tausend. 488 pp. 12mo. Hochdorf (Switzerland): Verlagsanstalt Ant. Gander.

The Life of St. Dominic (1170-1221). By Bede Jarrett, O. P. xi & 180 pp. 8vo. Benziger Bros. \$2.35 net.

Rights and Duties of Ordinaries according to the Code and Apostolic Faculties. By the Rev. P. Charles Augustine, O. S. B. xii & 549 pp. 12mo. B. Herder Book Co. \$2.50 net.

Curious Chapters in American History. By Humphrey J. Desmond. vi & 264 pp. 12mo. B. Herder Book Co. \$1.50 net.

The Church as Protected by State and National Constitutions. By the Hon. James L. O'Connor, former Attorney General of Wisconsin. (Bulletin of the Catholic Educational Association, Vol. XX, No. 6). 28 pp. 8vo. Columbus, O., Office of the Secretary General, 1651 E. Main Str. (Paper)

Epitome Theologiae Moralis Universae per Definitiones, Divisiones et Summaria Principia pro Recollectione Doctrinae Moralis et ad Immediatum Usum Confessarii et Parochi Excerpta e Summa Theol. Mor. R. P. Hier. Noldin S. J. a Dr. Carolo Telch.... et ab eodem secundum Novum Codicem Iuris Canonici Tertio Recognita. Editio 6ta. xlv & 571 pp. 16mo. Fr. Pustet Co., Inc. \$1.50.

What Every Catholic Should Know. By D. I. Lanslots, O. S. B. 90 pp. 12mo. Fr. Pustet Co., Inc. 25 cts. (Wrapper).

Christ and the Critics. A Defence of the Divinity of Jesus against the attacks of Modern Sceptical Criticism by Hilarin Felder, O. M. Cap. Translated from the Original German by John L. Stoddard, Author of "Rebuilding a Lost Faith." Vol. I. x & 425 pp. 8vo. Benziger Bros. \$5 net.

S. Thomae Aquinatis.... Quaestiones Disputatae et Quaestiones XII Quodlibetales. Editio 4ta Taurinensis. 5 vols. 8vo. P. Marietti. L. 60, franco 70.

Mystica Theologia Divi Thomae Utriusque Theologiae Scholasticae et Mysticae Principis. Auctore R. P. Thoma a Vallgornera, O. P. Editio 4ta Taurinensis, curante Fr. J. J. Berthier, O. P. 2 vols. 8vo. P. Marietti. L. 48, franco 56.

A SPRINKLE OF SPICE

W. H. Collier, the *Globe-Democrat's* "colyumist," who has been summering in Northern New York, says that a way sign there bears the rather emphatic warning: "Road Under Construction—Dangerous as the Devil."

This is how Gen. Dawes's timid utterance on the Ku Klux Klan impresses a mid-western "colyumist":

Said Charley Dawes: "Respect the laws
And do the best you can,
Although they may be full of flaws,
Avoid the the Ku Klux Klan.
While I respect their point of view
And ideals so high,
Their methods we should all eschew"—
And he winked the other eye.

Little Benny was looking at a picture of Elijah going to heaven in a chariot of fire. Pointing to the halo about the prophet's head, Benny exclaimed: "See, mamma, he's carrying an extra tire."

The Rev. Columban Thuis, O. S. B., in his "Applied Science" column in *The Grail* (St. Meinrad, Ind.) defines a jazz band as "a collection that plays static." Radio fans will know what is meant.

Commenting on the failure of Englishmen and Americans to understand one another's jokes, O. O. McIntyre says: "I would like to see the British reaction to Bob Benchley's lecture, 'With Gun and Camera through the Alimentary Canal.'"

The death of Franz Schwechten, who was the official architect of the ex-Kaiser, for whom he designed the Hohenzollern Bridge at Cologne and the Kaiser Wilhelm Memorial Church at Charlottenburg, recalls a curious anecdote. Above the gilt cross which surmounts the highest spire of this church is a golden star on a long iron stem. It is said that the architect had marked on his plan an asterisk in order to indicate an explanatory foot-note. The plan was laid before the Kaiser, who at once remarked: "The star above the cross is an excellent idea, but it must be much larger." Mr. Schwechten was dumbfounded, but did not dare to contradict his imperial master, and the gold cross was duly surmounted by a gilt star.

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The Soul of the Sacred Liturgy.

By the *Abbé A. Sicard.* Authorized Translation by the Revs. R. J. Benson and S. A. Raemers. Cloth, 8vo., VIII & 103 pages, net 75 cents.

The New Morality.

A Candid Criticism. By *Rev. Henry C. Day, S. J.* Cloth, 8vo., 126 pages, net \$1.20.

Christianity and Reconstruction.

The Labor Question. By *Rev. Bampton, S. J.* Cloth, 8vo., VI & 176 pages, net \$1.35.

Christ in His Mysteries.

Spiritual and Liturgical Conferences. By *Right Rev. D. Columba Marmion.* Translated from the French by a Nun of Tyburn Convent. Cloth, Large 8vo., XIV & 440 pages, net \$4.25.

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The First Red Cross.

(Camillus de Lellis.) By *Cecelia Oldmeadow.* Cloth, 8vo., 188 pages, and frontispiece, net \$1.50.

Franciscan Essays.

By *Dominic Devas, O. F. M.* Cloth, 8vo., 190 pages, net \$1.35.

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The Fortnightly Review

VOL. XXXI, NO. 20

ST. LOUIS, MISSOURI

October 15th, 1924

The Catholic Press and How it Should Be Supported

Perhaps the most useful contribution that has yet been made to the question of why and how to support the Catholic press, is Father Faustin's pamphlet, "Take and Read," just published by the Franciscan Herald Press, 1434 W. 51st Str., Chicago, Ill. On thirty small pages the reverend author does what no one has ever systematically done before, namely, puts together in a concise and convincing way, and in popular language, the principal reasons why Catholics need a Catholic press of their own, and why they are in duty bound to give it encouragement and support; also, how this support can and should be given in order to prove effective.

The author begins by explaining the necessity and importance of the Catholic press. He does so mainly in the words of the four latest popes, from which the conclusion follows that every Catholic is strictly obliged to take part in the great warfare between the evil and the good press.

How can this duty be most effectively complied with? Fr. Faustin answers this important question by making a number of practical suggestions, which constitute the most important part of his pamphlet. His advice on the subject may be condensed into the words: "Subscribe; Demand; Educate; Co-operate; Advertise; Contribute; Pray."

"Let each one," he says, "choose the method suited to his state and ability for supporting the good press and combating the evil press, and then let him go to work with a will. It is the work of apostles, and our reward will be that of the Apostles."

In regard to the bad press, unfortunately so numerous and powerful to-day, Fr. Faustin gives out the parole: "Abstain."—"Never," he

says, "permit dangerous literature—papers, books, pamphlets or pictures—to enter your home. You yourselves as Catholics are not allowed to read or to keep them, nor can you permit those under your charge to do so. God, your conscience, and your Church forbid it. Nothing will excuse you." He warns especially against the so-called "illustrated" magazines, which "teem with pictures and advertisements that must drive the blush of shame to the face of any modest and pure-minded person. In this category belong the big popular magazines that are seen at every turn and that are read so eagerly by the youth of the land, to the great detriment of law and order. The fact that the poison of vice—'the great moral lesson,' they pretend to convey—is given under a sugar-coating of righteousness, makes these magazines all the more dangerous."

In regard to the secular press generally, Fr. Faustin summarizes his advice in the words: "Boycott, Warn, Protest, Correct." The "guard" applies especially to the large Sunday papers, which, as the author justly insists, are "extremely poor food for the young and impressionable minds of children." He condemns particularly the comic sections, the degrading influence of which on the youth of the country, he says, can not be overestimated.

The next time one of our Catholic societies wishes to do something effective towards fulfilling its duty to the Catholic press, let it purchase copies of "Take and Read" and see to it that the little pamphlet is carefully read by each member by making its contents the subject of repeated and earnest debates. It is a deplorable and alarming fact that, though they have a press which on the whole compares favor-

ably with the secular press and with the denominational press of Protestants, the Catholics of America do not support that press as they should. If they fully realized the truth of the considerations set forth in Father Faustin's brochure, we should, in addition to our many weeklies and magazines, have at least one strong Catholic daily paper in every important city of the U. S.

Europe and Goose-Step Day

Stanley High writes from Warsaw to the *Christian Science Monitor* (5 Sept.) that "few events since the armistice have more directly helped the forces of European reaction than the determination of the U. S. government to unsheath and brandish its sword before the world on Sept. 12" (Mobilization or National Defence Day). "On the one hand," he says, "this military flourish is serving to set back the development of that international trust and good will which now, for the first time since the war, were appearing to furnish a basis for a genuine European settlement. Reactionary forces, on the other hand, are finding, in America's military display fresh ammunition for their fight to restore Europe to the old pre-war order of nationalistic diplomacy. In Germany, the reactionary elements that have fought every step toward conciliation since the armistice hailed the mobilization plans of the United States with open satisfaction," and "declare that foundation for their arguments is now found in that nation which, of all others, has least to fear from invasion and in the past has most openly championed the cause of peace. Russia's Red press, which chuckled sarcastically when the Japanese bill was passed, has openly gloated over the so-called militarism of the United States. Throughout Europe the Mobilization Day activities of the U. S. are linked up with the Japanese Exclusion Act. Not versed in the arguments which led Congress to pass that law, individuals with whom I have talked concerning it have, uniformly, concluded that its

results will lead to the long-ago-propheesied conflict between Japan and the United States. It is in anticipation of such a conflict, say these persons, that the military forces of the country are called to arms on Sept. 12."

Mr. High's impressions are confirmed by many other correspondents, and a careful perusal of our European exchanges during the past few weeks has convinced us that these pessimistic impressions are only too well founded in fact. Goose-Step Day was a serious blunder.

Catechetics for All Parish Members

In "Catechetics for All Parish Members," a pamphlet of Father G. Nell's "Parish Information Service" (No. 17), suggestions are given for a new form of parish activity calculated to make catechetical problems a topic of animated discussion and willing study by both adults and children. If the plan will help even in the slightest degree to remove ignorance of their religion on the part of so many grown-up Catholics, and enable them to explain that religion to well-disposed inquirers, it should prove a veritable god-send, for this lamentable ignorance is general and not only prevents conversions, but frequently becomes the occasion of apostasies.

Fr. Nell's plan consists substantially in an application of the old familiar "casus moralis." An interesting "case" is proposed, to which are added suitable questions regarding the underlying principles. The children are instructed in these principles in school; the adult members of the parish from the pulpit. The latter are at the same time appealed to, to help the children solve the "case." The story with the questions to be discussed is manifolded and distributed throughout the parish, the adults are acquainted with the solutions arrived at by the children, and finally all are given the right solution.

Fr. Nell furnishes some sample stories and gives pointers as to how to avoid monotony.

Professor Hayes's Review of Mecklin's Book on the Ku Klux Klan

By Dr. Leo Francis Stock, Washington, D. C.

In the *Political Science Quarterly* for September there is a review by Professor Carlton J. H. Hayes, of Columbia University, of "The Ku Klux Klan: A Study of the American Mind," written by Professor John M. Mecklin, of Dartmouth College. Professor Hayes is a convert to the Catholic faith. His position at Columbia, the reputation he holds among scholars as a historian of the first rank, his prominence in all historical activities that are worth while, make it certain that the good he has done his adopted faith in calling attention to the misstatements and misrepresentations in this book will be wide-spread. The following quotations from the review will show the quality of the service rendered by Professor Hayes.

"... In the minds of a host of Americans of colonial ancestry is lodged perhaps an ignorant and unreasoning but certainly a very real detestation of Roman Catholicism. This detestation is variously expressed in dislike and contempt for the ceremonies of the Church, in denunciation of its dogmas, in campaigns against parochial schools, in credence of the most fantastic tales of 'escaped nuns,' and of the most scurrilous forgeries of ecclesiastical documents, and particularly in fear and hatred of the Church, which, it is imagined, obliges its members to obey the behests of a foreign pope in preference to the laws of the national government. Such an aspersion on the integrity of Catholic citizenship is a time-honored habit of British-American Evangelical thought; it is surely as old as the reign of Queen Elizabeth and responsible for the persecuting statutes of her time.

"It is surprising and a little disturbing that the author presents in his longest chapter, that on 'The Klan and Anti-Catholicism,' only a most superficial commentary on this basic aspersion of Catholic citizenship in the United States. He admits that American Catholics seem to be thoroughly

loyal to the United States, but he displays amazing ignorance of the cause and nature of their loyalty. For example, he declares (p. 173) that Catholicism has always insisted upon the union of church and state, which is simply untrue. Again, he states that a peculiarly American tradition of the separation of church and state was seriously threatened by the large immigration of European Catholics, notably 'French, German, and Irish' (p. 175); here he is obviously unmindful of the fact that whatever prejudices about the subject the handful of French Catholics may have brought with them to this country, the host of Irish Catholic immigrants and a very large number of German Catholics too have come to our shores wholly without experience of any connection between their faith and their government. More serious still is his confusion of the 'Americanism' condemned by Pope Leo XIII with the 'Americanism' championed by Cardinal Gibbons, Archbishop Ireland, and Bishop Spalding; here the blame probably rests with his sources, for he appears to have relied upon the Modernist French Abbé Houtin, when he should have gone straight to the Encyclical Letters of Leo XIII, to the writings of American Catholics, and especially to the excellent digest of Catholic political philosophy recently edited by Dr. John A. Ryan and Dr. J. F. X. Millar. Also from the questionable Houtin must be derived the author's misapprehensions about the Paulists and their founder, Father Isaac Hecker, whom he represents as having been 'dismissed' from the Redemptorist Order, presumably because he was too American, and as having had 'a minimum of interest in medieval theology and ancient religious forms' (p. 177); it is true that Father Hecker was zealous to convert Americans to the Catholic Faith, but he was not 'dismissed' from the Redemptorist Order, he was as 'medieval' in his theology as any Catholic, and

anyone who knows the Church of St. Paul the Apostle which he founded in New York knows that the Roman liturgy is there observed in its most exacting form. With matters of opinion rather than of fact, the reviewer is less concerned, but he cannot refrain from expressing a doubt about Professor Mecklin's observation that 'the Catholic Church emphatically discourages the critical independence of thought so necessary to citizenship in a democracy' (p. 205), especially since the author in another place explains the strength of the Klan in Oregon (over ninety per cent of whose inhabitants are Protestant and over ninety per cent literate) by reference to the failure of the whole educational system of the state, from kindergarten to university, to evoke any critical independence of thought. Lack of independence of thought is at any rate not a peculiarity of Catholic Americans. . . ."

Freemasons and Knights of Columbus

The *Lutheran Witness* (Vol. XLIII, No. 29) wonders what may be the meaning of the feeling of fraternity that has sprung up of late between the Freemasons and the Knights of Columbus. The Catholic Church, says our contemporary, officially condemns Freemasonry under pain of excommunication; and yet many members of the leading organization of Catholic laymen in America fraternize with the Masons, going so far as to assure them that the programme of Masonry for the salvation of mankind is practically identical with the programme of the Catholic Church (cfr. the recent welcome of the *Marquette Pilot* of Kansas City to the visiting Shriners).

The *Lutheran Witness* can account for what it justly calls a "glaring inconsistency" only on one of two hypotheses, to wit, either (1) the Knights of Columbus have gotten away from their spiritual advisers, or (2) the new fraternalism of the K. of C. is a "blind," intended to mislead Masons and the public generally with reference to Catholic aspirations in the political field. Possibly, writes our contempor-

ary, "while fighting the Masonic Order with all power at its command in France, Italy, Spain, Mexico, and the South American States, the Catholic Church has come to some agreement with the Masonic Order in the United States as to the division of political power and of the spoils that are the prize of the political game."

One may think of these assumptions what one will, it is undeniable that, from the Protestant point of view, they are not unlikely. We ourselves are at a loss to explain the toleration with which the bishops of this country view the growing fraternization between "our premier society of Catholic laymen" and the sworn enemies of the Church, whom her sovereign pontiffs have time and again most severely condemned and warned Catholics against. We believe that if this condition of affairs were known to the Roman authorities, the K. of C. would get a severe reprimand instead of complimentary letters from the Cardinal Secretary of State.

The *Lutheran Witness* is not by any means alone in marveling at the strange sight—"Freemasons attacking with the greatest vehemence the Roman Church, and that Church retaliating vigorously through its encyclicals and the church press, while Shriners [high-degree Freemasons] are addressed as companions in arms for human brotherhood by the Knights of Columbus."

If such inconsistencies are tolerated, it is to be feared that the traditional policy of the Holy See towards Freemasonry will in course of time be completely disregarded and an organization which was to have been the staunchest support of the Catholic Church in America will become a weapon in the hands of her enemies.

Videant consules!

Politeness has been well defined as benevolence in small things.

The world would be far brighter if we laughed a little more at our own troubles and a little less at our neighbor's.

Kluxer Methods

The "Grand Dragon" of the Ku Klux Klan for the Realm of Indiana, a wealthy coal operator, by name of Stephenson, is now "spilling the beans" on the Kluxers. Stephenson was ousted from the Klan by Imperial Wizard Evans. He charges that up until the time when he was dropped from the Klan, Indiana alone sent over \$3,000,000 to Atlanta in dues, half of which was supposed to be returned, but never was.

According to Stephenson no accounting has ever been made of the Klan funds in Atlanta, the national headquarters. Not alone does Stephenson charge misappropriation of funds against the Klan heads in Atlanta, but he plainly hints that orders came from the big chiefs to Indiana grand dragons to murder certain men in political life who had refused to accept Klan instructions. "The Klan officials called me to Atlanta on September 12, 1923," he says, "and laid before me certain things they wanted done to Capt. William S. Coburn, who afterwards was murdered. I refused to be a party to their plans and returned to Indiana." It seems that what Stephenson claims he was not willing to do was done by others.

This man Stephenson owns several profitable coal mines in the State of Indiana. He organized 380,000 members into the Klan in that State, including practically two-thirds of the members of the miners' union, and the union officials, most of whom were former members of the Socialist Party. The following by T. J. O'Flaherty in the Chicago *Daily Worker* of Aug. 21st throws light on his methods:

"While attending the last international convention of the United Mine Workers of America, I with several other Communists attended an open meeting called by the Ku Klux Klan to protest against the union rule excluding known Kluxers from membership in the union. The chairman of that meeting read a document by the Grand Dragon of Indiana, this same coal

operator Stephenson, stating the Klan position on the miners' union. The Klan according to this document was opposed to strikes and favored the setting up of joint committees of coal operators and miners. This was done at several mines and where strikes did break out these committees under the direction of the Grand Dragon coal operator, helped to smash the strikes.

"The position of Grand Dragon of the Ku Klux Klan brought very real benefits to Stephenson. With 380,000 men at his command in Indiana, he had his finger on the public pulse and was on the way to become an important political factor. As it is, he wields tremendous influence. Stephenson did not stress the religious issue in Indiana, he claims, but set his morons the task of cleaning up vice and arresting bootleggers. He organized a State constabulary. He established an espionage system with central headquarters in Columbus, Ohio. His machine had 'wheels within wheels.' He had visions of becoming the Imperial Wizard or, better still, using the organization to jimmy his way into the White House. But it happened that Hiram Evans had the same ambition, so there was a clash. Stephenson, the coal magnate, was too successful in organizing Klansmen, so now the murder is coming out. But there are no indictments. The reason is obvious. Big Business may criticise the Klan, but it sees in that murderous organization a very useful weapon against the workers, and it may need it some day. Only here and there in local cases are they interfered with."

The years teach much which the days never know.

Everybody builds aircastles, said an alienist in the Chicago trial. At present costs that is about the only kind of building most of us can afford.

President Coolidge still retains his card in the Farmers' Union, but as he only pitches hay for the pictures, it doesn't mean anything.

A Lourdes Cure That Was "Not Proven"

A curious incident recently occurred of which we postponed taking notice in the hope of hearing something more about it from either of the two parties concerned. As nothing more has since appeared in the public press, we give the facts as we found them. On the afternoon of July 6, according to the *London Times* (daily ed., July 7), fifty-four doctors (mostly Catholics, it seems), met at the Hospital of St. John and St. Elizabeth, St. John's Wood, London, to investigate a Lourdes cure, claimed as a miracle. A young girl arrived at Lourdes on May 28, 1923, with the fingers of the right hand tightly contracted into the palm, with fingers immovable, and suppurating wounds thereon. She was examined by three doctors before placing her hand in the bath at the spring. Evidence submitted to the doctors gathered at the hospital included a statement by a nurse to the effect that when the girl came out of the bath, there was no pus. In the afternoon she had her second bath, and in the evening there was no sign of pus, and the wounds were closed.

The investigation took three hours and resulted in this verdict: "On the evidence submitted the case is not proven."

Father F. Woodlock, the well-known Jesuit, who has for years promoted the cause of Lourdes in England, and who seems to have solicited the above-quoted verdict of the fifty-four physicians, was naturally very much disappointed with their decision and a few days later wrote to the *Catholic Times* (12 July):

"The experience will be useful as showing the sort of evidence we must be prepared to present to tribunals of the kind if we repeat the experiment on a future occasion. My impression is that only the evidence of medical men has any weight at all with such tribunals, the evidence of 'lay' people or even nurses will not be acceptable, and the evidence of the patient would count for nothing. Then, too, the com-

pletest scientific tests must have been applied, and the testimony of a doctor who said, *e. g.*, that he 'had seen pus oozing from a sinus,' would not be evidence unless he had probed the sinus and had the 'pus' submitted to bacteriological examination. The written certificates of absent doctors do not appear to settle a point; the doctor should be present to submit to cross-examination by a medical barrister if one attends the meeting. And so on—I could continue for some time in this strain! One thing that is clear is that all the sick who are taken to Lourdes should be furnished with the certificates that have been drawn up by the Guild of St. Luke and every effort made to get doctors to fill them in fully before they start on their journey. This will be a help."

We had expected to see a reply to this attack from the one or other of the Catholic physicians concerned, but it seems they have for some reason elected to remain silent, at least for the present. This, we fear, is a mistake, for after the publicity given to the incident and to Fr. Woodlock's criticism, the public, Catholic as well as non-Catholic, has a right to be informed of the details of the investigation and of the reasons for the verdict of "not proven" in a case of which Fr. Woodlock says in his letter to the *Catholic Times*: "I shall be thought hopelessly obstinate by the doctors, but, after hearing them discuss the case for three hours, I still believe that the hand is what it is to-day because God worked a miracle on it at Lourdes."

Nothing could show more clearly than this incident the justice of the contention that as long as there is no unanimity between even Catholic doctors and theologians as to what is really convincing proof of a miracle wrought at Lourdes, and as long as many Catholic members of the medical profession take the attitude exemplified in this London incident, it is foolish to exploit the alleged miracles of Lourdes for apologetical purposes, as

is done only too frequently in a large portion of the Catholic press. We deem it our duty once more to call attention to the proposal of the late Rev. Dr. F. X. Funk, the eminent church historian, that an international committee of scientists and theologians, Catholic as well as non-Catholic, be appointed to examine the occurrences at Lourdes according to the most approved critical methods and to report their find with full details. This would bring us an important step nearer to the solution of what so far has remained an unsolved problem.

The Release of Baltrusaitis

The American Civil Liberties Union has announced the release of Joseph Baltrusaitis, the last of the federal political prisoners. Thus, at length, more than seven years after America's entrance into the bloody fray, and nearly five years after the armistice, there comes to an end the story of tyranny and persecution incident to the "war to make the world safe for democracy." That story, as *Unity* reminds us (Vol. XCIV, No. 2), includes such events as the Conscription Act and the Espionage Law; the postal censorship of the unspeakable Burleson; the autocracy of Attorney General Gregory and the mad hysterics of his successor, A. Mitchell Palmer; the secret police activities of Detective Burns, rivaling in lawlessness and arrogance the methods of the dethroned Czar; the arrest and conviction of Eugene Debs and hundreds of other honest but less conspicuous citizens for the crime of expressing opinions different from those of the Wilson autocracy; the punishment of conscientious objectors in the army, so admirably told by Norman Thomas in his recent book; the "red" raids; the deportation of aliens; the scattering of the I. W. W.; the suppression of the Communists and the arrest and trial of their leaders. What a tale, unparalleled in American history, unmatched outside the annals of the most absolute tyrannies of other days! With our contemporary we hope that the time will come when Americans will call

these misdeeds by their right name, brand the men responsible for them with eternal infamy, and record the period which knew them as the most shameful in our history.

The release of Baltrusaitis follows hard upon the overthrow of Daugherty, the discharge of Burns, and the reestablishment of former standards by Attorney General Stone, to show that a new era is dawning and that America will once more be "the land of liberty."

There are still other signs of a return to sanity and freedom. Thus the platforms of both the old parties affirm their unqualified belief in the constitutional rights of free speech and free assembly. We do not, of course, delude ourselves with the idea that these pledges of freedom are sincere. The Democratic Party, which made of the Constitution a scrap of paper during the reign of Woodrow Wilson, and the Republican Party, which aided and abetted the Democrats in this foul business of assassinating the liberties of a great people, would both be instantly guilty of the same crimes if occasion called. If war were declared, or the "radicals" developed a really formidable third party movement, the First Amendment would again be defied as speedily and as effectively as it was before. But it is significant of the changing temper of the people that both parties should feel it necessary to organize this masquerade to reassure the disillusioned masses.

The fixing of the amount of work according to the capacity of the slow and the weak, and the lengthening-out of jobs in order to maintain employment, are devices that directly oppose efficiency and are hardly to be reconciled with justice. It should be possible to protect the less efficient from unfair competition in other ways, and the idea that employment is made more certain by lingering over work in hand, thus increasing costs of production, is economically unsound. Labor cannot attack the abuses of Capitalism unless its own hands are clean.

POLITICS AND PREJUDICES

Politico-Religious Propaganda

By P. H. Callahan, Louisville, Ky.

V

Poison gas was discontinued and great quantities of it sunk into the ocean at the close of the World War, but the poison propaganda is still with us.

We all know that poison propaganda injured the esteem and respect which our German blooded citizens had earned for themselves in America by their contribution to the development and prosperity of our country, far more than the German use of poison gas in the war.

We have been flooded with all kinds of propaganda, which at times is so adroitly presented, in addresses, reports and conventions, that it is a wonder more have not fallen victims to it than is the case. Editors are right in the midst of the current which sometimes proves too swift for them, and they become submerged. Newspaper people tell me that it is necessary to watch very carefully the copy of their own writers, as they are frequently approached and sometimes subsidized with the view to have them intersperse their writing with something favorable or unfavorable to this or that special interest.

But it is in politics, local, state or national, that the greatest energy and skill, and often some of the most celebrated writers, who have entrée into the great news channels and are supposed to be impartial in the views they express, are employed, and here the art of spreading poison propaganda is carried out to such perfection as to almost deceive even the elect.

In the first article of this series (F. R., Vol. XXXI, No. 16), which described some of the conditions surrounding the New York Democratic Convention, an actual occurrence was related to show how the prejudices of the delegates were played upon by propagandists. A report sent out by the

Universal News Service and appearing in New York papers the morning the Convention opened was quoted as follows:

"The situation early to-day is fraught with dynamite, especially since the city has been flooded with personal attacks on Cardinal Hayes and all Catholics. It was the receipt of some of this literature by the Illinois delegation and Mr. Brennan himself, that resulted in a tightening of the lines for Governor Smith."

Of course, no one would be foolish enough to flood New York with an attack on Cardinal Hayes and Catholics with a view of winning votes for McAdoo, as there could be but one result of such an attack, namely, "a tightening of the lines for Governor Smith." The editor of the *New World*, of Chicago, in reviewing the FORTNIGHTLY REVIEW article, commented on this incident as follows: "It is not wholly unknown that even zealous Catholic politicians have used questionable methods to provoke a useful (self-serving) antipathy. One such classical example was furnished in our own city." The editor of the *Brooklyn Tablet*, however, in reviewing the same article, refers to my comment on the New York incident as "pure bunk," leaving the inference that such a practice is fiction, and as this may be the view of others who have not the experience of the editor of the *New World*, the following snatches of political history are put down to serve what purpose they may for our future guidance.

In 1908 a committee consisting of four disgruntled Democrats and one Republican of Chicago, ordered shipped to that city 150,000 copies of a special issue of the *Appeal to Reason*, published at Girard, Kansas, in which President Taft was denounced in large head-lines for being too friendly with

Catholics during his administration of the Philippines, and particularly for his "selling out" to Cardinal Rampolla when he went to Rome in connection with the Friar Lands dispute. Strange as it may seem, the circulation of these papers was confined to Catholics, mostly in the city of Chicago, but to some extent throughout Illinois. We all know enough of psychology to realize that there could be only one reaction on the part of normal, unsuspecting Catholics, namely: "If this man Taft is to be 'crucified' for standing up and doing the right thing by us, it is our duty to come to his rescue and vote for him." The result was an enormous vote for Taft, and for years Bryan and his friends could not understand the marked falling-off in his vote that year, as compared with previous campaigns, in the Catholic communities where this propaganda was spread.

That was perhaps the beginning of such a use of anti-Catholic papers at election time. Soon afterwards, one of the *Appeal to Reason* editors, by name of Phelps, evidently seeing the political possibilities, went to Aurora, Missouri, and started *The Menace*, which made a specialty of municipal elections, and in a few years ran to a million and a half copies a week.

The city of Philadelphia is Republican and, incidentally, Catholics in Philadelphia vote the Republican ticket in about the same ratio as they vote the Democratic ticket in New York City. Philadelphia was for years in the grip of contractor-politicians, until things got so bad that a reform ticket headed by a Mr. Blankenburg, ably assisted by Michael J. Ryan (of Irish American and DeValera fame) as City Solicitor, was swept into power. There were two contractor groups, the Vares Brothers, non-Catholics, and the McNichol Brothers, Catholics, who were at the time contending for political supremacy after serving as lieutenants of the old Matt Quay machine, and it was largely due to the strife and division between them that the reform ticket won. There was at the time an anti-Catholic paper, called *The Ameri-*

can Citizen, published in Philadelphia. After the induction into office of the reformers, this paper claimed to be an official organ of the administration and every week it had a blend of news boosting the reformers and attacking Catholics, especially the Vares and the McNichols. But such papers always have hard sledding between elections, and when the time came for the next election in Philadelphia, *The American Citizen* had moved up to New York State, and from there it shipped into the city of Brotherly Love a whole carload of a special issue viciously attacking Catholics and the clergy, and naming the contractor-politicians, the Vares and McNichols, as their tools. Now one would suppose that these papers were distributed to Protestants or to the Reform people, some of whom might be in sympathy with such attacks. But not so. As in Chicago, they were sent to Catholics only, to men, women, and children, not only in Philadelphia, but even as far away as Chester and across the river into Camden, N. J., and into other suburbs whose residents would be apt to be working, shopping or visiting in Philadelphia. The object was to arouse a wide-spread resentment among Catholics and start talk that would become general by election time and be sure to create the normal Catholic reaction, namely: "We are being attacked on account of our religion; we must stand together and stay with those leaders that are our friends." The trick succeeded, as it does nine out of ten times. Following the election, the old crowd was put back and the Blankenburg crowd thrown out, and to this day most of the Reform people feel that the Catholics of Philadelphia were responsible for the failure of that effort to secure good government in the Quaker City.

Many other cities have had a similar experience, but few perhaps on such a thorough and expensive scale. While it was Democrats in Chicago and Republicans in Philadelphia, another type investigated by the writer was worked up by both parties together, to combat

the Independents. In one of our large cities, which was described by Lincoln J. Steffens in his exhaustive review of municipal political conditions as one of the worst governed in the country, the movement for a clean-up centered about an upstanding aggressive man who had long been prominent and active in the movements for the welfare of the community, and he was selected to head the Independent ticket. This man had some back history, which was soon learned by leaders of both parties, who joined forces against him, as usually happens when a perfectly independent man attempts political leadership. Twenty years before, when a very young man, he had joined the A. P. A. movement and his name appeared in a newspaper in that connection. A few years afterwards he was married before a priest to a Catholic girl, which likewise appeared in the newspapers. His two girls and a boy were Catholics, the former in a convent at the time of his impending election. His opponents prepared cards to be sent, anonymously, of course, to members of the Knights of Columbus, Ancient Order of Hibernians, Holy Name Society, and others known to be Catholics, reading as follows:

"Do you know that John Thompson [name fictitious], Independent candidate for Mayor, was a charter member of A. P. A. Lodge No. ———? See issue of *Times* of ———. If elected Mayor, you must know what to expect. No Catholic can get within sight of the City Hall. Now is the time to stand together and show our strength."

To members of the Y. M. C. A., Epworth League, Baptist Y. P. U., Masons, Knights of Pythias, Odd Fellows, and any others that would be Protestant, the following card was sent:

"Do you know that John Thompson, Independent candidate for Mayor, has a Catholic wife? See issue of *Times* of ——. His three children are Catholics, his two girls are in a convent school, and his candidacy is a shrewd move to have a Mayor who will eventually become Catholic and continue to fill our City Hall, Police and

Fire Departments with none but Catholics. Remember, 'Put none but Americans on guard.' "

Caught between two such fires, the candidate was, of course, retired to private life.

In the writer's own town Knights of Columbus would be surprised occasionally by receiving copies of *The Menace* about election time, and many members, who in other ways would be full

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(Signed) **Arthur Preuss**, Ed. and Publ.

Sworn to and subscribed before me this 26th day of Sept., 1924.

(Seal)

P. Kraemer, Notary Public.

(My commission expires March 14, 1926.)

of knowledge and wisdom, would lose their composure and indulge in wild talk about our being proscribed and persecuted. In a few instances a so-called A. P. A. lodge, or some similarly obvious name was used and while only on paper, if given proper publicity, it is even more effective in catching the unwary, but if we pay attention to such things and vote accordingly, Catholics will not be at the mercy of these tricksters.

We Catholics are not the only ones that are subjected to these deceptive practices, for specially prepared issues and open-letters are scattered among many different classes, such as Masons, Negroes, Sunday School people, and especially the foreign groups, to arouse their fears and prejudices and play them against one another in an effort to create an issue where none exists, or to distract attention from an issue that the politicians are afraid to face, or to boost a candidate that has no special appeal, or to down one that they have no other way of defeating.

The writer, therefore, felt that he could not conclude this series in a better way than by reciting these interesting experiences, which should prove of some benefit in helping to sharpen our wits in political campaigns, when more than at any other time we should all remember, "Things are not always what they seem."

In connection with my Politics and Prejudices article No. IV in Vol. XXXI, No. 19 of the F. R., and the correspondence from Georgia, as well as illustrating the manner in which we are often deceived, the following appeared in the *Catholic Columbian* of September 12, in the column conducted by "R. C. Gleaner":

"A good many words are being wasted and a large amount of speculation exploited as to why Governor Smith was defeated. Mrs. Felten, the woman who was a Senator for a few days from Georgia, says, and I commend the brief extract of her letter to the press, to some of our Catholic Brethren:

"It is reported that the Klan invoked Mr. McAdoo and told him they would finance him in Georgia, 'put him over,' and he unwisely allowed the Klan to pick the delegates, and you know what happened. Along with one Negro delegate they 'cut up' so obstreperously in Madison Square Garden that 'a big disgust' prevailed and the thing proved a failure. It is gravely contended that the former President's son-in-law would have fared better as a bona fide Californian with Mr. E. L. Doheny as captain of the finances."

The inference to be drawn from the above is that Mrs. Felten is friendly to Catholics and was opposed to Mr. McAdoo because he was flirting with the Klan, but Mrs. Felten was opposed to Mr. McAdoo long before opposition to him on account of the Klan was forced into the picture. The *Macon Telegraph* of August 1, 1923, quotes from an article by Mrs. Felten in the *Lincolnton (Georgia) Journal* as follows:

"Will we fail in 1924 to save this country from the Versailles League of Nations? Will McAdoo follow precedent and leave the White House in charge of the Pope's active servitor, who sent and received cable messages that were sent from the White House in the most vital and critical era of American history? Shall we endorse Mr. McAdoo if he visits the Vatican?"

This statement of Mrs. Felten's opposition to Mr. McAdoo because he was supposed to be pro-Catholic should be sent alongside her statement implying that she is friendly to Catholics. It was generally understood in Georgia that Mrs. Felten was appointed to succeed Tom Watson on the latter's death, principally as a bid for the Watson vote in Georgia in the election which ensued for the vacant seat in the Senate. Her age of almost ninety years entitles her to all respect, but she is not a person to be featured in a Catholic paper to confound Catholics who refuse to be swept off their feet by political propaganda. P. H. C.

The thoughts that absorb you will also mould you.

K. of C. and Freemasons Marching Shoulder to Shoulder

In a communication which the *Catholic Transcript*, the official organ of the Diocese of Hartford, Conn., prints on its editorial page it is stated that while the Knights of Columbus of Stafford Springs, Conn., recently held their "memorial service"—whatever that may be—David Bissett, an architect and a Freemason, was buried across the way, and the chaplain of the Knights of Columbus eulogized him in the following terms:

"The Mason whose funeral is held to-day and his brother Knights of Columbus were one in almost everything. . . . This afternoon the Knights and the Masons assemble for a common purpose—to honor their departed brethren. The two orders march together on the same road, at the same time. Alas that their ways should part, even before the gates! The Mason is laid to rest at the right, on the Catholic-church-side of the street. The Knight is laid to rest at the left, on the Episcopal-church-side of the street. The accident of birth and training makes the final touch for each. In both memorial services to-day, with only a street between, are men of both brotherhoods who stood together against shot and shell for their equal love of country. Brother Bissett was a valiant soldier. In following the Flag, the Knight of Columbus and the Freemason march shoulder to shoulder. But in following the Cross, they break step. Yet, *whether for Cross or Flag, they charge under the same leader, against the same enemy, and for the same victory.* At the service of honor which we hold to-day, let each Knight of Columbus cull one flower from the cluster which he is about to place upon the green bed of his departed brother Knight. Bind together the single blossoms into one sweet token of fraternal love. Then lay it tenderly upon the pillow of this brother Mason across the way, whose skilful hands are resting now from the toil of fashioning this enduring edifice for his brother



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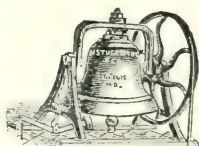
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Knights of Columbus." [Italics ours.—Ed. F. R.]

If a K. of C. chaplain talks in this strain, it is nothing to wonder at that lay members of the "Order" see no harm in fraternizing most intimately with Freemasons, nay, to find it perfectly proper, nay desirable, that Catholics should join the Masonic Order, regardless of the strict prohibition of the Holy See. (Cfr. the article "K. of C. Freemasons" in No. 18 of the F. R., p. 353). It must gradually become evident to the most obtuse observer that there is method in this madness.

Mr. Davis and Free Speech

In his Labor Day address at Wheeling, W. Va., Mr. John W. Davis, the Democratic candidate for the presidency, said:

"Freedom of speech—which means the right to say things that displease as well as the things that please those in power; freedom of assembly, freedom of labor, freedom of contract, freedom of the press, freedom in matters of religious belief and practice—these are rights too sacred to be trifled with. There is no danger in their exercise. It is the attempt at their suppression that leads to excess or explosion. I do not envy the frame of mind which causes some men to charge all who disagree with them with plotting the destruction of the Republic. To judge from some recent utterances there are those in this country who see a conspiracy whenever three workmen meet together, a riot when their numbers grow to ten, and a revolution if it reaches a hundred. Around every corner lurks a Red, and nothing but the utmost vigilance of these self-appointed savers will rescue the country from the destruction he is plotting. Of course, in a country so diversified as ours many mistaken ideas are set afloat. Wild theories of government and of society are thrown up in a population that contains so many sorts of men. But I am one of those who continue to believe that the best disinfectant, moral or physical, is fresh air. The best defense against the tyranny of the few or the

despotism of the many is free and open debate. I prefer liberty with all its perils, including the liberty to make mistakes, to any system by which the government seeks to set itself up as the universal shepherd of us all."

This is—shall we say amusing?—as coming from a man who was a member of an administration which not merely "trifled with" sacred rights, but trampled on them, mutilated them, destroyed them. What did John W. Davis do or say for American liberty when citizens were being imprisoned right and left for saying things displeasing to those in power, and when the few who had the courage to protest against such illegal outrages were outlawed as traitors to the nation? Now, when it is safe to do so, he speaks right out. This utterance of his may be "significant, not of the courage or Americanism of the man, but of the people come again to themselves," as the Chicago weekly *Unity* thinks; but what guarantee have the people that Mr. Davis, if elected, will not prove to be another Wilson?

Since the article on page 392 of this issue was written, fraternisation between the Knights of Columbus has proceeded a step farther. It has led to the establishment of an organization of members of the K. of C. and Freemasons, called Hamilton-Jefferson Association, at Utica, N. Y. The Associated Press, in announcing the news, says that the new society is "non-secret, non-sectarian, and non-partisan," and, in order to keep an even balance, "will admit new members in pairs, one Protestant and one Catholic." The programme is said to have been approved by Andrew F. Kelly, director of the Utica branch of the National Catholic Welfare Conference. (See St. Louis *Globe-Democrat*, Oct. 7, p. 1). Shortly before the venerable Bishop McQuaid of Rochester died, he expressed the fear that the Knights of Columbus would form a stepping stone for Catholics into Freemasonry. It looks as if this prediction is coming true.

Notes and Gleanings

The Bishop of Denver announces in a circular letter to his clergy (*Denver Catholic Register*, Vol. XX, No. 7, pp. 1 and 5) that at the meeting of the bishops in Washington a decision of the Consistorial Congregation touching the reading of the Bible in schools was received, which says: (1) that the Church does not object to the reading of the Bible or the listening to it, provided (a) the reading be from an approved Bible, (b) given by a competent teacher, (c) with the explanation from standard and approved sources that difficult or disputed passages demand to be rightly understood and interpreted; (2) where these conditions are wanting, Catholic children should not attend.

The Holy Office has found it necessary to speak once more on the case of the stigmatized Capuchin Father Pio of Pietralcina, at San Giovanni Rotondo, in the diocese of Foggia. Over two years ago stories of wonders in his life brought about unwelcome publicity, and in the even more unwelcome rush of visitors there were many moved by curiosity rather than religious zeal. On May 31, 1923, the Holy Office announced that from an inquiry into the facts nothing of a supernatural nature had resulted. The S. Congregation now adds that as a result of further information from many sources it has to repeat this warning more explicitly and severely, and it exhorts the faithful to abstain in the future from going, under an aspect of devotion, to visit the Friar or corresponding with him.

A convert and former Mason, now "Faithful Navigator" of the Fourth Degree of the Knights of Columbus in a midwestern city, writes to suggest that the fact that there are converted Masons in that organization may in some instances have led to the erroneous notion that there are "K. of C. Freemasons" (see our article in No. 18, p. 353). "I was a Blue Lodge Mason for nearly fifteen

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years," he says, "and even to-day some who knew me as a Mason, and who either do not know of my becoming a Catholic or do not understand all that such a step requires, salute me as a Mason, and perhaps when they have occasion to mention me in their circles, refer to me as a member of the society, notwithstanding my complete severance of relations with it for more than twenty years." Of course, in writing as we did, we did not have in mind cases of this kind, but such as that of Senator Ashurst, whom the Masons themselves claim as a member, and such as have been reported to us by several pastors who assert that prominent members of the K. of C. in their respective parishes or localities are *notorious* Freemasons. We fear there will be many more such cases than there are already if the undue fraternizing between K. of C.'s and Freemasons is permitted to continue.

In a series of articles in the *Irish Monthly* the Rev. T. Corcoran, S. J., reviews some of the salient features of the much-discussed Montessori method, which he roundly rejects. The concluding paper deals with the Montessori policy on education in religion, and the use of rewards, which Fr. Corcoran calls "instruments of slavery for the spirit."

If we only had a Jeremias, possibly we could see the signs of the times. H. W. Hopkins in a letter to the *Christian Century* predicts that "many of our [Protestant] clergy who are now signing peace declarations will be too yellow, when the next war comes, to teach the love and pacifism of Jesus." It is a pretty safe bet, indeed, that the great majority of these ministers of every denomination (except the Quakers) will preach hate and support the government in every undertaking in the next war,—for which that government is already preparing, as can be seen from its institution of Defense (originally Mobilization) Day. The pacifism spouted from so many pulpits at present is 90 per cent hypocrisy.

A letter from the Prefect of the Sacred Congregation of Sacraments directed to the bishops of the entire world calls attention to Canon 822 of the Code of Canon Law concerning the place for the celebration of Mass. The Code provides that the Holy Sacrifice may be offered only in duly blessed or consecrated churches or oratories, except under extraordinary circumstances. Faculties for permitting variations from this rule granted to bishops, are very limited. The letter calls particular attention to the provision against the celebration of Mass outside of churches in connection with the observance of secular festivals and demonstrations. Permission in such cases should be obtained from the S. Congregation of Sacraments and, in transmitting such requests, bishops are warned to insist upon the presentation of specific reasons why such variation from the rule should be permitted.

Commenting on the report that the Associated First National has bought the film rights of Papini's "Life of Christ," the cinema editor of the *London Catholic Universe* says: "Here I see nothing more at work than the commercial instinct. After all, Papini's book is important enough to form the basis of a scenario only if it is considered with a view to financial profit." He adds that there will be little opportunity for exhibiting the picture in England, because in that country representations of Our Lord are forbidden absolutely by the National Board of Film Censors, and the ban is not likely to be lifted." Would that we had such a wise prohibition in America!

The committee of scientists appointed by the *Scientific American* last year to investigate the electronic theory of Dr. Abrams, of San Francisco (cfr. *F. R.*, Vol. XXX, No. 21, p. 420), reports that the claims of Dr. Abrams, who has since died, were unfounded and his treatments entirely worthless. The report, though somewhat belated, may yet serve a useful purpose, since a number of quack doctors in different

parts of the country are pretending to cure diseases by means of the Abrams apparatus. It is to be regretted that Dr. James J. Walsh does not deal with Abrams and his claims in his valuable book on "The Cures that Fail."

In reply to the question whether it is true that candidates of Jewish extraction are refused admission to the Society of Jesus, Father A. Gille, S. J., editor of the *Catholic Herald of India*, writes in his paper (XXXII, No. 32): "In the sixteenth century twenty-seven Spanish Jesuits conspired to make the Society an exclusively Spanish concern under a Spanish General and with none but Spanish members, as all other nations, so they argued, were tainted with heresy. The plot was defeated, and the twenty-seven eccentrics were expelled, but as twenty-five of them were of Jewish extraction, it was ruled that applicants of Hebrew and Saracenic origin were henceforth to be refused admission."

The *Interpreter* in its August number gives some interesting information regarding the number and distribution of Italian immigrants. In 1920, according to the federal census, there were living in the U. S. 1,610,113 persons born in Italy. If we add to this number the more recent arrivals and the children born here of Italian parents, we find that the group comprises a total of about three million and a half. At least 70 per cent of this number have made their homes in the Atlantic Coast States, although there are many important Italian centers in Ohio, Illinois, and other Central States, as well as in California. New York stands first and Pennsylvania second in population of Italian stock. The total number of naturalized Italians was 419,723 in 1920, but the Italians have for some time past stood highest among all immigrant groups in the numbers completing their citizenship, and the *Interpreter* estimates the total at present to be nearly 600, 000.

Maurice Francis, a newspaper man, recently had an article in the *Jesuit America*, lamenting the sensationalism

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- Mayer, H. *Katechetik*. (Herders Theol. Grundrisse). Freiburg, 1924. 80 cts.
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- Grandgent, C. H., *Dante*. (Master Spirits of Literature Series). N. Y., 1916. \$2.
- McCann, A. W., *The Science of Eating*. N. Y., 1919. \$1.50.
- Schreiner, G. A., *The Craft Sinister: A Diplomatic-Political History of the Great War and its Causes*. N. Y., 1920. \$2.50.
- Dorlodot, Canon, *Darwinism and Catholic Thought*. The Origin of Species. London, 1922. \$1.50.
- Pohle-Preuss, *Soteriology: A Dogmatic Treatise on the Redemption*. 4th edition, St. Louis, 1923. 90 cts.
- St. Thomae Aquinatis *Summa Theologica*. Ed. 17ma Taurinensis, De Rubeis, Billuart et Aliorum Notis Selectis Ornata. 6 vols. unbound. Turin 1922. \$5.
- Index Librorum Prohibitorum SSmi D. N. Leonis XIII Iussu et Auctoritate Recognitus. . . Romae, 1900. \$1.30.
- Index Librorum Prohibitorum. . . SS. D. N. Pii X denuo Editus. . . Romae, 1907. \$1. (Unbound)
- The Casuist. A Collection of Cases in Moral and Pastoral Theology. Reprinted mainly from the *Homiletic Monthly*. With Corrections made Necessary by the New Code of Canon Law. 5 vols. N. Y., 1906-17. \$4.50.
- United States Catholic Chaplains in the World War. N. Y., 1924. \$2.
- Lacau, J., *Précieux Trésor des Indulgences*. Turin, 1924. 75 cts. (Wrapper).
- Krull, V. (C. PP. S.), *Christian Denominations*. 11th ed., Chicago, 1921, \$1.
- Petrovits, Jos. J. C., *The New Church Law on Matrimony*. Philadelphia, 1921. \$2.
- Meyenberg, A., *Leben-Jesu-Werk*, Vol. I, Lucerne, 1922. \$3.
- Detweiler, F. G., *The Negro Press in the United States*. Chicago, 1922. \$2.
- Reatz, Aug., *Jesus Christus, sein Leben, seine Lehre und sein Werk*. Freiburg, 1924. \$1.50.
- Augustine, Chas. (O. S. B.), *Rights and Duties of Ordinaries*. St. Louis, 1924. \$2.

THE FORTNIGHTLY REVIEW

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of our daily press and pleading for greater discrimination, at least on the part of Catholics, in the choice of their reading matter. "A change," he said, "can not come too quickly, or too emphatically, for the good of the country and its people." The *Casket*, commenting on Mr. Francis' threnody, says: "The change will come, no doubt; but that is rather poor consolation. There are millions of souls going to hell in the meantime. Our duty is in the present and in the communities in which we live." We should do our utmost to check the progress and the effects of this great degradation of the press. We should try to offset the evil by excluding the dirt and flinging it into the sewer, where it belongs, by protesting to the publishers, and by working for the establishment of cleaner newspapers.

No. 2 of *Franciscan Studies* (Jos. F. Wagner, Inc.) is devoted entirely to St. Bonaventure. Fr. Ludger Wegemer, O. F. M., presents a sketch of the Seraphic Doctor's life and works, while Fr. Vincent Mayer, O. F. M., defends him against the charge of Ontologism. Fr. Ludger in the main follows Fr. Leonard Lemmens. He regards the chief distinction of St. Bonaventure's writings to be that "they not only enlighten the intellect, but inflame the heart with love" (p. 16), and holds, correctly we think, that there is no essential difference between his theological teaching and that of St. Thomas, since they both inculcate the "doctrina communis" and "only in a very restricted sense can they be called the leaders of two different theological schools" (p. 17). Both Fr. Ludger and Fr. Vincent plead for a renewal of interest in the Seraphic Doctor and his writings, and we believe that their well written treatises will help to attain this laudable end.

Life is short, and our brother-men are, like ourselves, very imperfect. It is best to judge all charitably, to resent nothing too bitterly, to forgive much, and to smile over many things.

Correspondence

Are There K. of C. Freemasons?

To the Editor:—

Regarding your article, "K. of C. Freemasons," in the Sept. 15th FORTNIGHTLY REVIEW, Vol. XXXI, No. 16: You know the writer holds no brief for the Supreme Officers of the Knights of Columbus, but it is my firm opinion that you are mistaken when you say there are Knights who are also Masons.

The Board of Directors and the Supreme Officers, it is my belief, would not tolerate for a moment anyone remaining a member of the Order who failed to live up to the laws of the Church, which, of course, prohibit Catholics from being members of the Masonic Order.

Some of my very best friends all my life have been Masons, of both high or low degree, but they have all respected my religion, and nothing even resembling a gesture has ever been made towards interesting me in their Order.

Therefore, it is my idea that the Masons would have no more regard for a Catholic in their fraternity than we Knights of Columbus would have for a Mason in our Order.

Louisville, Ky.

P. H. Callahan

Commercialism in Church

To the Editor:—

Some time ago the *Catholic Columbian* asked this pointed question: "When are we to be relieved of commercialism in connection with church matters?" I have not seen or heard an answer, yet this question undoubtedly is in the minds of many. Is there really commercialism in the Church of God? Who will dare to say "No"? Where is the church where money talks are not made, at least occasionally, before the reading of the Word of God? Are people well disposed to hear the Word of God when they have been angered and humiliated by money talks? Indeed, the curse of commercialism is in the Church, and it is high time to put it out. Such is clearly the will of Him who drove the money-changers from the Temple. Can the angels rejoice to see that offensive collection box distracting the worshippers? Should not God's house and the services of his ministers be as free as the air? It is said much money is needed to pay for our big churches; but why build big costly churches when they cannot be paid without overburdening the people? Commercialism in the Church is a curse because it drives many out of the Church.

Denton, Tex.

(Rev.) Raymond Vernimont

Alleged British Propaganda in American School Histories

To the Editor:—

A communication from Professor McCarthy of the Catholic University of America in your

August 15th issue seems to invite comment from me and I offer a few remarks.

That Dr. McCarthy has not read the History of the United States by an obscure person like me is nothing to his discredit and I should not think of making any complaint on that score.

In an effort to dissociate himself from the outrageous attack on my character sanctioned by the Knights of Columbus Historical Commission, he says he has not seen the libel in *Columbia* "either in manuscript or in print." That statement, I have no doubt, is strictly true, but it strikes me as disingenuous; I think that is the term used in academic circles to describe what I have in mind.

The attack appeared in *Columbia* in January 1922; soon after its appearance I wrote a review of it, quoting the essential paragraphs with comments of my own, which I published in my paper, the *Catholic Sentinel*, January 19, 1922. In due course I received a letter from the chairman of the Knights of Columbus Historical Commission, saying that Professor McCarthy had in his presence "expressed some embarrassment" over my remarks in the *Sentinel*. Unless, then, the chairman was writing without exact information, Professor McCarthy was very early apprised of the terms of the attack on me and his statement in your issue of August 15th that he had not read the libel in *Columbia* is without point.

I quote here a few sentences from my reply to the chairman as they express my opinion now as when they were written. Under date of April 10, 1922, I wrote:

"I have read with great interest your letter relating to the dissociation of Professor McCarthy from any connection with the January *Columbia* article.

"It may not be out of place to call attention to the fact that it was not I, but the editor of *Columbia*, who connected the Miller libel with the K. C. historical movement and left upon the minds of *Columbia* readers the impression that Miller's contribution was a chapter in the work of your Commission. In the circumstances I do not see that the private assurance to me that Dr. McCarthy was not personally involved in the incident gets us very far. My book, like his, was written for the Catholic schools; he became at once the beneficiary of the outrageous attack on my history. It is my notion that either the Commission should be publicly dissociated from Miller's article or Dr. McCarthy should be dissociated from the Commission. I presume, however, that in these matters tastes differ.

"But, of course, the connection of the Commission or its lack of connection with the incident is a matter of minor consequence. The libel itself is what is important."

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York, in a section devoted to "Catholic Opinion," the substance of Miller's article in *Columbia* done over by a graduate of Quincy College, who represents me as distorting the history of our country at the instance of British propagandists and in return for British gold. The budding historian at Quincy, who acknowledges that he is working at second hand, formulates his indictment in nine propositions, none of which has any connection with anything to be found in my book. If the good Franciscan Fathers at Quincy and their pupils are thus imposed on, perhaps my name is execrated in other Catholic schools. You can see, therefore, that the matter is of serious consequence to me; I have the honorable ambition to leave to my children something other than a reputation as a modern Benedict Arnold.

The Knights of Columbus are a powerful organization and perhaps they can afford to ignore the complaints and troubles of an unknown member like myself, but I at least can do the thoughtful membership of the society the service of calling attention to the quality of leadership which has fastened itself on the Order. It strikes me as ridiculous for the supreme officers to pose as the patrons of historical truth while they refuse to disavow such falsifications as Miller was permitted to spread before the membership with their official sanction.

John P. O'Hara
Portland, Ore. Editor *Catholic Sentinel*

More About "Who's Who in America" To the Editor:—

I fear our good friend Denis A. McCarthy is not very well informed about the methods of the editors of "Who's Who in America." That Bishop Tihen's name is in that reference work, as he says (F. R., XXXI, No. 19) is owing to the fact that "bishops or chief ecclesiastics of any of the larger religious denominations" are included *ex officio*. The list of those included in "Who's Who" because of their official positions is very large, and there is not much room for choice there on the part of the editors. It is when it comes to including people "because of some outstanding achievement in art, science, invention, drama, literature, music, law, business, manufacturing, exploration or discovery" that a wide field for discrimination opens. How arbitrary this discrimination is may be seen, *e. g.*, from an article in *Liberty*, of Sept. 20, where it is pointed out that some very distinguished Americans in the movie and theatrical field are "out," while others of less distinction are "in." The same observation has often occurred to me in regard to Catholics: some names that you would surely look for are "out," whereas others you would not expect to find are "in."

As to "Who's Who" being "a book of Americans who count," that claim is, as every one knows, a joke. Imagine a humbugger like Dr. Frederick A. Cook, of North

Pole notoriety, being listed among America's notables, while the Editor of the FORTNIGHTLY REVIEW, who has published and edited one of the leading Catholic magazines of the country for over thirty years and written a number of important books, such as "A Study in American Freemasonry," now in its fourth edition, and a "Dictionary of Secret Societies" to which the *New Republic* and the *Nation* have recently devoted full-page notices, is missing. Or can it be that Arthur Preuss, like Theda Bara and Gloria Swanson, refused to send in his biography? C. D. U.

Away With the War Spirit!

To the Editor:—

The *Michigan Catholic* of Aug. 28th has this heading: "Many Boys Enroll for Military School." (The military school in question shall not be advertised here). Is this agreeable news? Did some Catholic mothers encourage their inexperienced, innocent sons to enroll themselves in a school that emphasizes military training? If so, have they already forgotten the last diabolical war in which 11,000,000 young men perished and 20,000,000 were crippled for life? Who can count the tears that have been shed and are still caused by that dreadful, senseless, and unnecessary conflict? These boys should ask the returned soldiers what they saw on the battlefield. That would cool their childlike enthusiasm. Can boys who dream of war be truly high-minded? Will they ever amount to much, except possibly as destroyers of life and property? How can the peace spirit gain ground when boys are encouraged to be warriors? To make the peace spirit prosper, —guns, cannons, and ammunition factories must be made detestable. Tell the boys that "war is hell." Military training may develop muscles. Horses have muscles; but are men with muscles and straight backs noted for their intellectuality and noble hearts? Down with the war spirit and away with war preparations!

Denton, Tex. (Rev.) Raymond Vernimont

Points From Letters

In your No. 18 you quote the *Daily Worker* as saying that Ku Kluxers at Divernon, Ill., "beat up a Catholic priest." This statement is not true. The priest in question is Father Fox, a neighbor of mine. He took issue with the preacher on the occasion mentioned, and declared that he had served as a K. C. chaplain during the war and believed he had a 100% record, which the preacher could not say of himself. Father Fox was then taken by the arms and escorted from the platform, but he was not beaten.—C. W. O.

A gold coin from the United States labelled "Christian Idol from America," is part of a collection of idols from many lands possessed by a man in India.—*Dearborn Independent*.

BOOK REVIEWS

Ireland's Part in the Development of America

The conspicuous part played by the Irish race in the upbuilding, both spiritual and civic, of the United States can no longer be discredited. To make this clear is the purpose of "Ireland's Important and Heroic Part in America's Independence and Development," by the Rev. Frank L. Reynolds (Chicago, 1923). It is written especially for the young, and is intended to serve particularly "as a supplementary reading to histories in the schools."

Some may accuse Father Reynolds of making too much of a party plea in his work. Yet this can be readily pardoned, in view of the way in which our historians are accustomed to pass over the share which the Irish took in securing our independence and have always taken in our national life, even from early colonial days. It is time that this incorrect presentation of history, sometimes not a little contemptuous, should come to an end. Let us hope that Father Reynolds' book may exert an influence towards bringing about such a desideratum, which it may well do with a judicious use of it in our schools.

The volume makes interesting and instructive reading. Yet it brings a painful thought to the mind. Far the greater number of our Irish immigrants were Catholics. Thousands upon thousands of them and millions of their descendants were lost to the Church. Lack of priests and mixed marriages no doubt were the principal causes of the sad defection. It is a pity that no zealous Irish priests accompanied the early colonists to America, even if they had to live in disguise as they did in Ireland. V. F. O'Daniel, O.P.

Literary Briefs

—Father Martin J. Scott, S. J., has written a new novel, entitled "Kelly," of which no less an authority than the Rev. Dr. John A. Ryan says that it easily holds the reader's interest and has the further advantage that it disseminates correct ideas on the much-discussed labor question. (Benziger Bros.)

—"Die Sichtbarkeit der Kirche," a doctoral dissertation by the Rev. J. B. Walz, of the Archdiocese of Bamberg (Würzburg: St. Rita-Verlag), is a valuable contribution to scientific apologetics and dogmatic theology. The author, after a careful explanation of the important question at issue, shows that the doctrine that the true Church must be materially and formally visible, though never defined *ex cathedra*, is so clearly and positively taught by the Church that it is undoubtedly an article of faith. He considers the proofs for this dogma in great detail, and in the final section of his treatise ex-

amines and refutes the objections raised by theologians of the Greek Orthodox Church, the Protestants, and the Modernists. This is the most thorough monograph extant on the subject of the visibility of the Church and can be recommended for solidity of doctrine, erudition, and clarity of style. (Copies of this monograph can be had from the Rev. E. Teves, O. E. S. A., Petersburg, Neb. Price \$2).

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—The third book of Fr. Guido Cocchi's "Commentarium in Codicem Iuris Canonici ad Usum Scholarum" (Turin, Italy: P. Marietti) worthily continues the work, dealing "De Rebus." We have already in this REVIEW called attention to the merits and defects of this manual and will therefore limit our criticism of the third volume to the observation that the tape-worm-like diagrams in which the author delights contribute little or nothing to the elucidation of the subject. —Chas. Augustine, O. S. B.

—"In the Wilds of the Canyon" is the latest juvenile story by Fr. H. S. Spalding, S. J. The author takes his city-bred hero, who had become involved with the Juvenile Court, into the wild canyons of New Mexico. In a picturesque spot this fortunate youngster camps out with a taxidermist, bagging bird specimens, and incidentally adding to his score a bear and several pumas. These almost incredible adventures, interwoven with a pretty romance, will gladden the hearts of boys and girls alike. (Benziger Bros.)

—"St. Bonaventure's Year Book" for 1924 is a "Concordia Number," dedicated to the Rt. Rev. F. J. Tief, D. D., Bishop of Concordia, who is an alumnus of St. Bonaventure's Seminary. This volume is the work of the students in the first three years of the theological course at St. Bona's, who selected the Life of Christ as an apt subject for their papers. The Year Book is scholarly as usual and richly illustrated. (Published by the Duns Scotus Theological Society, St. Bonaventure's Seminary, St. Bonaventure, N. Y.)

—We lately (F. R., XXXI, 15, p. 299) reviewed the Life of Mother Clare Fey, the saintly foundress of the Congregation of the Poor Child Jesus. To-day it is our privilege to recommend her "Lenten Meditations," which have been translated into English by a member of her Congregation. These meditations were intended in the first place for the use of religious; nevertheless, as the editor says, "every soul striving after the interior life will find no difficulty in drawing fruits from them suitable for their own circumstances." The translation is somewhat better than this extract from the preface might lead the reader to suppose, though a more careful revision would probably have removed many other slight blemishes. We trust this formal imperfection will not deter nuns and others from using these solid and devout meditations. (B. Herder Book Co.)

—"The Seminarists' Symposium" for 1923-1924, edited and issued by the St. Thomas Literary and Homiletic Society of St. Vincent Seminary, Beatty, Pa., is fittingly dedicated to, and bears on its first page the picture of, the venerable Bishop McDevitt, of Harrisburg, one of the most enlightened and zealous champions of Catholic education in

America. The contents cover a wide scope, from the value of the Holy Eucharist to the life and writings of Longfellow and Alice Meynell. Why the latter should be called "the Saint of journalism," is a riddle to us. But one cannot expect these young seminarists to find the *mot juste* on every subject. On the whole, their literary efforts this year, as in previous years, betray a zealous striving after high standards and therefore are worthy of commendation.

—We had occasion some time ago (F. R., XXX, 13) to quote Dr. F. Flakamp's criticism of some deficiencies in "Der hl. Bonifatius, Apostel der Deutschen," by the Rev. Johann Joseph Laux, C. S. Sp., better known to American readers as "George Metlake." We have since had occasion to examine the book, which is published by Herder of Freiburg, and it is but fair to say that while it is perhaps not up to the highest exactions of historical scholarship, it is well adapted to its purpose, that of offering a popular biography of the Apostle of Germany. Such eminent scholars as W. Levison, Bruno Krusch, Gustav Schnürer, and Hildebrand Bihlmeyer, O. S. B., have accorded it warm praise. In five parts the author describes St. Boniface as monk, as Apostolic missionary, as missionary bishop and archbishop, as papal legate, and, finally, as bishop of Mayence and martyr. A number of incidental critical problems are discussed in the appendix, which also contains a very full bibliography.

—We are indebted to Mr. Pietro Marietti, the well-known Catholic publisher of Turin, Italy, for fifteen volumes of his new reprint of the works of St. Thomas, comprising the "Summa Theologica" (6 vols.), the "Summa contra Gentiles" (1 Vol.), the "Commentaria" on the Epistles of St. Paul (2 vols.), the "Quaestiones Disputatae" and "Quaestiones Quodlibetales" (5 vols.), and the two political treatises "De Regimine Principum" and "De Regimine Iudaeorum" (1 vol.). The last-mentioned volume seems to be entirely new, the text of the two *opuscula* being edited by Joseph Mathis. The other volumes are reprints from old plates. This "Editio Taurinensis" of St. Thomas is printed in rather small type, but the print is bold and legible and the *format* handy. The text of the "Summa" is accompanied by explanatory notes derived from Billuart, De Rubéis, and other famous commentators.

—From the Brothers of the Sacred Heart, Metuchen, N. J., comes a very complete "Manual for Novices." There is an admirable order observed in the preparation of the work, and its consistent and intelligent use would be the external means of developing the perfect religious. Even though it be not put into the hands of the novices, superiors, novice masters, or mistresses will find it valuable.

—Father William H. McCabe, S. J., has made a precise and adequate translation of the twenty-eighth edition of the "Catechism of the Vows," by Father Peter Cotel, S. J. This latest French edition had been revised and made conformable to the Code of Canon Law by Father Emile Jombart, S. J. The little book places in catechetical form all the general principles involved in the taking and keeping of religious vows and fundamental instruction on the nature of them. There is hardly any thinking Catholic for whom this manual would not be useful, and it must have proved itself the very best of manuals for religious communities using the French language. May this new English edition become as widely known as the original! (Benziger Brothers).

—"The Life of Blessed Thérèse of the Child Jesus in Pictures," with verses translated from the French by the Carmelites of Santa Clara, Cal., is a little paper-bound book with pictures on every other page illustrating the life of the "Little Flower" literally from the cradle to the grave. While not of great artistic merit, the booklet will serve to interest children in the new *Beata*, who so greatly attracts and influences all who fix their attention on her. (Benziger Brothers).

—A story for children, called "Bertha and Beth," by Clementia (Matre & Company), is occupied with the doings of a pair of twins. The book is not without both interest and instruction for young children, but it has one defect almost always to be noted in present-day books for children,—that it directs the young readers' attention to traits and features which, while they may be amusing to grown-ups, are beyond the range of children, who must be stripped of their childlike qualities, unconsciousness and simplicity, before they can appreciate them. Why not let the children in the books live along naturally without comment? Grown-ups can see what is ludicrous, "cute," and endearing without a diagram, and the small fry will not learn too soon to look in the mirror. Perhaps Sandford and Merton were prigs and Rollo a miracle of docility, but their companionship presented no dangers in the way of premature self-consciousness.

—Father Peter Geiermann, C. SS. R., in "It Might Be You," has gathered together a number of anecdotes describing happenings noted in the course of his labors in giving missions. The book will no doubt interest many. (Matre and Company).

—Under the title, "The Philosophy of Teaching, or a Study in the Symbolism of Language," Fr. Francis Tourscher, O. S. A. gives us a translation of St. Augustine's treatise "De Magistro," written about A. D. 385, of which he provided a school edition four or five years ago. Fr. Tourscher's avowed purpose is not to substitute the Christian for the pagan classics, though there is

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St. Louis References —

New St. Louis Cathedral, St. Francis Xavier's, Holy Name, St. Michael's, St. Agnes', St. Teresa's, and others.

Chicago References —

St. Michael's, Notre Dame, and others.

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a distinct demand for such substitution, but "to fill out and complete the study of style and expression in the older types by a knowledge of the later correct form and thought of Christian teachers." The translation is idiomatic and readable, and so far as we have been able to test it, renders the meaning of the original text correctly. May Fr. Tourscher's diligent efforts to acquaint the students of this generation with the writings of St. Augustine, result in attaining the objective he aims at, namely, "to counteract the widely prevalent tradition in the 'history of education' which exhibits the Christian Fathers unfairly and untruthfully as patrons of 'reaction' and leaders in a 'retrograde movement.'" We may add that the danger connected with the reading of the pagan classics in school could be counteracted if the writings of the early Fathers were employed as a corrective and a safeguard. (Philadelphia: The Peter Reilly Co.)

—We are indebted to Fr. Corbinian, O. M. Cap., for a copy of his neatly printed history of "The Laurentianum, Its Origin and Work." The Laurentianum in question is St. Lawrence College, at Mt. Calvary, Wis., which was founded in 1864 and can therefore celebrate its diamond jubilee this year. In simple style the author describes the trials, sacrifices, and difficulties of the early days of the western Capuchin Province and the steady forward movement of St. Lawrence College to its present respected position in the educational world. This monograph possesses considerable historical value, and we congratulate the reverend author on the success of his labors.

—The valuable "Philosophische Handbibliothek" of Kösel & Pustet, of which seven volumes had previously appeared, under the editorship of Drs. Cl. Bäumker, L. Bauer, and Max Ettlinger, has now been enriched by the first installment of what promises to be a very complete and reliable history of philosophy. It is entitled "Geschichte der Philosophie von der Romantik bis zur Gegenwart" and is the work of Dr. Ettlinger of the University of Münster. The author divides the period into three main divisions and treats each under three separate headings, viz.: general characteristics, biographical survey, and detailed sketches of the principal authors and their systems. We like especially the chapters on Schelling, Wundt, and the Neo-Scholastics. It is gratifying to come across a history of modern philosophy in which such Catholic writers as Cathrein, von Hertling, and Mausbach receive not only cursory mention, but that sympathetic attention which their work deserves.

New Books Received

Miraculous Medal Almanac for 1925. 76 pp. 12mo., richly illustrated. The Vincentian Press, St. Louis, Mo. 25 cts.

St. Mary's Manual. Prayer and Hymn Book Compiled from Approved Sources (by Christian A. Zittel). Revised edition. vi & 436 pp. 32mo. \$1 net per copy; reduced price on lots. Organ Accompaniment. x & 247 pp. 4to. \$3.50 net. New York: Catholic Book Publishing Co. (Orders to be sent to Mr. Zittel, 711 Locust Str., Toledo, O.)

On the Creation of an Institute for American Church History. By the Rev. Peter Guilday, Ph. D. 35 pp. 8vo. Privately Printed.

The Century of the Sacred Heart. Revised for English Readers from the Seventh Edition of "Le Sacré Cœur." xii & 156 pp. 12mo. Benziger Bros. \$2.35 net.

Pius XI. Josaphat-Enzyklika. ("Ecclesiam Dei"). Autorisierte Ausgabe. (Latin text with German translation). 25 pp. 8vo. 25 cts. (Wrapper).

P. Philipp Jeningen S. J., ein Volksmissionär und Mystiker des 17. Jahrhunderts. Nach den Quellen bearbeitet von Anton Höss S. J. Mit 9 Text- und 7 Tafelbildern. xxiv & 363 pp. 8vo. Herder & Co. \$2.10 net.

Missy: The Heart Story of a Child. By Inez Speeking. 188 pp. 12mo. Benziger Bros. \$1.25 net.

Kelly. A Novel by Martin J. Scott, S. J. 232 pp. 12mo. Benziger Brothers. \$1.50 net.

Keeping Up With Science. Notes on Recent Progress in the Various Sciences for Unscientific Readers. Edited by Edwin E. Slosson, M. S., Ph. D., Director of the Science Service, Washington. xiv & 355 pp. 8vo. Profusely Illustrated. New York: Harcourt, Brace & Co.

The Conquest of Heaven. Perfect Charity and Contrition. By Frederick Rouvier, S. J. Translated from the French by Sister Francis of the Sacred Heart and Lawrence Drummond. 182 pp. 16mo. Baltimore, Md., John Murphy Co. \$1.

Christian Schools and Scholars, or, Sketches of Education from the Christian Era to the Council of Trent, by Mother Francis Raphael, O. S. D. (Augusta Theodora Drane). New Edition, edited by Walter Gumbley, O. P. xvi & 742 pp. 8vo. Benziger Brothers. \$6 net.

Historical Sketch of the Hospital Sisters of St. Francis of Muenster, Westphalia. By A. Zurbonsen. 23 pp. 8vo. Published by the Author. (Wrapper).

Devotion to the Sacred Heart. The Doctrine and Its History. By the Rev. J. V. Bainvel, S. J. Translated from the Fifth French Edition by E. Leahy. Edited by the Rev. George O'Neill, S. J. xv & 371 pp. 8vo. Benziger Brothers. \$4 net.

The next time some swaggering militarist tells you that Goose Step Day will "preserve peace" like a fire department ready to put fires out, ask him if he ever heard of a fire department going around committing arson. —*The New Leader*, Vol. I, No. 34.

A SPRINKLE OF SPICE

It was expected that the picture of General Dawes, with his slouch hat on one side of his head and his underslung pipe, would be a great vote-getter. But the publicity man had not reckoned with the W. C. T. U. Its leaders declared unsmilingly, according to the *Boston Herald*, that "the tobacco habit, while probably not as bad as that of liquor drinking, should not be encouraged." Whereupon the offensive posters were recalled and "Dawes was done over without the pipe." Unhappily, several thousands of the pipe pictures had already gone into circulation and are being passed around among the ladies by the wicked Democrats.

Mrs. Frances Parkinson Keyes, in her book, "Letters from a Senator's Wife" (Appleton), devotes many pages to discussing the Sheppard-Towner maternity bill, which she warmly espoused. For this championship she is not at all reluctant to accept laurels; but we dare say many of her readers will incline to H. L. Mencken's judgment that the Sheppard-Towner bill only means paying high salaries to women with advanced degrees who think they are too good to have children of their own, but who want to tell the foreign women who have borne a dozen how to get the thirteenth.

"The War Department, responsible with the Navy for America's defense, wants no more war and expects no more war," says the *Indianapolis Star*. "It believes that the best cure for war is preparedness, a knowledge on the part of other nations that this country is ever ready to take care of itself and must not be attacked." For confirmation of the success of this plan apply to Germany, France, Austria, Russia, Italy, et al. On the other hand, Lieutenant-Colonel John A. Scott, Reserve Corps executive officer in the District of Columbia, told an American Legion post recently that "Defense Day is a test of the country's preparedness for war," and that "war to-day is as sure as death." *Indianapolis Star*, meet Lieutenant-Colonel Scott. You boys ought to get together.—*The New Republic*, No. 510.

O. O. McIntyre, the well-known New York correspondent, who was in Europe lately, writes from Paris that there is a "New York Bar" in that city which is patronized principally by Americans. This bar closely resembles the corner saloon of pre-prohibition days, even down to the bar flies, and displays two signs reading: "Try Our Scofflaw Cocktail" and "A Drink With a Kick—Try the Three Mile Limit."

New Publications

A Biographical Dictionary of the Saints.

With a General Introduction on Hagiology. By the *Right Rev. Msgr. F. G. Holweck, D. D.* Cloth, large 8vo., XXXII & 1053 pages, net \$10.00.

Curious Chapters in American History.

By *Humphrey J. Desmond, LL. D.* Cloth, 8vo., 260 pages, net \$1.50.

The Virtues Awakened.

From the Treatise on Perfect Happiness. By the *Ven. Leonard Lessius, S. J.* Translated from the Original Latin by Rev. Henry Churchill Semple, S. J. Cloth, 8vo., x & 50 pages, net 60 cents.

Rights and Duties of Ordinaries According to the Code and Apostolic Faculties.

By the *Rev. P. Chas. Augustine, O. S. B.* Cloth, 8vo., XXVI & 550 pages, net \$2.50.

The Soul of the Sacred Liturgy.

By the *Abbé A. Sicard.* Authorized Translation by the Revs. R. J. Benson and S. A. Raemers. Cloth, 8vo., VIII & 103 pages, net 75 cents.

The New Morality.

A Candid Criticism. By *Rev. Henry C. Day, S. J.* Cloth, 8vo., 126 pages, net \$1.20.

Christianity and Reconstruction.

The Labor Question. By *Rev. Bampton, S. J.* Cloth, 8vo., VI & 176 pages, net \$1.35.

Christ in His Mysteries.

Spiritual and Liturgical Conferences. By *Right Rev. D. Columba Marmion.* Translated from the French by a Nun of Tyburn Convent. Cloth, Large 8vo., XIV & 440 pages, net \$4.25.

Meditations and Readings.

For Every Day of the Year. Selected from the Spiritual Writings of St. Alphonsus. Edited by John Baptist Coyle, C. SS. R. Cloth, 8vo., XVI & 410 pages, Vol. I, Part I, net \$1.60.

The First Red Cross.

(Camillus de Lellis.) By *Cecelia Oldmeadow.* Cloth, 8vo., 188 pages, and frontispiece, net \$1.50.

Franciscan Essays.

By *Dominic Devas, O. F. M.* Cloth, 8vo., 190 pages, net \$1.35.

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The Fortnightly Review

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An American Report on the Situation in Europe

The American Fellowship group, under the auspices of the Fellowship for a Christian Social Order, has concluded its two months of study in Europe. From an editorial correspondence of the *Christian Work* (New York, Vol. 117, No. 14) we take the following interesting notes regarding the group's work and impressions:

The group consisted of 100 men and women from all parts of the U. S. It visited England, Germany, France, and Switzerland, and in Bad Boll in Southern Germany met delegates from a score of countries. The group listened to "such conflicting interpretations of current events that it is exceedingly difficult to formulate any definite conclusions." Out of it all the following points seemed worthy of emphasis:

(1) On the whole, conditions are very much better than they were a year ago.

(2) The influence of the League of Nations has increased.

(3) The economic struggle between the classes in Europe is far more intense and bitter than in the U. S. Millions of people are living in dire poverty and many millions more are only a few weeks removed from actual want. Unemployment is everywhere on the increase. In Germany the economic situation is particularly bad. The German people have already paid in full Germany's war cost of 35 billion dollars and now have to bear the additional burden of a heavy indemnity. In England the debt is so great that fully one-third of the national income is claimed by the tax collectors. The French debt amounts to over 400 billion francs, more than the total national wealth, not counting the interest on the debt to the U. S. and Great Britain, which has not been paid.

With these facts in the background, it is easy to see why the economic struggle between the classes is growing more serious all the time. In England the Labor Party is steadily gaining power and in five or six years will probably have a majority in Parliament, enabling it to put into effect its economic programme. There is reason to believe that a violent revolution will be avoided in the British Isles. In Germany this is by no means certain. Everything there depends on the trend of international events. The Communists now have sixty-five members of the Reichstag and will probably gain more. The final outcome is impossible to predict, but one thing is certain—the class struggle is going to be exceedingly bitter for at least a generation in Germany, and the same prediction may be safely made with regard to France and other countries of Europe.

(4) The international situation is still exceedingly dangerous. The acceptance of the Dawes Plan has improved things considerably, but it is only a beginning of the solution of the complex and perilous problems that threaten the peace of Europe. Five years of bloodshed and five years of chaos have created a vast chasm between many of the nations of Europe. Suspicion, fear, and bitterness are prevalent everywhere. That the treaty of Versailles is unjust in some of its provisions is generally admitted in England and by a small group in France. Most Germans regard the treaty as a gross violation of the Fourteen Points and the armistice terms.

(5) The question of war guilt is of far greater importance than is generally realized in America. Most Frenchmen regard it as axiomatic that Germany deliberately planned the war. In England there is an increasing ten-

dency to admit that Germany was not alone guilty, but that the war was caused by economic imperialism, militarism, excessive nationalism, secret diplomacy, and the lack of adequate international machinery to deal with the sources of friction, and that all the nations were involved in these practices.

What practical difference does it make who started the war? One has only to remember that the Treaty of Versailles rests upon the foundation of German guilt and that the ramifications of this treaty extend throughout the world, to realize the enormous importance of this question. If the guilt is somewhat evenly divided between Germany and Austria on the one hand, and Russia, Serbia, France, and England on the other, can the Treaty of Versailles be justified on ethical grounds? If the guilt is divided and it was just to force Germany to pay for the restoration of the devastated areas of Belgium and France, should not the Allies have paid for the restoration of East Prussia and for the enormous damage done by the blockade? What about the justice of depriving Germany of her colonies, while increasing the colonial possessions of, and transferring the German merchant marine to, the Allies? What about the justice of the seizure of the Ruhr and the prolonged military occupation of the Rhineland? If it is true that the Germans were exclusively guilty of causing the war, there may be some excuse for the harshness of the treaty; but if there is an honest doubt as to the sole guilt of Germany, what shall we say? More than one hundred million people in Europe deny the sole guilt of Germany and regard the Treaty of Versailles and the other treaties of Paris as unjust and iniquitous documents. The issues at stake are stupendous, and this question of guilt is one of supreme practical importance which must be settled before any great progress can be made towards international peace and reconstruction.

You will never have a friend if you must have one without a fault.

The American Legion

Colonel James A. Drain, the new commander of the American Legion, according to the *N. Y. Nation* (No. 3091), is "a sinister figure." At one time chief of ordnance of the State of Washington, Drain arrived in Washington in 1905 as editor of *Arms and the Man*, under a guaranty of \$2,500 a year for two years, made by the representatives of a cartridge company. *Arms and the Man* prospered upon the advertising of all the large powder companies, and Drain soon became a member of the National Militia Board for the Promotion of Rifle Practice, which promptly recommended the purchase of four or five million rounds of cartridges from private companies for testing in competition with one million rounds of government-made ammunition. He was also president of the National Rifle Association, which carried on its propaganda by use of a government franking privilege, to which it was in no way entitled, part of the salary of its press and publicity agent being openly paid by the ammunition-makers. In the passage of the Dick Militia Bill, the first eventful step towards nationalizing our militia and making it an instrument of propaganda for the federal military machine, Colonel Drain also played a large part. His career, in the opinion of the *Nation*, "is clear evidence that our existing militarism has largely been engineered by the interests which profit by armaments. He served as a colonel of ordnance in France and is the first non-fighting man to reach the headship of the Legion, which has so far lost ground that fewer than 1,000 votes were cast at its annual convention" this year.

We commented on the decline of the American Legion in Missouri in our No. 19 (p. 379). Under the leadership of men like James A. Drain it is pretty sure to decline even more rapidly, and all over the country.

When a man reaches the point where he is perfectly satisfied with himself, His Satanic Majesty smiles—and prepares another guest chamber.

K. of C. Reconstruction

The K. of C. Reconstruction Committee, which has its office at No. 220 East 31st Street, New York, under date of Sept. 9, 1924, issued a circular letter to members of the Order, in which it said:

"In 1923 a resolution to limit tenure of Supreme officers to three successive terms and Supreme Directors to two successive terms was referred to the Supreme Board of Directors. When the Committee on Laws and Resolutions made its report, this resolution was among those reported. The Supreme Advocate took up over thirty minutes in rendering the report. He read communications received, in reply to letters from him, from the Modern Woodmen of America, the Woodmen of the World, the Catholic Order of Foresters, and other societies. He had asked them if they had laws limiting tenure of office. The replies were uniformly that no such law existed, that this or that officer had served for various long terms, some for fourteen years, some for nearly thirty years, some until they died, and that the society's interest, in each case, was best subserved by experienced officers. The general argument—and it was noticeable that most of the replies argued the point—was that the societies benefited by having the same officers serving year after year.

"The Supreme Advocate pointed out that at any given election the Supreme Officers or Directors could be ousted by merely electing somebody else, if dissatisfaction existed. In the end he recommended rejection of the resolution. A motion to disagree with the recommendation was made and seconded. This is the parliamentary procedure to get the subject before the convention for debate. Then came the most astonishing procedure of the convention. The State Deputy of Pennsylvania moved to lay the motion to disagree on the table. This motion is not debatable. The State Deputy said that debate might engender heat and ill feeling. By a close vote the conven-

tion passed his motion, thus shutting off debate on the main proposition—limitation of tenure of office. An effort was made to get the State Deputy to withdraw his motion, in order that the subject might be debated. He declined to do so, and the matter could not be discussed by the convention. To a request for a roll call on the motion to have the motion to disagree with the recommendation of the Board of Directors, as communicated by the Supreme Advocate, the Chair's answer was a refusal. The convention was somewhat tired. But it was evident that nearly one-half of the delegates did wish to hear discussion. Yet the machine did not want discussion. This plainly shows that the machine fears this subject. It must be brought up again. State Councils should again pass a recommendation to limit tenure of office. It is a live subject, and the action of the machine shows a fear of it."

Limitation of the tenure of office seems essential to every well regulated fraternal society. It is essential in the case of one whose supreme offices have fallen into the hands of a "machine" that will not willingly surrender control, though a change of officials is absolutely necessary if the organization is to be saved from dry rot.

By way of encouraging the reform element in the K. of C. we would call attention to the fact that there is a movement among several of our largest fraternal societies to limit the tenure of their officials and that the Sovereign Grand Lodge of the Independent Order of Odd Fellows at its annual session in Jacksonville, Fla., on Sept. 17, voted to amend the constitution so as to limit the term of office to one year.

C. D. U.

True wisdom consists in a correct perception of the signs of the times. Victories of tyrants and enemies are attributable more to our own weaknesses and insignificant quarrels than to their genius, courage or merits.—Joh. von Müller.

A Catholic Bible History in the Language of the Teton Sioux

It is but right that wide publicity should be given to a magnificent piece of scholarly work just completed by a veteran missionary among the Sioux Indians at St. Francis Mission, Rosebud Agency, South Dakota. This is a splendidly printed edition of the Bible History, in Teton Sioux, along the lines of the well-known work of Dr. Schuster, by the Rev. Eugene Buechel, S. J. For nearly twenty years this zealous priest has labored alternately at Pine Ridge and Rosebud, and has acquired so perfect a knowledge of the language of his Indian people that the latter have been heard to say "Wambli Sapa (Black Eagle) speaks our language better than we do." At the late congress of the Siouan Indians at St. Francis Mission these praises of Father Buechel's mastery of the Indian tongue were repeated. For more than one of "the ancients" was heard to say concerning the style and expressions of the Bible History: "This is exactly the way we speak."

By means of this work Father Buechel enters the ranks of those great missionaries of the past who have done so much to further the science of ethnology and linguistics. He is also worthy to rank in the company of such scholars as Dr. Boas of New York, Dr. Kroeber of California, Dr. Swanton of the Bureau of American Ethnology, and Dr. Edward Sapir of the Geological Survey of Canada—four leading representatives of American linguistics.

It is true that much work has been done in Siouan philology ever since the tribes have come in contact with the whites. But this is the first time that the Bible story has been narrated in the Teton dialect, there being many varieties of the Siouan language. The Teton (Dwellers on the Prairie) formed the western and principal division of the Dakota or Sioux and included all the bands that once roamed west of the Missouri River. They first entered into a peace treaty with the United States at Portage des Sioux, near St.

Louis, Mo., in 1815. The well-known heroine of Longfellow's "Hiawatha" bears a Teton name. For the word Minnehaha (Laughing Water, literally "Water Laughter") is taken from the Teton dialect of the Dakota language.

May Father Buechel receive from "Wakantanka" (The Great Spirit), whom he has helped to make known to the former warlords of our western prairies, the reward promised to the faithful servant.

A copy of the book may be had from St. Francis Mission for two dollars.

(Rev.) Albert Muntsch, S. J.

Testing Wills

A few years ago a joint committee of the New York State Bar Association and the New York Chamber of Commerce discovered that there is more litigation over wills than over any other subject, and that seventy-three per cent of all this litigation is over the wording and interpretation of wills, while only eight per cent concerns testamentary capacity of the maker and undue influence.

A will differs from most other legal documents,—from a contract, for example,—in two important respects:—

(1) It is drawn by one lawyer and criticised by no other, as a rule, until it becomes operative, and cannot be changed; and (2) when it becomes effective, the person whose purposes it is intended to execute is no longer at hand to help interpret it.

In England the practice has come into vogue of testing wills before the testator's death. A will is submitted to another lawyer than the one who has drawn it. He examines it with critical attention to all details to discover if it is straightforward, accurate, and unequivocal. This practice explains the comparative freedom of Great Britain from litigation concerning the construction and interpretation of wills. It is worthy of imitation.

You may dislike the fellow that wields the hammer, but you will have to admit that he often hits the nail on the head.

Catholics and the Y. M. C. A.

The Los Angeles *Times* lately printed the following news report:

"The Angels' Gate Assembly No. 1740 of the Knights of Columbus of Los Angeles Harbor has passed a resolution endorsing the building of the Y. M. C. A. social service building at Los Angeles Harbor for the use of the 15,000 sailors of the Pacific Fleet, as well as recommending that the individual members of the order give financial support to the project. The Knights have two teams working with the 'Y' workers in the drive."

The *Hollywood Leaves* (June 27) found this news "really encouraging," editorially "congratulated the Knights of Columbus of San Pedro on their forward vision and their catholicity," and drew from the conduct of the Knights on this and other occasions the conclusion that "The hitherto insurmountable barrier between Catholic and Protestant has begun to crumble at last in recognition of the truth that we are all brothers and fellow workers in the same great cause."

Are not these valiant Knights aware of the fact that the Holy See as lately as 1920 condemned the Y. M. C. A. and similar associations, because, in the words of a circular letter sent to all the bishops of the universal Church by the S. Congregation of the Holy Office, "under the pretext of enlightening youthful minds, they turn them away from the teaching authority of the Church . . . and persuade them to seek in the depths of their own consciousness, and hence within the narrow range of human reason, the light which is to guide them"?

No Catholic can take part in the activities of the Y. M. C. A. and hope to remain strong in the faith. The outcome of the religious and moral teaching of this organization is utilitarianism, materialism, rationalism, decked with the garments of Christ. It is just as Protestant as any Catholic organization is Catholic. "No Catholic, to my knowledge," wrote Bishop Corbett, of Crookston, Minn., a few years ago, "ever became a permanent member of

the Y. M. C. A. without growing lukewarm in his faith and finally descending so low as to abandon the only and true Church of his forefathers." Can the Knights of Columbus of San Pedro, Cal., or anywhere else in the country conscientiously support the Y. M. C. A. after being warned by the S. Congregation of the Holy Office to "exert the utmost zeal in preserving Catholic youth from the contagion spread abroad by such organizations [as the Y. M. C. A.], whose very benefactions, extended in Christ's name, endanger the Christian's most precious possession, the grace of Christ"?

Haunted Houses

In his volume on "Haunted Houses" (English edition, published by Fisher Unwin), M. Camille Flammarion presents a copious collection of stories told in great detail. He has devoted years to the collection of these stories from many correspondents. He throws them together without attempting much in the way of a philosophy of the subject, and, we are bound to add, without much really scientific investigation or verification.

One of the first stories in the book begins thus:—"A mariner writes to me from Brest: 'From 1870 to 1874 I had a brother employed at the arsenal of Foochow, in China, as a fitter. A friend of his, a mechanic, who came from the same town (Brest) and was also employed at the Foochow arsenal, came one morning to see my brother at his lodgings, and told him the following story. . . .'"

Obviously, in the classic phrase, this kind of thing will never do. Nor will the story on page 139 of a French colonel who tells how one night, some weeks after his wife's death, he felt a strong breath on his face, and on asking whether it was his wife another breath passed over his face at once for several seconds. Even if he "had no analogous sensation in his life," the tale obviously has no importance, and the admission of such tales and many others that are unconvincing vitiates Flammarion's book as a serious study.

MANDATE

By J. Corson Miller

Stay you afar from the gates of the moon,
Nor peer you close in the doors of the sun;
From the field-lark's note go carve a tune,
Ere your silver dreams be done.

And raise you a ruby stark to the sky,
While the night with pigeon's blood runs
red;

Go cup your hands, and blow you a cry,
To rattle the bones of the restless dead!

Pore you no more across the page
That blurs with hieroglyphs of life;
But cling you close to your heritage
Of song that shuns the streets of strife.

For the stave the long beach-comber sings
Has kinship with your sobbing voice;
And where the laughing apple swings,
Lift eyes for seeing, and rejoice!
And where the sea-wind's children dart,
Along a mad, storm-haunted shore,
Go drink you deep of the world's wild
heart,
And weep no more!

A Scientific Divining Rod

We see from the *Living Age* that experts of the South Kensington Museum (England) have lately been experimenting with a new instrument which is designed to accomplish the same result that is commonly ascribed to the divining rod, namely, to detect water or precious ore beneath the surface of the earth. The instrument is called Eoetvoes Torsion Balance and is operated wholly by gravitation. It consists of a beam suspended by a wire, which is a trifle over a thousandth of an inch in diameter. Two gold weights are attached at either end of the beam, one fast to the beam itself, the other swinging from a fine wire, two feet long. The presence or absence underground of any material having more or less density than ordinary soil affects the balance of the beam. As might be expected, the effect is very slight, but it is rendered perceptible by a magnifying mirror. No complete report of the test has yet been made, but the *Living Age* says that the instrument can be used in mountainous country as well as on flat areas, and that it is useful in detecting deposits of salt and oil as well as ore, since it is also affected by hollow spaces beneath the surface.

The Catholic Lecture Guild

We are glad to note that, in spite of many discouragements, the Catholic Lecture Guild of New York City, of which a native St. Louisan, Miss Blanche Mary Dillon, is secretary, is still "in the ring," and offers for the coming winter a list of notable Catholic lecturers, among them Sir Bertram A. F. Windle, the Rev. Dr. C. P. Bruehl, Tom Daly, the Rev. Dr. Peter Guilday, Denis A. McCarthy, the Rev. Dr. John A. Ryan, Fr. Thomas Schwertner, O. P., Fr. Edw. F. Garesché, S. J., Mrs. Joyce Kilmer, and others more or less well known to our readers, including Miss Dillon herself and the Rev. C. M. de Heredia, S. J., whose pseudo-spiritistic séances are a great drawing-card wherever they are given. It is a pity that so little interest is shown by Catholics in the discussion of current problems in their relation to Catholic doctrine and principles of life. Like the Catholic periodical press, the Catholic lecture stage languishes for lack of support on the part of those who ought to hail it as a godsend and make good use of it in the battle royal against error and immorality. Let those who think they have to go to a non-Catholic chauteau to get a good lecturer send for the announcements and lists of this Lecture Guild (7 East 42nd Str., N. Y. City) and convince themselves that there is no lack of able Catholic speakers with a wide range of subjects, who can be engaged at reasonable rates. What we should like to see this winter is fewer silly farces on the parish stage and instead a few good lectures delivered by some Catholic speaker who knows not only how to entertain, but also how to instruct.

According to the *Masonic Builder* (Vol. X, No. 10) John W. Davis, Senator La Follette, and Senator Wheeler are all high-degree Freemasons. President Coolidge is not a Mason, neither is Gen. Dawes nor Gov. Bryan, though the latter's more famous brother, William J., is a member of the Craft.

Why the Pope Did Not Appear at That K. of C. Celebration

La Revue des Sociétés Secrètes, of Paris, in its No. 24, gives what pretends to be the inside story of the failure of the Holy Father to appear at the dedication of the Oratory of St. Peter, erected, or, more correctly, restored by the Knights of Columbus near the Hospital of St. Martha, between the walls of the Vatican and the palace of the Holy Office.

It had been widely announced in the press, as our readers may remember, that the Holy Father would participate personally in this celebration, despite the fact that the chapel to be dedicated lay outside the limits traced out by the Law of Guarantees. He did not appear, but sent his Secretary of State, Cardinal Gasparri. It was afterwards stated in explanation that the Pope had only at the last moment learned that the Oratory of St. Peter lay outside the territorial limits of the Vatican (!?!). In reality, says the *Paris Revue*, His Holiness had never intended to take part in the dedication exercises, but his promised participation was "un coup monté,"—a false report deliberately set afloat by the Knights of Columbus to advertise themselves, with the afterthought that by "putting one over" on the Holy Father, they might possibly succeed in forcing upon the Vatican an Americanist solution of one of the all too numerous difficulties by which, in the opinion of Anglo-Saxons, Latin formalism stands, as it were, in its own way (...mais encore l'arrière-pensée de surprendre au Saint-Siège la solution 'américaniste' d'une des trop nombreuses difficultés où le génie anglo-saxon estime que s'attarde inutilement le formalisme latin.")

We give this explanation for what it may be worth. The fact that our French coreligionists deem the Knights of Columbus capable of playing such a cheap trick on the Sovereign Pontiff shows that they have no very high opinion of the Order's loyalty and devotion to the Holy See, and it would

perhaps be worth while for the K. of C. to ascertain why it is that they are held in such low esteem by the French, to whom they have always shown themselves so partial.

The Case of Bishop MacDonald

It seems like a strange irony that such a hyper-orthodox defender of the faith as Mcgr. MacDonald, former bishop of Victoria, of whom a famous American theologian once said that he included untenable legends in the deposit of faith, should be accused of heresy and that the charge should have been deemed worthy of serious investigation by the Roman authorities. The Bishop has lately given to the press a letter from the S. Congregation of the Consistory, assuring him that "nothing can be inferred from your relations with this Sacred Congregation against your orthodoxy, piety, or moral rectitude." This letter, which we read in the *Toronto Catholic Register*, Vol. XXXII, No. 28, was accompanied by a statement to the effect that the books published by Bishop MacDonald "had meanwhile been examined by two consultants of the Sacred Consistorial Congregation," who reported that they show "much learning and a tendency altogether conservative," especially in maintaining the Apostolic authorship of the Creed (which, according to that prince of critics, Fr. Herbert Thurston, S. J., in the *Catholic Encyclopedia*, cannot be safely affirmed), the divine inspiration of S. Scripture, and the authenticity of the Holy House of Loreto (which is no longer maintained by our best Catholic historians). It would be interesting to learn how such a hyper-orthodox and super-conservative author like Msgr. MacDonald came to be accused of holding unsound theological opinions or of being deficient in "moral rectitude." We cannot help suspecting that these unfounded and ludicrous charges had something to do with Msgr. MacDonald's resignation as bishop of Victoria and are glad his good name has been officially restored.

Promoting the Catholic Press

Mr. Harry Wilson, who came over into the Mother Church from the Episcopalian ministry some years ago, in reply to the query: "Are you happy now that you are in the Catholic Church?" says: "My life on the whole has been a very happy one, but by far the happiest time has been the past six years. I can best describe it as a time of 'Progressive Happiness.' In spite of all troubles, each year seems to be more happy than the last. It all helps one to believe that in Heaven for all eternity one will progress in the knowledge and love of our dear Lord." Mr. Wilson, who is now 72 years of age, since his conversion has made a living for himself and his faithful consort by conducting a subscription agency, which he would like to develop into a means of providing work for ministers of non-Catholic churches who have become converts in order that they may be able to earn a livelihood for themselves and their families. The Harry Wilson Agency (330 S. Vendome St., Los Angeles, Cal.) pays particular attention to subscriptions for Catholic newspapers and magazines and has issued a descriptive catalogue and price list of 126 of these, which, with other literature, it will gladly send upon request to any address.

Mr. Wilson is looking for "promoters" to assist him in a special "drive" which he is inaugurating for the Christmas season, and we hope he will find many—for his sake and for the sake of the Catholic press, which he is serving with such zeal.

Nowadays butchers, bakers, and drapers do nothing, or but little, for art, and art does little for them. It has gone out of the life of these classes long ago. The money-changers, on the other hand, try to make of art a mistress who serves their pleasure and adds to their vanity. Art cannot flourish, nor ennoble the life of the rich or the lowly, when it is cut off from the one source which alone gives it true life, namely, religion.—F. P. Kenkel.

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Notes and Gleanings

A correspondent of the *N. Y. Times* (Oct. 14th) disposes thus of the proposal to permit Congress to override the Supreme Court—with which Republican and Democratic campaign orators and newspapers are trying to scare independent voters out of their intention of voting for La Follette and Wheeler. "The proposal thus to amend the Constitution," he says, "has no place in the presidential campaign and operates merely to confuse the issues upon which the coming election should be decided. Such a project cannot be accomplished by any president who may be elected. The matter must be dealt with by an amendment to the Constitution, and this amendment must be proposed by a two-thirds vote of Congress and then ratified by three-fourths of the State legislatures. When the matter is so brought up, it will of course receive the analysis it deserves, and this analysis will bring out that what is involved is not a mere attack on the courts, but a comprehensive reconstruction of our whole governmental system, with the result of making Congress supreme over the executive and judicial departments and over the people, regardless of all limitations now contained in the Constitution."

The Educational Department of the N. C. W. C. has been busy combating the Sterling-Reed Bill and reprints in pamphlet form two articles written against this dangerous measure by its director, Dr. James H. Ryan, one for the *Atlantic Monthly*, the other for the *Catholic Educational Review*. The first is entitled, "The Proposed Monopoly in Education" and appeals particularly to non-Catholics by emphasizing the principle that "the child belongs to the parent," and "if our democracy is to endure, it must respect, especially in its schools, the qualities which alone can save it—individualism, variety, personal initiative." The second article, "The Sterling-Reed Bill: A Criticism," is for Catholic readers, to whom it shows the danger threatening Cath-

olic education from the centralization movement that is going on in this country. This article tells exactly what the Sterling-Reed Bill proposes to do and why it should be defeated.

Professor Paul Natorp, whose death is reported from Berlin, was co-founder and for many years sole head of the so-called Marburg School. His writings deal mostly with educational subjects, and he is best known for his critical treatment of Herbart and his attempts to infuse new life into the ideas of Pestalozzi. His book, "The Logical Foundations of the Exact Sciences" (1910), was not favorably received by scientists. It was an attempt to harmonize the fundamental propositions of physics with the suppositions of transcendental idealism—an impossible undertaking.

There are thousands of dirty deeds that art must never present. Art would not be art if it did present them. The plea that such things must be presented for the sake of "truth" is hypocritical. If the more fanatical devotees of "truth" are bursting to tell the truth about filthy and wicked things, with hundreds of girls in their teens looking on, open-mouthed and with burning imaginations, let them tell it in a clinic, or in a police station, and not on the stage.—*Catholic World*.

A Paris firm has begun the publication of a complete collection of Louis Veuillot's writings. Three volumes have already appeared; the complete set will run to forty volumes of from 500 to 600 pages each. They will include his pamphlets on various subjects, his critical works, historical essays, tales and poems, books of devotion like his *Life of Our Lord*, and fragments of autobiography like his narratives of his stay in Rome during the Vatican Council and his experiences in Paris during the German siege and the Commune in 1870-71. There will be a selection from his correspondence, but only some samples of his journalistic work during fifty busy

years. All this represents a tremendous literary output for a single pen. It has a high historical value, as Veuillot mostly wrote with direct reference to the events and controversies of his long life. But its literary value is also very high. French critics are more and more recognising the position of the famous Catholic journalist as a master of style.

A portion of the Catholic press of this country has reprinted from the *Osservatore Romano* (date not given; few of our papers attend to such essential details, and as a consequence their quotations are for the most part uncontrollable) a remarkable article on Nicolai Lenin, said to have been written by a German priest who knew him intimately for many years. This priest describes the famous Soviet leader as a gentle, mild-mannered man, simple and frank, who received his old friend cordially whenever he cared to call, and frankly regretted the extreme means which the Bolsheviks were compelled to use to rid Russia of the elements hostile to their social reform programme. Lenin in a conversation with this unnamed priest, held a few months before his death, predicted that a century hence there would be but one form of government, Sovietism, and only one religion, Catholicism.

The existence of the alleged secret compact between President Wilson and Premier Clemenceau, which came into such prominence last February as the result of an interview given by Mr. Lloyd George, is officially confirmed in a Blue Book recently published on behalf of the British government under the title, "Papers Respecting Negotiations for an Anglo-French Compact." We read there: "On April 15, 1919, President Wilson informed Mr. Clemenceau that he would agree to the occupation of the left bank of the Rhine and the bridge-heads by the inter-allied forces for a period of fifteen years. No documents regarding this conversation and agreement are available." A footnote is added, saying: "See article by M. Poincaré published in the *Temps* on



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Sept. 15, 1921, also 'Woodrow Wilson and the World Settlement,' by Baker, Volume II, page 79." Ray Stannard Baker, on the page referred to, says that the agreement between Wilson and Clemenceau was completed "by consent of Mr. Wilson and Mr. Lloyd George" on April 16, while André Tardieu in his book, "The Truth About the Treaty," puts it as April 22.

What is happening to the banks? Almost every day we read of the closing down of small banks in various parts of the country. Literally thousands of them have gone out of business since the agricultural crisis began. At the same time some of the big metropolitan banks are growing to enormous proportions. The New York City Bank, for instance, reports total assets to the amount of \$1,027,055,890, while six other banks in the same city average more than half a billion each. Thus we see the little banks going to the wall, while the big ones swell up to unheard-of size. No one but the owners will regret the passing of most of the little banks, for they were among the most merciless usurers, but their elimination from the scene marks the complete triumph of High Finance. This, combined with other factors in the international situation, promises another war, in which citizens will be expected to sacrifice their lives in order that American capitalists may find profitable investments abroad.

The newspapers report the sensational discovery of a Life of Christ written in the 58th year of the Christian era, and therefore ante-dating the Gospel of St. Mark. While it is not inconceivable that a primitive Christian manuscript should be found in some tomb or cache, no one can make us believe that a "pre-Mark" Gospel has survived into the sixth century without its contents being generally known. Probably this "Life" will turn out to be one of those "apocryphal gospels" which the Catholic Church has known and rejected from the beginning.

Politics and Prejudices

Colonel Callahan Replies to His Critics

Editor, THE FORTNIGHTLY REVIEW:

Referring to the letter of my friend, Dr. Denis A. McCarthy, in Vol. XXXI, No. 18, where he states the Ku Klux Klan should have been specifically denounced, and agrees with those Catholic papers who in my opinion fell victims to the propaganda and trickery of the politicians at the New York Democratic Convention:

Let me call the attention of the learned Doctor to his own diocesan weekly of Boston, *The Pilot*, directly under the supervision of His Eminence Cardinal O'Connell, who is acknowledged everywhere as having the courage of a lion, always alert and watchful of Catholic welfare; will the poet-doctor tell us of any editorial or news item concerning the Klan appearing in *The Pilot*, or of its ever having so much as mentioned the organization, much less attempting to make recommendations to a political convention?

Those who remember the *Sacred Heart Review*, with its culture and refinement, must be surprised to find its former editor assuming a public attitude which appears to be not in full sympathy with the excellent leadership afforded him by the Ordinary of his Archdiocese, who certainly is as watchful of Catholic interests as any Catholic editor need be.

The Catholic Standard and Times, of Philadelphia, ranking perhaps next after *The Pilot*, has likewise followed the same policy. In fact, among the hundred and more Catholic weeklies of our country only a few (less than a dozen) have made the mistake, as it appears to me, of persistently emphasizing and advertising the Klan and irritating our people about it.

Replying to the letter of Joseph P. O'Mahony, editor of the *Indiana Catholic*, in the FORTNIGHTLY REVIEW, Vol. XXXI, No. 18:

Mr. O'Mahony, of course, is entitled to his opinion as well as his day-in-court, especially as there is no better advocate or one with more experience among those who believe in the "Swat the Klan" policy.

It must be admitted that the ultimate desire of all Catholics, including Mr. O'Mahony, is to bring about more cordial and congenial relations among citizens of different races and creeds, for, to say nothing of Christian teaching, the future welfare of our country requires first of all a better sense of co-operation than now exists.

For years and years we used to hear orators at banquets and other celebrations roundly denouncing our misled fellow-citizens, and these same orators would to regale us with all our own accomplishments, reminding us very much of the Gospel we hear on the Tenth Sunday after Pentecost.

It was therefore thought necessary by some who had given serious study to this problem, to cultivate a different attitude toward our non-Catholic fellow-citizens, and a more effective approach, to obtain their assistance and co-operation in establishing the relations of citizens on a plane more in keeping with the fundamental laws of our country, as well as with the spirit of Christian teaching embodied in the Commandment of love of neighbor.

For some years now a few of us here in Louisville have been working on this problem, studying methods of approach, matters to deal with, and matters to let alone, with the view of living in friendship, or at least in peace, with our neighbors. Our diocesan paper, *The Record*, has consistently observed the policy of refraining from denouncing our fellow-citizens, and we never let Ku Klux Klan stuff appear in its columns, except possibly in some rare instance of a news item. The editor, Mr. Benedict Elder, who has done more original writing on the subject of prejudices than perhaps anyone else, is also connected with the Georgia Laymen's Bulletin, where the same policy of not emphasizing, much less assailing, anti-Catholic societies or their propagandists, is consistently observed. *The Record* covers Kentucky and the Georgia Laymen's *Bulletin* covers Georgia.

Mr. O'Mahony's paper covers Indiana and some parts of Ohio, and with some Democratic politicians in the latter State he has been naming, emphasizing, and "fighting" the Klan, assisted by those orators, Patrick O'Donnell and C. W. Windle of Chicago, for perhaps three years. The comparative results may be judged from the facts shown in the published audit of the K. K. K. by Ernst & Ernst, very well known and reliable accountants, who reported increases in K. K. K. membership for the five months covered by their audit in the four States mentioned as follows:

Kentucky, 538	Georgia, 827
Indiana, 79,999	Ohio, 57,296

While the K. K. K. started in Georgia and for a time had its national offices in Atlanta, it never gained much headway in that State. Its only move against Catholics was in the city of Atlanta, where an effort was made to remove Catholic teachers from the public schools; that was opposed from every regular Protestant pulpit in the city, by every worthwhile organization, and by all the newspapers, and it completely failed.

Personalities, such as affluence, sumptuous offices, etc., etc., are altogether irrelevant. We should deal with facts that are now very well known.

Mr. O'Mahony proposes to continue his fight, he says, even after the election. Well, anyone looking for a fight is always going to find someone to fight.

Louisville, Ky.

P. H. Callahan

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- Patterson, S. H. and Burch, H. R., American Social Problems: An Introduction to the Study of Society. N. Y., 1918. 85 cts.
- Husslein, Jos. (S. J.), Work, Wealth, and Wages. Chicago, 1921. 50 cts.
- Garesché, Edw. F. (S. J.), Social Organization in Parishes. N. Y., 1921. \$1.50.
- Reuterdahl, Arvid, Scientific Theism versus Materialism. The Space-Time Potential. N. Y., 1920. \$2.
- Husslein, Jos. (S. J.), The World Problem. Capital, Labor, and the Church. N. Y., 1918. 80 cts.
- Theologia Moralis S. Alphonsi M. de Liguori. Ed. M. Haringer, C. SS. R. Editio 2a. 8 vols. Ratisbon, 1879-1881. \$6.30.
- S. Thomae Aquinatis in Omnes S. Pauli Epistolae Commentaria. Ed. 6ta. Taurinensis. 2 vols. Turin. 1924. \$2.50.
- S. Thomae Aquinatis Summa Contra Gentiles. Reimpressio stereotypa XV. Turin. 1924. \$1.35.
- A. Stockmann, S. J., Die deutsche Romantik, ihre Wesenszüge und ihre Vertreter. Freiburg i. B., 1921. \$1.
- Die Stunde des Kindes. Kinderpredigten von K. Dörner, Konst. Brettle, Fr. Jos. Brecht und F. X. Huber. Freiburg i. B., 1924. \$1.30.
- A. L. Smith, M. D., How to Be Useful and Happy from Sixty to Ninety. London, 1922. \$1.50.
- The Century of the Sacred Heart. Revised from the 7th edition of "Le Sacré Cœur." London and New York, 1924. \$1.50.
- Edwin E. Slosson, Keeping up with Science. Notes of Recent Progress in the Various Sciences for Unscientific Readers. N. Y., 1924. Profusely illustrated. \$1.50.
- F. E. Tourscher, O. S. A., The Philosophy of Teaching, a Translation of St. Augustine's "De Magistro." Phila., 1924. 40 cts.
- Augusta Theodosia Drane, Christian Schools and Scholars. New Edition by Walter Gumbley, O. P. London, 1924. \$4.
- Krull, V. (C. PP. S.), Christian Denominations. 11th ed., Chicago, 1921, \$1.
- Detweiler, F. G., The Negro Press in the United States. Chicago, 1922. \$2.
- United States Catholic Chaplains in the World War. N. Y., 1924. \$2.

THE FORTNIGHTLY REVIEW

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We append another letter that is germane to the controversy. The writer, Mr. Heckel, is a convert. He writes:
To the Editor:—

I have just been reading the long letter of Mr. O'Mahony exposing the machinations of P. H. Callahan, and I feel "moved by the spirit" to rise and say that the gentleman's arguments make jazz of what I remember of the teachings of the Gospels in the King James version, on which I was brought up.

I wonder whether Mr. O'Mahony has ever stopped to consider to whom his editorials, as editor of a Catholic publication, are directed, and whether, after having settled that point, he has made any calculations as to the influence arguments therein are likely to exert. If non-Catholics read Catholic publications, a great spiritual revolution has come about since the days when I was of their number.

To my mind denunciations of the Klan or anybody else in Catholic columns has about as much influence on the public intended to be influenced as the sounding of a bell in a vacuum. On the other hand it does serve to keep Catholic readers irritated and aggressive, and their reactions are likely to produce exactly the results that will convince indifferent and unthinking people that the Klan is right in trying to do something about it.

Philadelphia, Pa.

G. B. Heckel

Correspondence

The N. C. W. C. News Service

To the Editor:—

As Chairman of the Department of Publicity, Press, and Literature of the National Catholic Welfare Conference, I am constrained to inform you that the London *Catholic Universe*, in stating that the Press Department of the National Catholic Welfare Conference "is in fact the News Service of the United States Hierarchy," did so on its own authority. No one connected with the News Service has thought or said or intimated that the Press Department of the National Catholic Welfare Conference "is in fact the News Service of the United States Hierarchy," save in the sense that the Bishops of the Conference subsidize the Service and endorse its management. The precise status of the National Catholic Welfare Conference, as well as of every Department, is clearly defined for any one who takes the trouble to understand it.

Those who direct the Press Department welcome honest, sincere, and helpful criticism, as their sole motive is the welfare of the Catholic Press of America. But they feel that any survey of the News Service, while noting frankly and fully its weaknesses, should not overlook its unquestioned excel-

lencies which men well able to judge news values have recognized since the News Service was established. On this point the testimony of the editors of two of the most successful and influential Catholic papers in America is worth noting. They have declared that the News Service is a distinct contribution to the forces that make for a better Catholic Press. As these two editors do not depend on the Service, their opinion is significant. Other competent newspaper men have not hesitated to say that the News Service compares favorably with the long established news agencies of the secular press.

These facts are submitted for your consideration because of the FORTNIGHTLY REVIEW'S repeated disparagement of the News Service of the National Catholic Welfare Conference.

Respectfully yours,

Philip R. McDevitt,

Chairman, Department of Publicity, Press, Harrisburg, Pa., and Literature.

[Too frequent emphasis laid by the N. C. W. C. News Service on the fact that "the bishops . . . subsidize the Service and endorse its management," is probably responsible for the false impression created, not only in England, but also in other countries, nay to some extent in our own country, that the Press Department of the N. C. W. C. is "the news service of the American hierarchy." This belief, as we have pointed out (F. R., XXXI, 19, p. 377), may easily involve our episcopate in serious difficulties and injure the Catholic cause, because of the constant blundering—of which we have given several examples—of the managers of that Service and their agents. These blunders we deem it not only a right, but a duty, to censure from time to time. The alleged excellencies of the news service are sufficiently advertised by the managers and by some of the editors who print the matter furnished indiscriminately—*mit Dreck und Speck*. A number of our ablest editors prune the stuff carefully, and several of them agree with us that the service is not worth the large sums of money which it swallows every month. Were we to write what Msgr. McDevitt calls "a survey of the News Service," we should endeavor to balance its good qualities against its weaknesses. But our time is too precious and our space too limited just now to make such a survey. We may do so later. Meanwhile, with all due deference to the Bishop of Harrisburg, we submit that to call attention now and then to more than ordinarily offensive or dangerous blunders is not "disparagement," but licit and helpful criticism, and if the managers of the News Service were not so firmly convinced of their own infallibility, they would thank us for our trouble and strive to do better.—Editor.]

**The Critical Work of the Rev. P. W.
Schmidt, S. D. V.**

To the Editor:—

In order to devote more time to the great series of works which he has planned on primitive culture, mythology and religion, the Rev. P. Wm. Schmidt, S. V. D., has resigned as editor of *Anthropos*, his place now being occupied by the Rev. Dr. William Koppers, of the same Society. Fr. Schmidt's splendid work in the two related fields of Social Origins and Comparative Religion is now recognized by Catholic scholars the world over, and they will pray that the leisure from arduous editorial tasks will give him opportunity to do even better work for the glory of Catholic scholarship.

But this letter is written to call attention to his power in analyzing and appraising the work of other scholars in the subjects in which he is a leading authority. In *Anthropos* (Vol. XVI-XVII [1921-22], pages 487-493), he reviews Dr. Lowie's excellent work on "Primitive Society." Fr. Schmidt rightly considers this book as, on the whole, a very notable contribution to ethnology, but finds it lacking in clear-cut general conclusions and solid principles of wider application.

In the last paragraph of his review Fr. Schmidt quotes the final words of Dr. Lowie's book, with the comment that they are "pessimistically proud but dangerous words." Dr. Lowie writes: "Nor are the facts of culture history without bearing on the adjustment of our own future. To that planless hodge-podge, that thing of shreds and patches called civilization, its historian can no longer yield superstitious reverence. He will realize better than others the obstacles to infusing design into the amorphous product; but in thought at least he will not grovel before it in fatalistic acquiescence but dream of a rational scheme to supplant the chaotic jumble." These words convey an indictment of modern civilization, but they do not tell us how to remedy its evils.

Fr. Schmidt comments on these words as follows: "One would think that he who conceived of such plans, even though only in his dreams, would have a standard ready at hand to prevent his plan from becoming a mere experimenting." For the interests at stake are so great that a planless experimenting "might lead to very serious results, if 'in thought at least' it were to be realized."

In other words, in the work of Lowie, as in the writings of several other ethnologists and anthropologists of our day, there are missing what Fr. Schmidt would call "grosszügige Zusammenhänge," such as he and Dr. Graebner have established in their famous "Kulturkreistheorie."

Dr. Lowie has since published a book on "Primitive Religion," of which the *New York Times Book Review* (September 14, 1924) prints a lengthy notice. After what

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we have just written will it be surprising to hear that the same criticism is brought against Lowie's more recent work that Fr. Schmidt brought against "Primitive Society"? We read: "After floundering for some two hundred pages in a psychological morass of his own contriving he [Dr. Lowie] eventually is driven to the bashful conclusion that he can draw no general conclusions. In short, the scientific opinion which he advances would, if he were consistent, condemn him to purely descriptive writing. Accordingly one is tempted to ask why this portentous tone [tone?], when, for nearly half the price, one can purchase Professor Petrie's delightfully sensitive, accurate, and humanized descriptions of Egyptian religion." Such criticism, in almost the same words, has been made time and again by Fr. Schmidt of pretentious works on comparative religion.

It may be somewhat remarkable that a critic who approaches his work from an altogether different viewpoint than that of Fr. Schmidt should agree with the latter in his estimate of a scientific work. But it is not so remarkable that many modern thinkers should be able to pile up a vast amount of data, but fail to show any larger nexus between their facts, or to draw any conclusive inferences from their studies. For have they not cast aside the *Philosophia perennis*, which has established some of the vital and far-reaching principles in the field of scientific thought? (Rev.) Albert Muntz, S. J.
St. Louis University

The K. of C. and the Freemasons

To the Editor:—

There was once a temperance reformer up this way who was so thoroughly likable in every phase of life, save when riding his temperance hobby, that his friends used to say, "he was all right if he would only let rum alone." Similarly I might say that the editor of the F. R. is all right if he would only let the K. of C. alone. When he begins to think of the K. of C., he is no longer the prudent and genial man who edits so admirably the F. R. in other ways. When he sees K. of C. he sees red, and is quite ready to believe any story about their dangerous un-Catholic tendencies; such, for instance, as that about certain men being Masons and Fourth Degree Knights of Columbus at one and the same time. I can not give any credence to such a tale. It is too absurd. You cite the testimony of "several pastors" for this story. Since the pastors say that the K. of C.'s whom they charge with belonging to the Masonic lodges are "notorious Freemasons"—the notorious being italicized—there surely can be no particular reason for not letting us know their names. If it is known so well already that they are what they are, what scandal can there be in being specific?

The name of Senator Ashurst has been mentioned in this connection. Some Masonic paper has charged Ashurst with being a Freemason and a K. of C. also. Are we to take the testimony of this one witness as absolutely reliable? As I remember it, it is only hearsay even on the part of the Masonic writer.

The F. R. would be much more valuable and reliable if it had more poise in K. of C. matters.
Denis A. McCarthy

[Mr. McCarthy has the right to his opinion; so have the others that differ with us in the matter of the Knights of Columbus. The FORTNIGHTLY REVIEW does not claim infallibility on this or any other subject; but the admitted fact that it is usually prudent and well-balanced should, we think, move careful readers to believe that there may be some justification in its attitude on the defects and dangers of the K. of C. movement, especially since this attitude, as communications from bishops, priests, and laymen assure us, is approved by a not inconsiderable number of wise and prudent doctors. Is it not barely possible that future events may prove the F. R. to have been right on this as on so many other subjects? As a non-member, is not the Editor of the F. R. more apt to be unprejudiced regarding its doings as Mr. McCarthy, who is an enthusiastic member of the Order?—EDITOR.]

Commercialism in Church

To the Editor:—

Regarding the article "Commercialism in Church," in No. 20 of F. R., I would say this: Most of the collections taken up in church are alms for good purposes. To give alms is a good work, often recommended in Holy Scripture. Why should people not do this good work in church, in the presence of our Lord? Should we conceal it from Him? Most of the collections are ordered by the bishop of the diocese to be taken up in church. The bishops surely know what they may ask of their priests. To support the church by pewrent, etc., is not only a good work, but a duty. Why should the people not show their willingness to do their duty, by renting seats in the presence of our Lord in the Blessed Sacrament?

It is the pastor's duty to remind the people of their other duties, why not of this duty?

The fact that our Lord drove the money-changers from the temple is not *ad rem*. The Jews did business in the Temple for their own personal gain and in a Jewish fashion. They sold oxen and sheep and doves, and made the temple a house of traffic (see John II, 14-15) and a den of thieves (Mark XI, 17). If any one would come to my church with such intentions and methods, I would drive him out too.

We know, too, that our Lord one day, after he had preached in the Temple, went over to the treasury box (they did not pass the

collection basket as we do without much disturbance, but people went to the treasury, (which surely caused more disturbance than our method) and watched how the people cast money into the treasury. Many that were rich cast in much; and there came a certain poor widow and she cast in two mites; and calling His disciples together, He praised that woman because she had given all she had. (Mark XII, 41-44).

Now I do not see why we should condemn what our Lord evidently approved of and sanctioned.

Minster, O. (Rev.) Thomas Meyer, C. PP. S.

[If we understood Father Vernimont correctly, what he censured in his letter to the F. R. was not so much the fact that money matters are occasionally referred to from the pulpit, but the fact that these matters are referred to with undue frequency and with a stress altogether out of proportion to their relative importance in the scheme of salvation. In the church which the Editor attends money matters are scarcely ever mentioned; but we know from innumerable complaints that the evil attacked by Fr. Vernimont is widely prevalent and a source not only of much disedification, but of many defections. For the rest, the subject is one that had better be discussed in such periodicals as the *Ecclesiastical Review* and the *Homiletic and Pastoral Review*.—EDITOR.]

BOOK REVIEWS

Quid Vobis Videtur?

The book, "Quid Vobis Videtur" is a talk to priests on educating boys to purity. The author is a zealous Irish priest, and the book is published with the imprimatur of the Archbishop of Dublin. Our curiosity was aroused by the title, and, having for many years been interested in the cause of our much tempted and too-easily led boys, we thought that here, at last, would be offered some good suggestions, some effective remedies, for combatting a vice which, in its manifold forms, is destroying the health and happiness and the faith of so many boys and young men.

However, we were disappointed. The book is nothing but a course in so-called sex hygiene, emphasizing the urgent need of instructing even very young children in sexual matters (cautiously, to be sure) and suggesting certain ways and means of telling the truth in a correct yet non-offensive manner. The cabbage leaf story (that baby was found under a cabbage leaf) and the band-box fib (that the doctor brought baby in a band-box) are to be discarded, and instead Johnny is to be told that for nine months he was a blossom under mother's heart. The reverend author wonders why, with the grace of God, the ardent enthusiasm of youth, its wax-like impressionableness, its deep reverence

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(if it were only true!) for every word that falls from a priest's lips, and, above all, with the incalculable advantage of unsullied innocence, there should be any reason at all for falling into sins *contra sextum*, at least during youth and childhood. What he does not take into consideration are the following important factors, *viz.*: criminally neglectful parents, passion, an evil world (*non absolute, sed relative loquendo*), and a malicious Satan, none of which factors can be ignored if we are to arrive at a comprehensive knowledge and a correct judgement of the situation. Undoubtedly the great majority of my brethren will agree with me that the elimination of these four sources of evil would result in an enormous reduction of the sins of the flesh. But because too many parents refuse to understand and do their duty, and because our young men (at least *quoad corpus*) are made of flesh and blood, and not of iron and steel, and because the world is full of evil things to be seen and heard, which poison the mind, and because the devil does what many of us neglect to do, *i. e.*, works hard to gain control of our young people, we have a superabundance of all kinds of almost unbelievable offenses against God and man among those upon whose manhood the future of Church and State depends.

Why should the author of "Quid Vobis Videtur" express surprise at something which, it must be admitted, is the natural result, partly of neglect by parents and others, and partly of the unfortunate conditions in which we happen to live?

The teaching of sex hygiene is suggested as a cure for this fearful disease. But sexual disorders can not be counteracted and eliminated by teaching on sexual subjects, no more than a fire can be extinguished with gasoline or any other highly inflammable substance. The indiscriminate teaching of sex hygiene will arouse the curiosity of the innocent and cause them to investigate, which would result in a loss of the virtue of purity. Together with the editor of the *Catholic Press*, of Sydney, Australia (which country, by the way, seems to be afflicted with the same disease as Ireland and America) we protest against the experimental character of the scheme of sex instruction for the young. "Modern education," says he, "is plagued with faddists. It is encumbered with the bag and baggage of every new theory and speculation. We Catholics, however, have an abiding sense of reverence due to our children, of the sacredness of their souls, and so we object to any scheme that would make them the subject matter for novel experiments in the educational laboratories. Where religion," he concludes, "would make morality a reasoned obedience to God, the faddists would make it a matter of public health. If we followed this scheme of imparting sex instruction to the young, we would be aiming at a civilization such as was swept away

by the Deluge in ancient days; we would be writing for ourselves the doom of Sodom and Gomorrha." (Rev.) Aug. Bomholt

Literary Briefs

—The "Miraculous Medal Almanac" for 1925, published by the Vincentian Press of this city, is beautifully printed in colors, and among its selected reading matter contains attractive poems and prose pieces such as Catherine Conway's poetical version of St. Bernard's Memorare, "Lilium Regis" by Francis Thompson, Msgr. Benson on the Church, etc. The purpose of this publication is purely devotional and the reading matter is selected accordingly.

—The *Homiletic and Pastoral Review* has just entered upon its twenty-fifth year. This is a "silver jubilee" that is worth noticing, for the *Homiletic and Pastoral Review* has not only survived, but it is stronger and more vigorous than at any previous period of its career and bids fair to become an even more important factor than it has been hitherto in the Catholic life of America. It is impossible to overestimate the value of such magazines as the *Homiletic*, which appeal to and are mostly read by the reverend clergy, for through the clergy they exercise a wide and strong influence on Catholic public opinion and Catholic life in its manifold phases. No. 1 of Volume XXV of this excellent magazine (Oct., 1924) offers a profusion of good reading, beginning with a paper by the Rev. Professor Charles Bruehl, of Overbrook Seminary, on Modern Dancing. Dr. Bruehl is a regular contributor, who deals with subjects of pastoral theology in a scholarly and practical manner. Fr. J. Canavan, S. J., discusses "Social Action as a Pastoral Work;" Bishop J. S. Vaughan continues his "Practical Ascetical Notes for Priests," which are highly inspirational; Dr. P. M. Northeote discusses "Prophecy and Second Sight;" Fr.

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Stanislaus Woywod, O. F. M., studies the Marriage of Conscience as regulated by the new Code; the Benedictine Fathers of Buckfast Abbey begin a series of ascetical considerations on the Divine Office; and Dom Ernest Graf, O. S. B., offers the first of a series of "Devotional Studies of the Sacraments." The more important Roman documents of the month are briefly synopsised and answers are given to a number of questions submitted by readers. The remainder of the 110 pages of this number is occupied by sermons, "liturgical homilies," and book reviews. The *Homiletic and Pastoral Review* is edited by two learned Dominicans, Frs. Charles J. Callan and J. A. McHugh, both professors of theology at Maryknoll. They have succeeded in enlisting as regular or occasional contributors some of the ablest clerical writers of this country and the British Isles. We congratulate them and the publisher, Mr. Joseph F. Wagner (54 Park Place, N. Y. City) upon the success of their labors. The *Homiletic* has been a cherished undertaking of Mr. Wagner's, and its growth in quality and prestige is largely to be ascribed to his untiring efforts to make it worthy of its noble purpose. *Ad multos annos!*

—Under the alluring title, "Keeping Up With Science," Dr. Edwin E. Slosson presents "Notes on the Recent Progress in the Various Sciences for Unscientific Readers" (Harcourt, Brace & Co.). These notes have been gathered from different sources and deal with such various subjects as the making of arrow-heads, weather fallacies, the stuff that stars consist of, how baby plants know the way up, earth movements in California, food from the air, the discovery of insulin, the migration of the eel, fixing nitrogen for fertilizer, why corn has silk tassels, how old is our ocean, beaver engineering, how the bullfrog got his jaw, time-telling by stone icicles, and a hundred others of equal interest,—all in popular language which a child can understand. Dr. Slosson in his introduction says that of the notions which the average layman gets from the newspapers as to the teachings of science, "some are false, some are hypotheses which may or may not be true, and some are truths badly expressed or placed in a misleading context." He strives to exclude falsehoods and to place truths in the right light, and we can agree with what he says, except where he himself, in a few instances, no doubt inadvertently, represents mere hypotheses as established facts, as in the section, "How the Horse Lost its Toes." In regard to insulin he thinks that "it is too early to say whether insulin will help to cure by permitting the patient's own pancreatic gland to recover its power of functioning again." Only time and clinical experience, he says, will be able to answer this question definitively.

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Thy Kingdom Come. Morsels from the King's Table by J. E. Moffatt, S. J. 64 pp. 5½x4 in. Benziger Bros. 30 cts. net; in quantities, \$28 per 100.

The Lure of the West. By L. M. Wallace, Author of "The Outlaws of Ravenhurst." 288 pp. 12mo. Chicago, Ill.: Joseph H. Meier, Publisher. \$1.75.

A Sketch of St. John's Parish [Canton, O.], as a Memorial of its Centennial, 1823-1923, and of the Consecration of the Church, 1924. By the Rev. E. P. Graham, LL. D., Pastor. 112 pp. 8vo., illustrated. Courtesy of the Reverend Author.

Lehrbuch der Apologetik. Von Johannes Brunsmann S. V. D. Erster Band: Religion und Offenbarung. xvi & 403 pp. 8vo. St. Gabriel bei Wien: Druck und Verlag der Missionsdruckerei. \$2.50. (Wrapper).

The Preachers of the Passion; or, The Passionists of the Anglo-Hibernian Province. By Father Herbert, C. P. With a Preface by Herbert Lucas, S. J. xiii & 236 pp. 12mo. Benziger Bros. \$2.25 net.

American Democracy and Catholic Doctrine.

A Study in the Origin and Development of Democracy by Sylvester J. McNamara. 144 pp. 12mo. Brooklyn, N. Y.: International Catholic Truth Society. 25 cts. a copy; \$20 per 100. (Wrapper).

Six Lies Nailed. (Compiled from Authoritative Sources). 16 pp. 16mo. Brooklyn, N. Y.: International Catholic Truth Society. 5 cts. (Paper).

Instructions in Christian Morality for Preachers and Teachers. Adapted from the French by the Rev. John Kiley. xxix & 758 pp. 8vo. B. Herder Book Co. \$3.50 net.

Illustrierter Apostelkalender für 1925. 40. Jahrgang. 90 pp. large 8vo. St. Nazianz, Wis.: Salvatorian Fathers. 28 cts., postpaid.

Our Father in Word and Picture. Combined with Appropriate Psalms. Illustrations by Baroness Von Roeder. 16 pp. large 8vo. Chicago, Ill.: Matre & Co. 75 cts., postpaid; \$6 a dozen.

The Inner Court. A Book of Private Prayer. x & 326 pp., pocket size. Benziger Bros. Cloth, \$1.25 net; leather, \$2.25 net.

The American Catholic Historical Association. A Chronicle of the First Five Years. 27 pp. 12mo. Office of the Secretary, Catholic University of America, Washington, D. C.

Christ or Chaos. By Martin J. Scott, S. J. xxxvi & 237 pp. 12mo. New York: P. J. Kenedy & Sons. \$1.40, postpaid.

A SPRINKLE OF SPICE

Mrs. Margot Asquith's new book, "Without Prejudice," among other amusing things contains the following dialogue:

Margot (ingratiatingly): "You are a greater man than Lloyd George or Winston Churchill."

Benito Mussolini (swelling and smiling): "And who then is greater than I'?"

Margot (batting not an eyelid): "My husband."

Sir Arthur Conan Doyle is by profession a physician. He practiced medicine only eight years and says in his recently published "Memories and Adventures" (Little, Brown & Co.), that he remembers with enjoyment the toastmaster who remarked that a living patient of Doyle's had never been discovered.

An Arkansas printer named Fields recently removed to Orangeburg, S. C., and there started a newspaper. At the beginning of each editorial stood the caption in black letters: "Fields Says." What Fields said was distinguished, but one perceived he did not write the stuff himself. In an old house he had found a book full of the sayings of Bacon, Swift, Johnson, Addison, Thackeray, and Lamb. These he ran in his editorial columns as original matter. The Arkansawyer supposed every one to be as unlettered as he was. He had never heard of Addison and Thackeray and supposed that his Carolina readers were equally ignorant.

If a spigbigot should be run down by a scowflaw, in a speeding motor car, he would be justified in saying: "You blankety blank motor-moron, come back here and I'll knock your block off, you big killed!"—"Motor-moron" and "killed" won first and second prizes in a contest held by the *Insurance Press* for a word to fit the reckless motorist. "Roadhogism" received honorable mention.

A French writer translated Shakespeare's "Much Ado about Nothing." He phrased it "Beaucoup de bruit, peu de chose." Another thought the *Freeman's Journal* was the *Journal des hommes libres*. An old edition of the *Dictionnaire Biographique* said that the anniversary of Charles I's death was celebrated in England *par un jeune général*. A German translating this for his own countrymen said, "The anniversary is still observed in England by a young general." Congreve's Mourning Bride appeared as *L'Epouse du Matin*. But probably the prize would go to the translation of Cibber's Play, "Love's Last Shift," which appeared under the staggering title of "*La Dernière Chemise de l'Amour*."

Commenting on the great influx into the colleges, the N. Y. *Times* suggests that one reason for this phenomenon may be the fact that "it is much easier to enter a college than a labor union."

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The Fortnightly Review

VOL. XXXI, NO. 22

ST. LOUIS, MISSOURI

November 15th, 1924

The Anti-Censorship Wail

By Charles J. Marshall

Just after the enactment of a certain well-known scene ages and ages ago, a very black and very sleek looking snake might have been seen making his way back through a beautiful garden, well satisfied with his day's work. He had succeeded in injecting into the will of a certain young woman a large portion of venom that meant exile and slavery for the human race. Now, suppose some one would have stopped him and attempted reproof; can you not hear him cry out, with a twist of his tail and a toss of his beautiful head: "This censorship stuff ought to be stopped; and just because a fellow puts over an artistic job and gets away with it, somebody comes along and takes the joy out of life."

The world is rolling right along on the same old axis. The wail of that wily serpent of bygone days has persevered, with its author, to our own time. In fact, in this mid-Victrolian age of rationalism, which in principle means the deliverance of the mind from every vestige of restraint, it is getting to be the fixed policy of the free-thinking type of authors, who naturally look forward to criticism and censorship of their work. In the *New Republic*, issue of October 8, we find a little editorial that is representative of this policy and seems like an actual flip of the "Old Boy's" tail.

There is a play running in New York which has been subjected to a lot of criticism. The dramatic critics say it is "a real, and ringing, and fiercely good-humored play," and the people are flocking to see it. In this play there is a scene depicting "the speech and actions of a company of marines in France during the War. The characters use rough language, al-

though it is far from being as rough as that employed in real life, not only by soldiers, but by college boys, taxi drivers, newspaper reporters, in short by all groups of young men not under the [sometimes] restraining influence of womankind. The actions of the marines in this play are as unprettified and faithful to life as their speech. A captain and a top-sergeant quarrel over the inn-keeper's daughter, a young woman of what used to be described as 'easy virtue.' Several of the characters in the play drink to excess,"—and so on. That is the *New Republic's* own description of the play. And now the villains enter. Mayor John F. Hylan and his meddling city government either have a grudge against the authors of the play, or they don't like the playhouse, or they are sore at the world at large, for they insist on making "an outrageous and unjust attempt at censorship." Whereupon the entire playwriting world is supposed to rise in its seats and protest loudly.

And what did these oppressors of the freedom of the stage do? Did they kill the play? Or take it off the boards? Oh, no; they merely "forced the omission of some phrases alleged to be particularly obnoxious." But it isn't that,—it's the principle of the thing, you know:—"Art for art's sake," and no man should be allowed to judge a work of art "unless he has sufficient intelligence and taste to form a clear concept of the spirit and purpose of that work and"—so on, down the old beaten path. As a personal observation, why is it that any man who suggests censorship of any attempt at art, is immediately set down by these self-fancied defenders of art as totally lacking in artistic taste and intelligence?

It is the same old story. Art covers a multitude of follies; or rather, a multitude of follies would masquerade under the name of art. If the old principle of Pope,

"Fear not the anger of the wise to raise;

They best can bear reproof who merit praise,"

could prove these would-be artists as actual artists, and willing to take censorship when properly directed, as an aid rather than a detriment to art, we should have more and better specimens of national art than we have to-day. But the *New Republic* sees a cause for alarm in all movements to cull the ugly from our artistic attempts. Yes, it is a cause for alarm for those who wish to exploit passion by fostering, under the name of art, spectacles which allow us to drop the popular slogan a notch lower—not art for art's sake, but art for passion's sake. The *New Republic* does not realize that stories are sure to be written, statues and pictures to be executed, plays to be staged that will be detrimental to morals, as long as man can sin. It does not care to behold in Mayor Hylan a protector of the home and the fireside. But Mayor Hylan knew what it would mean to have degrading ideals promulgated by a vivid play; for vivid it surely is. Despite the wails of its supporters, he did not care whether the play was true to life or not. If being true to life were the sole requisite of art, we should have brothels on the stage, and taxi drivers and newspaper reporters and soldiers, if you please, could talk as they desired. But art is the expression of the beautiful, the ideal; whereas life, picked bodily from its habiliments, must ever have its flaws. So Mayor Hylan exerted his powers to "clean" the play.

He worked on the principle on which all censorship is based. It is a fundamental thesis of ethics that a government exists to promote and safeguard the welfare of its people. But why should this duty refer only to material matters? If our government would countenance actions injurious to the people from a financial or physical

standpoint, such organs as the one quoted would be the first to object. But let anyone who wishes do all he wants towards stealing the innocence of children, robbing us of our characteristics as a Christian nation, and wails reach to the skies when leaders censor the spiritual pickpockets. "Crush the Ponzis, cherish the Fausts!" is the demand of many "liberal" organs throughout the country. The theatrical magazines howl if authority attempts to safeguard the rights of citizens to live in a clean atmosphere; the moving-picture magazines protest if an attempt is made to suppress a dirty film; and the magazines devoted to the other arts join in the chorus. Why are they so indignant? Art is the expression of the beautiful. If such elements as "rough language" and "unprettified actions" make a play, that play cannot express the beautiful, and, therefore, is not art. Consequently any attempt to wipe out such a play would not be an attack against art. But if the play is an attempt at art, then it will not reach its goal until the scum, the oil marks, and the fingerprints are removed from the margin. And any author who has the welfare of art at heart ought to be glad to have constructive interest shown in his productions.

This attitude, as I said before, has been taken by men since the beginning of the world. But since the spread of free-thinking (I should say, of thoughtless) "Liberalism," in these days of a mad, modern renaissance, this system of retort is being decidedly overdone. Let anyone raise a finger to protect his home, and he is met with the age-old wail that "somebody is always trying to take the joy out of life."

It is time this attitude was supplanted by a more manly one. All artists, all authors, are human, and liable to error; why not admit that there is such a thing as going beyond the bounds of artistic restraint, rather than brand every action of just and official censorship as "outrageous and unjust"?

The Catholic Laymen's Association of Georgia

A Report on Its Ninth Annual Meeting

By P. H. Callahan, Louisville, Ky.

The ninth annual meeting of the Catholic Laymen's Association of Georgia, held at Columbus, Ga., Oct. 26, was attended by nearly two hundred delegates, who came from all parts of the State, some of them from points more than three hundred miles distant, everyone traveling at his own expense. They were men and women, young and old, of various walks and professions; some attending their first annual meeting, some their ninth, but all seemed to know one another and all were equally enthusiastic, radiating a spirit which gave to the assemblage an air like that of a huge family reunion.

Much has been said, and deservedly said, of the work of this Association in improving the relations of the citizens of Georgia irrespective of creed; in dissipating prejudice against Catholics, checking the movements of organized bigotry, imparting a better understanding of the teachings of the Church and making it so that people who lived together as neighbors could regard one another with mutual respect and esteem. All who keep abreast of affairs to any extent are aware that from being one of the last places which a Catholic would select to live and rear his children in, Georgia, since the organization of the Catholic Laymen's Association, has become as congenial as any State in the Union. Once a sort of happy hunting-ground for anti-Catholic lecturers of the "ex" variety, and for the exploiters-of-bigotry of every variety, the State is now practically a barren field for these professionals, who seldom show up in Georgia, and if they do, the newspapers ignore them, the people take no interest in them, and they have to go into the out-of-the-way places where it does not pay to attract any attention at all, with the result that they soon depart for greener pastures. Even the Ku Klux Klan, although it originated in

Georgia, has done no particular damage to Catholics there, by night-riding, boycotting or otherwise. No Catholic has been put out of office, no teacher out of the schools, and priests travel on their missions everywhere without being given offense. An attempt once made in Atlanta to oust Catholic teachers from the public schools, was met with such a storm of protest from Protestant leaders, in pulpit and press, that it was quickly abandoned and never renewed. When recently the Governor of Georgia secretly went out of the State to address a meeting of the Klan, the Georgia papers openly condemned him, one even demanded his impeachment, and not one took up his defense.

These matters have all been related in articles published in various Catholic papers; but there is an aspect to the Georgia Laymen's Association which has not been emphasized, which is equally important with winning the good will of our non-Catholic fellow-citizens, but which one has to attend a meeting such as that held in Columbus in order to observe and appreciate. This is the improvement of the relations among Catholics themselves.

Eight years ago, when a few of us met in Atlanta in the conference which brought forth the Laymen's Association, the half-dozen assembled from different cities of Georgia were practically strangers to one another. Outside of a few active members of the K. of C., there had been virtually no intercourse among Catholics over the State, and those having the widest acquaintance could name only two or three of their fellow-Catholics in the different cities, where now they know hundreds instead. Moreover, whatever acquaintance there was in those years was a business sort of acquaintance, whereas now it is a family acquaintance, with the fathers, mothers, sons and daughters meeting and min-

gling together, so that it will be surprising if in consequence the number of mixed marriages among them does not show an appreciable falling off within the next generation. This is but one far-reaching result among several which must naturally flow from Catholics getting better acquainted with one another in a social way,—“jes like folks.”

For some time now a number of our Catholic leaders, including distinguished members of the hierarchy, have been making urgent appeals for a broader than parochial vision. It is obvious that such a turn of thought can be carried to extremes, ending in neglect of the parish as the basic unit of Catholic life, just as the insistent plea for a “social conscience,” so familiar these days, seems already to have detracted from the importance of the family as the unit of social life. Nevertheless, as we do not live our lives within parish limits we cannot confine our Catholic interest to parish activities without suffering a diminution of our Catholic character.

If we are to carry our faith as an every-day and not a mere Sunday affair, as a commonplace of life and not to be confined to the four walls of the church or the privacy of the home, it is imperative that we extend our Catholic acquaintance and multiply our Catholic friends, for without the points of common interest thus afforded in our social contacts, to stimulate us and to peg our thoughts on, it is something of a strain to keep up our religious impulses, and so long as there is a strain in anything, it cannot be commonplace.

People are moving about more and more every day; their contacts are multiplying and extending with amazing rapidity; their thought and interest are being stimulated as never before in society; these go into the contacts that are made, to be formed and directed by them, at least to a great extent; they will eventually flow into a common trend, religious or irreligious, according to the nature of the contacts made. We can see this development going on everywhere about

us, and while it is too recent yet to have a fixed trend, moral and religious leaders of every belief are proclaiming the necessity of increasing the religious contacts in our social life in order to preserve the nation's heritage of faith.

In this conservation movement Catholics have largely taken the lead, particularly in the field of religious education, and in the effort to bring industrial relations into harmony with Christian teaching; but in strictly social contacts we are somewhat behindhand. Our fraternal societies have done much good in this regard; they were in a sense the pioneers in extending acquaintance among Catholic laymen beyond parochial lines, and the value of their work in this field is immeasurable. But such societies are selective, or as some consider, exclusive, and while that is a source of pioneer strength, it limits their ultimate usefulness. In such gatherings as that of the Laymen's Association of Georgia, where Catholics are brought into contact, not because they are interested in the organization (it is an organization only in the barest parliamentary sense), but simply because they are Catholics, a wider interest results and a more profound sense of Catholic unity is achieved.

Practical considerations enter in when an attempt is made to extend this plan over too wide a field, but with the example of Georgia before us, no diocese in our country seems of too great extent for it to succeed within diocesan limits.

There is danger, too, of working the plan so intensely as to encourage Catholics to stand aloof and apart from their fellow-citizens, but this is avoided in the case of Georgia Catholics by their very purpose, which is to bring about “a friendlier relation among all citizens irrespective of creed,” in the furtherance of which they co-operate with their fellow-citizens of all beliefs in every movement calculated to promote the welfare of their community or their State. This aim must appeal to all Americans, as it is the law of our country that discrimination among

citizens on account of their creed is un-American, and our fellow-citizens will unite with us in that aim when they become sure that we are advancing it with earnest and sincere purpose.

The Struggle for Life of the Catholic Press

The October 1923 number of the *St. Louis Catholic Historical Review*, the quarterly organ of the St. Louis Catholic Historical Society, which forms No. 4, Vol. V, of that excellent magazine, reached us on November 5, 1924! The reason for the delay may be gathered from an editorial note on page 235, where it is stated that "the great increase in the cost of printing during the last four years and the lack of increase in our resources, is now threatening the life of the *Review*."

The printing of the *C. H. Review*, which is a quarterly, costs \$1,314 per annum, which leaves a considerable deficit. The Society needs \$1,000 a year in addition to dues from members and receipts from subscribers to meet the expense of publishing its *Review*, and this in spite of the fact that neither the editor nor the business manager receives a cent for his services.

It would be a matter of sincere regret if this important historical magazine would have to suspend publication for lack of funds. The rise in the cost of publication of late years has been something awful. It costs more than twice as much, for instance, to publish the FORTNIGHTLY REVIEW as a semi-monthly, than it did to publish it as a weekly twenty years ago, and though the revenue from subscriptions and advertising has risen, it has not risen in proportion, and we are seriously thinking of raising the subscription price to three dollars per annum. If our subscribers will not stand for this additional burden of fifty cents per annum, we shall simply have to give up, for there is no organization backing this REVIEW, and the editor and publisher has a large family to support. This is as good an opportunity as any to betray the fact that never in the thirty-one years of its existence has

the FORTNIGHTLY REVIEW earned enough to pay its publisher and editor even as much as a decent salary for his work, to say nothing of a profit on the money invested. The publication of the magazine has been and is a labor of love. But the editor is growing old, and the education of his children puts a heavy burden on his shoulders. Will any of our subscribers object to paying fifty cents a year (a fraction over two cents a copy!) more for his REVIEW from January 1st, 1925, on?

Damaging Admissions by the Russellites

The Russellites are still continuing their propaganda, in spite of the fact that the year 1914, in which we were all to "see Christ," has long since passed. For a while the *Watch Tower*, the official organ of the sect, indignantly denied and challenged any one to prove that Pastor Russell ever made the statement referred to above. Now, however, the editors admit that Russell was mistaken. "We did expect that Christ's reign from 1914 on would be visible. We have been disappointed in this." Abraham and the other ancient worthies, of whom they had said that they would be present as perfect men at the beginning of the millennium, in 1914, they now expect to appear on earth in 1926. "But," they say, "this is a matter of faith, and we are not stating this as a fact; and if you or anybody else cites this belief on our part after 1926 as a statement of fact, we shall consider you dishonest in principle and in intent."

This admission, with another equally interesting, namely, that "we anticipated at one time that the Bride of Christ would be completed by 1914, . . . but we think that the Bride of Christ is not yet complete," were made in letters written by the editors of the *Watch Tower* to an enquiring Lutheran minister, the Rev. K. Linsenmann, of Midland, Mich., and reported by him in the *Lutheran Witness*, Vol. XLIII, No. 14, from which we have quoted.

Concerning Anatole France

His was a name that was held in reverence in the salons of Paris and among those who place artistic style above profundity of thought. He was the typical *bel esprit* of the century, and the world of litterateurs bowed to him in obsequiousness. But Anatole France was also the *esprit fort*, the typical, sneering free-thinker of modern times. To his nimble wit and sarcastic pen nothing was sacred—on earth, in Heaven, or under the earth. He caused many a laugh at the expense of religious truths which millions regard as their highest and most cherished possession. Those who lack high ideals and have broken faith with all the beliefs and traditions that alone make life worth living, found in him their boon companion and applauded spokesman.

After his death a great St. Louis daily began a long account of the literary life of the dead stylist with the epic statement, "Anatole France is dead." It ended with the long list of works of a remarkably active literary career.

But now that we can take a soberer estimate of the man and his influence, we may ask: "What really is apt to be the final judgment that future critics will pass upon his work?" What appeared so supremely artistic and so irresistibly humorous and delightful to one generation, may pall upon another. For standards change—more especially standards of literary taste and appreciation. A future generation, awakening to the sad realities of life and inheriting the vast mass of social discontent and misery now in the making, may find little to admire in the cynical Frenchman whose fantastic humor played lightly upon things sacred and profane.

But whatever be the verdict of posterity upon his works, Catholics will realize that their literary salvation may be assured without their forming first-hand acquaintance with his writings.

The Abbé Louis Bethleem, compiler of the useful work "*Romans à Lire et Romans à Proscrire*," quotes a criti-

cism from *L'Ami du Clergé* (1897, page 246), according to which Anatole France is "the most depraved writer of the day; in no other writer is ungodliness so pronounced, nor immorality so animal-like." The Abbé Bethleem discusses Anatole France under those authors whose works are forbidden "by virtue of the laws of Christian morality." All of them (*Opera omnia*), moreover, have been placed on the Index (decree of May 31, 1922).

(Rev.) Albert Muntzsch, S. J.

The Pope and the Politicians

The Holy Father, in his recent address to the Catholic university students of Italy, pointed to a festering sore in the body politic of practically all civilized countries when he declared that no one ought to "go into politics" (as we Americans are wont to say), unless he has adequately prepared himself for this difficult and responsible vocation. A complete preparation, he said, must be "religious, intellectual, economic, social—the very best, in short, which it is possible to obtain."

Politics is, in fact, in this country as in Italy, the only vocation—or shall we say profession?—into which most men enter without any study, preparation or examination whatever. It is for this reason that the average politician, even if he wants to serve his country honestly and effectively, makes a mess of it, as a rule. This deplorable state of affairs would no doubt be greatly improved if the preparation recommended by Pius XI were strictly insisted upon.

By way of example His Holiness says: "We remember having known a number of members of the old German Centre Party, who had a theological library in their homes which, if not sufficient, would have been very respectable for a priest. A similar library of theological books was found in the offices of each group. And thus it was that Bismarck was unable to accomplish anything when he ventured into the field of religion."

It would not be a calumny against the great majority of politicians in this country, even those among them who profess the Catholic faith, to say that they never look at a theological book, and if one was put into their hands, would not know what to make of it. Most of them have not even an elementary training in philosophy, ethics or social economy. The F. R. has more than once pointed to this sorry ignorance on the part of our would-be statesmen as one of the principal causes of their general incompetence and the universal corruption of American politics. Let us hope that the Holy Father's earnest praise of the old Centrum, which was led by such men as Windthorst, Mallinckrodt, Schorlemer-Alst, Lieber, and others of the same type, will induce at least the better class of young American Catholics who wish to devote themselves to politics, to study the lives of these eminent Catholic statesmen, with a view to emulating their example, especially in preparing carefully for the difficult and responsible duties that devolve in these days of republican government upon the chosen representatives of the people.

A Book That Makes Moral Theology Interesting

The London *Catholic Gazette* (Vol. VII, No. 9) says in the course of a review of the fifth and final volume of Arthur Preuss's adaptation of the Rev. Dr. A. Koch's "Handbook of Moral Theology:"

"We greet with genuine pleasure the arrival of the fifth volume of the Koch-Preuss series on Moral Theology [Herder]. The previous volumes have ensured a cordial reception for this completion of the work, and a gap in many bookshelves will now be filled. This last volume is divided into two parts: I. Man's Duties to his Fellow-Men Individually. II. Man's Duties to His Fellow-Men Collectively, or to Society. A noticeable feature is the extremely practical nature of the matter covered. Present-day problems are discussed with that peculiar insight

and clearness which mark the whole series. Many of the matters introduced should prove of high interest to intellectual lay-Catholics as well as priests—matters which frequently provide headlines for the daily papers. 'Capital Punishment,' for instance, a subject of constant paper-debate and argument only too often obscured by sentiment rather than clarified by sound reasoning. Here we find the question of the power of life and death in the hands of a lawful authority reasoned out in all its moral aspects. The teaching of the Church is made clear as to the right of the State to inflict capital punishment. This right can be demonstrated philosophically by juridical and sociological arguments. There is also an excellent section on the thorny question of 'Sex Instruction,' thoroughly practical, and conveying useful advice to parents and priests on when and how to impart sex-knowledge to the young, when to speak and when to keep silence. Again, a chapter on the 'Duties of Citizens' enters into such questions as Patriotism, Jingoism, Voting, Reverence for Civil Authority. Perhaps, however, since economic questions call for so much discussion to-day, the long chapter detailing 'Man's Duties with regard to the Material Possessions of His Fellow-Men' will be found the most useful of all. We like the simple and direct method of dealing with these 'Duties.' Catholic business-men would do well to purchase this volume, if only for the sake of studying the moral principles laid down for the conduct of business. Contracts, Buying and Selling, Monopolies, Brokerage, Interest-taking, Stock-watering and Profiteering all find place.

"It is surprising how interesting Moral Theology becomes when treated in the manner of the Koch-Preuss series."

I wish I could escape from all this turmoil of painful misunderstandings and broken friendships. But my conscience acquits me; for I serve the good cause to the best of my ability and according to my firm convictions.—Joh. von Müller.

The Portiuncula Indulgence

A decree of the Sacred Penitentiaria, of July 10, cancels the power given May 27, 1911, to the bishops to designate churches where the Portiuncula Indulgence might be gained, and all similar grants, which were to endure until further notice. The new decree takes effect after December 31, 1924. In Assisi the Indulgence is abrogated for all churches within three kilometers (about two miles) of the Portiuncula Church, except for inmates who cannot leave their institutions. In future the Indulgence will not be granted anywhere to a church which is within three kilometers of a Franciscan church or of any other church which may have obtained the grant of the Indulgence. Preferably only churches dedicated to the "Queen of Angels" or to St. Francis of Assisi, or which are the seat of a Franciscan confraternity, will in future obtain the grant of the Portiuncula Indulgence. To gain the Indulgence, besides confession and communion, at least six Our Fathers, Hail Marys, and Glories will have to be said at each visit to the indulgenced church. Also, while the visits are in progress, a relic of the Blessed Virgin or of St. Francis, or at least an image of St. Francis of Assisi or the "Queen of Angels," must be exposed for veneration; while at an opportune time public devotions must be held for the intentions of Holy Church, comprising a prayer to the Blessed Virgin and St. Francis, together with the Litany of All Saints and Benediction. Bishops, pastors and rectors of churches may in their churches transfer the Indulgence to the Sunday following if August 2 is not a Sunday.

In opposing certain attacks on the present order of society, Catholics must not allow themselves to be manoeuvred into defending Capitalism. There are certain social institutions, like private property, which Catholics uphold. Yet we must not identify private property in the Catholic sense with the capitalistic property which the law upholds today.—*The Christian Democrat*, IV, 10.

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English and American Freemasonry

The *Christian Science Monitor* thinks (Sept. 24, editorial page) that it would be difficult to overestimate the value to the cause of Anglo-American friendship of the recent visit to the U. S. of Sir Alfred Robbins, president of the Board of General Purposes of the United Grand Lodge of English Freemasons. In the report of his trip lately submitted to the Duke of Connaught as Grand Master of the Lodge, from which the *Monitor* printed copious extracts in its edition of Sept. 25, page 4, Sir Alfred wrote:

"In every gathering I attended,—Masonic, public, and social alike,—the Union Jack was flown side by side with the Stars and Stripes, and the English National Anthem was sung as well as the American."

Of the fundamental unity of the principles of Freemasonry with those of English Freemasonry there can no longer be any doubt, for Sir Alfred declares in the same report:

"I made clear to every Grand Lodge addressed what were the fundamental principles for which our body stands, and from which in no circumstances will it depart. I returned with the full assurance that the American Freemasonry we recognize in the various jurisdictions is as true as is English Masonry to the essential principles and tenets of the Craft."

What these "essential principles and tenets" are, the curious reader may see from "A Study in American Freemasonry," edited some years ago by the editor of the F. R. and published by the B. Herder Book Co., of this city (4th edition, 1920). The characterization of American Masonry there given is based entirely on the writings of Albert Pike and Dr. Mackey, two undisputed Masonic classics, and its correctness has never been challenged even by those Masonic critics who have reviewed the book unfavorably.

Although hypocrisy is the homage that vice pays to virtue, it is also true that "he who does his level best, gets more kicks than all the rest."—Rev. A. Verhoeven, Mermenton, La.

The Visions of Ann Catherine Emmerick

Reviewing the latest edition of "Das bittere Leiden unseres Herrn Jesu Christi nach den Gesichtern der Dienerin Gottes Anna Katharina Emmerich, aufgezeichnet von Clemens Brentano," published by Fr. A. Uhl, C. SS. R., the Rev. Dr. Alois Wurm, in No. 9 of his monthly magazine, *Seele* (Ratisbon: Habbel), says: "This new edition of the dolorous Passion appears in the year which marks the 110th anniversary of the death of Ven. Ann Catherine Emmerick and, on the other hand, at a time when her beatification process is under way and, in connection therewith, the visions recorded by Brentano are being subjected to the severest kind of criticism. Even members of the same religious order are disputing with one another on this head. Under these circumstances it might have been better to have retained in the new edition only those passages which represent an obvious expansion of the Gospels and to have omitted everything that, assuming that it is objectively true, could have been derived only from (private) revelation." Inasmuch as many statements in Brentano's pretended account of the visions of Ven. Ann Catherine are demonstrably untrue (cfr. F. R., Vol. XXXI, pp. 11, 29, 50, 112, 157) the only correct procedure in our opinion would have been to print no more new editions of "Das bittere Leiden" until the whole problem has been cleared up either by private research or by a decision—temporary or definitive—of the S. Congregation of Rites, before which the beatification process is pending.

The true source of inconsistency and dishonesty is in the fact that, separated from all good and truly honest men, and surrounded by knaves and foolish flatterers, a man sees and hears nothing but what is ignoble and false.—Gentz.

The man who tries to shift the blame of an unsuccessful life upon the shoulders of others, only advertises his own failure.

Notes and Gleanings

Those who wish to know what the American Catholic Historical Association has accomplished are advised to write to the Secretary, Rev. Peter Guilday, Ph. D., at the Catholic University of America, Washington, D. C., for a copy of his brochure, "A Chronicle of the First Five Years (1919-1924)." Dr. Guilday is able to register a change in the attitude of American Catholics with regard to the history of the Church, local, national, and universal, which change is undoubtedly owing in large part to the meetings and publications of this Society. Let us hope that the membership will increase more rapidly during the second lustrum of its existence and that its excellent organ, the *American Catholic Historical Review*, will soon attain the circulation which it deserves to have.

Father Cyril C. Martindale, the English Jesuit, who lately visited Poland, says (*Month*, No. 724, p. 317) that "it is untrue that the Kaiser took away the picture of Our Lady of Czestochova and substituted his own, though Professor Allison Philips in his little book on Poland reports the tale. But the defeat of the Bolsheviks, since the war, by the Polish forces, took place on the Feast of the Assumption and is assigned, universally, to Our Lady of Czestochova's intercession."

More than one of the stories that make up John T. Faris's book, "The Romance of Forgotten Towns" (Harper), brings home to the reader that the exploitation of colonists, speculation in land on a gigantic scale, played a large part in the upbuilding of the United States. And this began as soon as the War of the Revolution was ended and America left free to develop in its own way. But these stories bring something akin to shock in the ruthless manner in which the swindles were conducted and in the size of the frauds. Thus, in 1788, millions of acres in Ohio were sold to prospective French colonists at \$1.14 an acre, and when the immigrants (more than 600) arrived,

they found that the sellers had no title to the lands they had sold, and President Washington was forced to intervene and provide the survivors with a grant of land on which they could settle. Little historical foot-notes like this sometimes cause us to wonder whether the "forefathers" were really as they are represented to be by the Fourth of July orators.

The Review, published by and for St. Ann's Catholic Congregation, Milwaukee, Wis., in a recent issue devotes a touching article to Mr. Joseph Gockel, a blind man of that parish, who, not for profit, but for the sake of charity, has for nearly twenty-five years published the *Milwaukee Weekly Review* for the use of the blind and recently has begun *Lux Vera*, a monthly magazine in New York Point. Both publications are sent to blind persons in all parts of the country. Mr. Gockel has invented a wonderful machine which enables anyone who has the

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slightest knowledge of a typewriter keyboard to converse with people who are both dumb and blind. Mr. Gockel's address is 834 Thirty-Sixth Str., Milwaukee, Wis.

A recent convention of Episcopalian clergymen at Philadelphia has resulted in the organization of the "Central Conference of Associated Catholic Priests within the Episcopal Church." It is estimated that perhaps a fourth of the six thousand priests of that denomination are in sympathy with the movement, which is conservative in theology, and looks toward reunion with Rome. The next convention is to be held in the middle West, and a national conference is contemplated, with sectional meetings on the Pacific coast and in the south.

It is interesting to note that Abbot Cuthbert Butler, in the supplementary notes to the second edition of his work on "Benedictine Monachism" (Longmans), takes issue with Hilaire Belloc. He writes (p. 387): "Mr. Hilaire Belloc's book 'Europe and the Faith' (1920) traverses implicitly the picture given here on pp. 3 to 8. It must suffice to say that the three contemporary records that lie most obviously to hand—the 'History of the Gothic War' in Italy by Procopius, the 'Story of the Vandal Persecution' in Africa by Victor Vitensis, and the 'History of the Lombards' by Paul Warnefried—make an impression hard to reconcile with Mr. Belloc's reading of the facts. It may, I think, be said that in reacting strongly against an extravagant view that has held sway for a long time, he has swung the pendulum unduly far in the opposite direction."

We have so often called attention to the excellence of that famous review of the German Jesuits, *Stimmen der Zeit*, that further praise would be useless. Suffice it to say with reference to the latest numbers of this sturdy and seasoned champion of the Catholic cause and of the Catholic world-view in practically every domain of thought, that they keep up the high standard

of the first writers and editors, all of whom have now gone to their reward. A goodly number of new names appear among the contributors, but every one of them is a master in his sphere. (B. Herder Book Co.)

There are many bright paragraphs in Dr. Peter Guilday's little treatise on "Graduate Studies." The following one on the "commercialization" of educational activities in the United States is straight to the point: "Vested interests have metamorphosed the old seats of learning into large business aggregations and within their walls the American pragmatic view of education is having its heyday with sad results to the old culture. The essential foundation of the university is forgotten or neglected, and the general body has become flabby with an added weight that puts a strain upon the heart of the scholastic ideal and slows up the whole movement towards scientific progress."

At the conclusion of a scholarly paper on "The Isle of Saints," in No. 51 of the Irish quarterly *Studies*, Dom L. Gougau, O. S. B., expresses surprise that Ireland, the Island of Saints *par excellence*, and so styled in the Roman Breviary (5th lesson of the Festival of St. Patrick, March 17), should not have a single one of her numerous saints entered in the general calendar of the Church. St. Patrick, of course, was not an Irishman by birth. Dom Gougau says that if an Irish saint were to be chosen to represent the Isle of Saints in the calendar of the universal Church, substantial claims to the honor might be advanced on behalf of St. Columban.

Mr. Hilaire Belloc continues the useful task of showing up the historical misstatements, errors, and blunders of Edward Gibbon, the author of the *Decline and Fall of the Roman Empire*, an English classic which is still regarded by many unsophisticated readers as real history, while in matter of fact it is little more than fiction. In No. 51 of the Irish quarterly *Studies*

Mr. Belloc examines Gibbon's account of the First Council of Ephesus and shows that in a brief half-dozen pages on this, one of the capital events of European history, there are no less than twenty-one definite historical statements, of which all are incorrect and the majority runs contrary to the truth. The examination is to be detailed in another article in the same periodical.

The San Francisco *Leader* (Vol. XXIII, No. 38) reproduces our observations (F. R., XXXI, 17, p. 332) on Joseph Conrad as "a Catholic novelist" and agrees with us that "Conrad's sympathies, as disclosed in his works, notably in the case of the Garibaldian veteran 'Nostromo,' leaned rather to his anti-Catholic characters. This expatriated Pole," continues our contemporary, "was too thoroughly naturalized as a Briton, too thoroughly Anglo-Saxon in his ideas and sympathies, not to have imbibed a deep taint of British bigotry." The *Leader* attributes the queer idea that Conrad was a Catholic writer "to one Michael Williams, an individual not altogether unknown in San Francisco, who, upon a perusal of Conrad's 'Nigger of the Narcissus,' became unaccountably imbued with the notion that the fiction writer was a Catholic and proceeded to hammer that idea into the skulls of such a public as he could reach. Had Williams the authority, Conrad would probably have been canonized by now." The novelist was given a Catholic burial, so there must have been something to the story that he had never formally repudiated the faith in which he was born and raised. But his writings would certainly not lead one to suspect that he was a Catholic; rather the contrary. What we mainly objected to was that Conrad should be extolled as "a Catholic novelist" when in matter of fact his sympathies were manifestly not Catholic.

Father Herbert Thurston, S. J., in No. 724 of the *Month*, discusses the Dominican tradition of the Rosary. He shows by numerous quotations how

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- Donnelly, F. P. *The Art of Interesting. Its Theory and Practice for Speakers and Writers.* N. Y., 1920. \$1.
- Stanley, Hy. M. *My Early Travels and Adventures in America and Asia.* 2 vols. N. Y., 1905. \$2.
- Mother Francis Raphael, O. S. D. *The Daily Life of a Religious.* 3rd impression. London, 1924. 60 ets.
- Clayton, Joseph. *Economics for Christians and Other Papers.* Oxford, 1923. 85 ets.
- Falke, Konrad. *Dante, seine Zeit, sein Leben, seine Werke.* Mit 64 Tafeln. Munich, 1922. \$2.50.
- Karrer, Otto, S. J. *Der hl. Franz von Borja, General der Gesellschaft Jesu. 1515-1572. Mit einem Titelbild.* Freiburg, 1921. \$2.
- Hertling, Georg von. *Erinnerungen aus meinem Leben.* 2 vols. Kempten and Munich, 1919. Illustrated. \$3.
- O'Malley, Austin. *The Cure of Alcoholism.* St. Louis, 1913. \$1.
- Benson, Robert Hugh. *A Book of Essays. With a Memoir by the Rev. Allan Ross.* London, 1916. 60cts.
- Margerie, A. de. *St. Francis of Sales.* 5th impression. (The Saints Series). London, 1918. \$1.
- O'Daniel, V. F. *The Rt. Rev. Edward Dominic Fenwick, O. P. Founder of the Dominicans in the U. S.* Washington, D. C., 1920. \$2.50.
- Weber, S. *Evangelium und Arbeit. Eine Apologie der Arbeitslehre des Neuen Testaments.* 2te verbesserte Auflage. Freiburg, 1920. \$1.50.
- Mecklin, J. M. *The Ku Klux Klan: A Study of the American Mind.* N. Y., 1924. \$2.
- Arrhenius, Svante. *The Destinies of the Stars.* Tr. by J. E. Fries. Illustrated. N. Y., 1918. \$1.
- Mercier, Cardinal. *The Origins of Contemporary Psychology.* Tr. by W. H. Mitchell. N. Y., 1918. \$1.50.
- Ziehen, Th. *Lehrbuch der Logik auf positivistischer Grundlage, mit Berücksichtigung der Geschichte der Logik.* Bonn, 1920. \$3.
- Hobson, J. A. *The Evolution of Modern Capitalism.* New revised edition. London, 1908. \$1.

THE FORTNIGHTLY REVIEW

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this tradition has been attenuated of late years so as to differ greatly from what we read in the Breviary lessons, or in the Bulls of certain popes,—not to speak of the glowing narratives of earlier writers, such as Francis de Possadas. “When such distinguished and authoritative Dominican scholars as Père Mortier, Padre Getino, and Fr. Bede Jarrett are prepared to go so far in throwing overboard the pronouncements of papal documents,” concludes the learned Jesuit, “I can see no harm in proceeding one short step further, and in urging, with the Bollandists of two centuries ago, that no Dominican tradition regarding the origin of the Rosary was ever heard of until the time of Alan de la Rupe [de la Roche]. It was in virtue of Alan’s representations that the Order asked for indulgences, and the popes in granting them accepted the statements made in the petition without inquiry into the facts of history. So it was that the Holy See nearly always acted until comparatively recent times.”

The *Christian Herald* suggests that the Churches take the lead in transforming Armistice Day from a militaristic into a great nation-wide peace demonstration. How this proposed change can be realized is set forth in a programme published by the Federal Council of Churches. It is urged, first of all, that pastors help their church members to do some clear thinking on war by preaching on the subject Sunday, Nov. 9th. Further, mass meetings should be held at which resolutions should be adopted urging the Senate, when it meets in December, to take immediate action towards making the U. S. an adherent of the Permanent Court of International Justice. In brief, the plan is to make Armistice Day an occasion for “mobilizing the national will to peace.” It is time that America should raise her voice and tell all men that she is the friend and advocate of peace and willing to work for international peace with all her strength. The effort is well worth making, and we hope to see our co-religionists take a more prominent part

in the movement than they did in that foolish militaristic demonstration on “Goose Step Day.”

A land-holding company, incorporated at \$500,000, is being formed by the federated Protestant churches of Cleveland to buy up property that the future growth of the city will make desirable for church uses, and hold it until the time when congregations are ready to build. An average of nine fields for new churches is said to develop in Cleveland annually. The new corporation, which already is contemplating purchase of fifteen sites where some day Protestant churches are expected to rise, will buy land, carry it until wanted, and then turn it over to the proper church body for the original price, plus the carrying charges and investment interest.

Correspondence

The State and Education

To the Editor:—

Cardinal Bourne, of Westminster, in a recent speech, discussing education, had the courage to say:

“Of itself the State has no authority to teach. That is the Christian idea. The idea that the State can control these things is a doctrine that is pagan and has returned with modern neo-paganism. That doctrine has led to the theory that the State has a direct authority to teach. It has no such authority. For the State to come in and compel children to learn what parents could not legitimately teach, or to deprive them of learning anything which the parents ought legitimately to teach, is an unjust use of authority and contrary to the fundamental right of the parents and of the family.”

These are remarkably strong words. Who would dare speak as plainly in this country? Cannot the American people be made to understand this fundamental doctrine that God appointed the parents as teachers, that schools are only substitutes, and all the State can lawfully do, is *aider faire*—assist the parents to fulfil their duty towards their children?

(Rev.) Raymond Vernimont

Cambridge as a Classical School

To the Editor:—

We often talk over here about the relative merits of Oxford and Cambridge, and find that almost everybody that comes here for a visit is surprised when he finds that Cambridge, in spite of the fact that somehow

or other it has got the reputation both in England and America of being the scientific and mathematical university, whilst Oxford is supposed to be the literary and classical university *par excellence*, is nevertheless in reality the university which has produced by far the greater number of eminent classical scholars and poets. I thought it might be interesting to you to have a list, even though incomplete, of some of the sons of "Alma Mater Cantabrigiensis" who have gained immortal names in classics and poetry. Of eminent classical scholars I need only mention Porson, Bentley, Blaydes, Verral, Jebb, and Sandys, greater names than which English classical scholarship can hardly boast. Of the great poets, Shakespeare, Pope, Cowper, Burns, and Keats frequented neither university. Cambridge prides herself on being the Alma Mater of Spencer, Milton, Marvell, Crashaw, Marlowe, Ben Jonson, Shirley, Dryden, Gray, Byron, Coleridge, Wordsworth, Macaulay, Tennyson, and a dozen minor poets. Cowper is also claimed by Cambridge, although it is not certain that he was there. Oxford, besides a number of lesser lights, can lay claim only to Beaumont, Southey, Collins, and hardly to Shelly, who was expelled from her halls.

An American Student in Cambridge.

Points from Letters

I am not a Catholic, but I am too familiar with the great service that the Church has performed in the long history of the growth of European-American civilization to feel any desire to see its communicants as they were in Great Britain after the fall of James II, and during the Protectorate of Cromwell. I believe in the principle of religious tolerance for men of all religious opinions, including Catholics, and for men of no religious opinion. I am not prepared to say that a system of public schools is, necessarily, wholly dangerous. But I more than admit, I strongly hold, that certain intolerant elements are seeking to make of the public schools, much less a means of intellectual training and expansion, than one for the suppression of developing thought power, and one for the turning out of a uniform, machine-made standard of intellectual mediocrity, and to that end for the suppression of all other schools. I also plainly see they can be, nay, are being made into institutions for political and sectarian propaganda, and that they contain very great possibilities of danger, if used for the suppression of all other elementary schools. In short we are spending too much money on our public schools. For instance we have absolutely made the negroes of the South useless in this environment, by a false education, given them at great cost in the public schools. We are not wholly guiltless of giving some of the white youth false and impossible ideas by the same means. Though Bryanism and Ku Kluxism publicly

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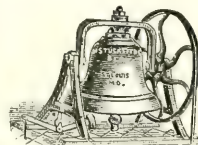
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disavow each other, it is clear that they are moving towards a union of Protestantism with the Super-State, now functioning at Washington, and they have not yet done their worst.—C. D. Rivers, Judge City Court, Summersville, Ga.

Apropos of your remarks (F. R., No. 18, p. 357) concerning the Italian press in this country and your statement that you do not see a single real Catholic Italian paper, may I call your attention to *La Trinacria*, an Italian weekly of this city? It is owned and edited by a group of Italian priests of this diocese, and for five years it has been a vigorous and courageous champion of the Catholic faith among the Italians of these parts. Two successive bishops have given it their approbation. Bishop (now Archbishop) Canevin recommended it "as a Catholic paper deserving the patronage of priests and people," while his successor, Bishop Boyle, declared in a letter to the editors that "the excellent work done for the cause of Catholicity in this Diocese and for the good of our common country by your weekly paper is beyond all praise." *La Trinacria* is a worthy representative of the Catholic cause which it so ably defends and promotes.—(Rev.) M. P. Boyle, Pittsburgh, Pa.

The F. R. of Sept. 1, p. 325, printed the following ponderous words: "Unless we are careful we shall so standardize the American mind that it will savor of Prussia rather than America. 'Prussianism' is only a form of standardization, and standardization is the foe of real democracy." Very true indeed! The Catholic press, which is the freest of all in this country, should warn our people against such a catastrophe. Is it not a fact that our rights are slipping away? No step can be taken without encountering some "Don't." Can there be development of individualities under so much repression? Are we children? Even a child wants to show the mother that it can walk without assistance. Too much regulation stunts the faculties of mind and body. God gave man common sense; teach him how to use it, then foolish statute laws will not be needed. We love to shout "Liberty!" Is there any nation which has as many restraints as our own? Unreasonable restraints are a cause of crime.—Sacerdos.

At the recent meeting of the International Catholic League at Lugano the Rev. F. Stratman, of Cologne, delivered an address, the burden of which was that modern war is immoral and therefore can never be justified: hence it is our duty to prevent it both positively and negatively. He substantiated his assertions from the writings of St. Thomas. It would be interesting to American readers to have the official report of that speech and some more information about the important congress at which it was delivered.—(Rev.) F. Rombouts.

BOOK REVIEWS

Fortescue's "The Uniate Eastern Churches"

The late Dr. Adrian Fortescue was unfortunately prevented by death from completing his series of monographs on the Eastern Churches ("The Orthodox Eastern Church," 3rd ed., London, 1911; "The Lesser Eastern Churches," London, 1913). His friend Prof. George D. Smith has given to the public the materials gathered by Dr. Fortescue for a volume on "The Uniate Eastern Churches." It deals with the Byzantine Rite in Italy, Sicily, Syria, and Egypt. Though this work (Burns, Oates & Washbourne, and Benziger Bros.) remains fragmentary, we welcome its publication, for it is a thesaurus of reliable information regarding an important branch of the Catholic Church that counts more than 6½ million members and has a history which seems to predestine it for an important role in the movement of reuniting the Orthodox Eastern Church with Rome. After discussing in an introductory chapter the nature, character, division, and importance of the Uniate Churches of the East, Dr. Fortescue praises "their magnificent loyalty to the Catholic ideal" (p. 23) and sharply censures the widely prevailing prejudice against the members of these churches. Though they are not Roman Catholics, they are full-fledged children of the Holy Catholic Church, because they have their own ancient and venerable liturgy, their own ecclesiastical discipline and their own customs and traditions, resembling the ancient Catholic churches of the East before the schism. They form the better portion of Oriental Christianity and both intellectually and morally stand much higher than the members of the so-called Orthodox Church (24 p.). The Popes have always recognized these Uniate Catholics, protected their liturgy and customs, and forbidden the Latins to compel or persuade them to adopt the Latin rite. Justly so, for the difference in liturgies and liturgical languages does not prejudice the unity of the Church, but, on the contrary, illustrates and emphasizes her Catholicity. "Eastern Christians," says Benedict XIV (1755), "should be Catholics; they have no need to become Latins."

Proceeding to particulars, Dr. Fortescue treats in a scholarly yet easily intelligible fashion the principal group of Uniates having a Greek-Byzantine liturgy, namely, the Italo-Greeks in Italy and Sicily and the Melkites (not Melchites) in Egypt and Syria. The former, numbering about 50,000, trace their descent to the ancient Greek colonists in Italy and especially to refugees fleeing from Albania in the 15th and 16th centuries to escape Turkish oppression. Their historical centres are the famous Grotta Ferrata Monastery near Rome, founded by St. Nilus the

Younger, in 1005, and the Greek College in Rome established by Pope Gregory XIII, in 1577. The Melkites ("adherents of the Emperor") are descendants of the Christians in the patriarchates of Antioch, Jerusalem, and Alexandria, who, obedient to the Emperor's command, accepted the dogmatic decision of the Ecumenical Council of Chalcedon (451) and opposed the Monophysite heretics. Later the name Melkites was restricted to the Uniates in Syria and Egypt who use the Byzantine rite, mostly in the Arabic language. The Melkites are the most compact and progressive religious body of the near East and are governed by a patriarch, who resides part of the time in Damascus and part of the time in Cairo, and is regarded by his followers as the legitimate successor of the ancient patriarchs of Antioch. The founder of the Melkite Church and its liberator from the Turkish yoke was the Patriarch Maximus III (1833-55), to whom K. Lübeck has lately devoted a good monograph (Aix-la-Chapelle, 1919). Unfortunately Maximus was not free from Gallican tendencies. The Melkite clergy has an excellent school of higher learning in the College of St. Ann at Jerusalem, which is conducted by the White Fathers, a congregation founded by the late Cardinal Lavignerie. Though the professors (Frenchmen) all belong to the Latin Church, they zealously uphold the Byzantine rite. The Melkite Church numbers about 150,000 adherents; a number of them have emigrated to North America in recent years.

Dr. Fortescue died before he was able to write on the Uniate Ruthenians, the Chaldeans, the Syro-Malabars, the Armenians, and the Maronites. Let us hope that another scholar of equal competence will supply the deficiency. Until this can be done, we shall have to be satisfied with R. Janin's work, "Les Eglises Orientales et les Rites Orientaux" (Paris, 1922, 720 pp.).

Prof. Smith has supplied a useful bibliography (pp. XI—XXI), which extends to all the Uniate churches, but is marred by some misprints, e. g., Wolfsguber for Wolfgruber (p. XV), Bejan for Bedjan (p. XVII), Odessa for Edessa (*ibid.*), etc., and is not as exhaustive as one might wish.

(Rev. Dr.) K. Bihlmeyer

Literary Briefs

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"The Outlaws of Ravenhurst." There can no longer be any doubt that in "L. M. Wallace" (a *nom de plume*) a new star of great power has arisen in the firmament of American Catholic fiction. "The Lure of the West" is a romance of wild life in Arizona and part of the scene is laid in Ontario, Canada. Largely it is the story of Rafaela, the child of an Indian chief's daughter and a white man who was forcibly adopted into the Apache tribe. The network of circumstances leading to the marriage of these two is woven by an expert, and the adventures of the Whitworth brothers at the hands of Geronimo's savages betray a wonderful imagination and an extraordinary command of style. With its innumerable changes displaying excitement and romance, wild life and city environment, Indian warfare, savage torture, and merciful thought, this story is truly, in the words of a *New World* critic, "a whole kaleidoscopic review of emotions and varied circumstances blended skillfully and well." There is splendid material in this story for an impressive photo-play. We cordially recommend "The Lure of the West" as a Christmas gift for old and young lovers of entertaining and wholesome fiction. (Joseph H. Meier, Publisher, 64 W. Randolph Str., Chicago, Ill.)

—In "Morsels from the King's Table," Father J. E. Moffatt, S. J., offers sixteen

brief, informal reflections on the Holy Eucharist, "with the hope that these few pages may, with God's grace, help some souls to find in the Divine Prisoner of the Tabernacle a loving companion in their exile here below. He draws his material from the familiar experiences of the average man and woman. The size of the book is adapted to the pocket or the handbag. The flyleaf carries an artistic design with space for sender's and recipient's names, and the booklet itself is neatly enclosed in a Christmas envelope, ready for mailing. (Benziger Bros.)

—Dom Bede Camm, O. S. B., has published a third edition of his booklet, "Tyburn and the English Martyrs," with a new introduction and an appendix containing "A Plea for Our Martyrs," a calendar of these heroes and some notes on Tyburn Convent and the site of Tyburn Tree. The new edition comes in good time to promote the cause of the 252 heroes who laid down their lives for the Catholic faith in the Province of Westminster, of whom 77 were martyred at Tyburn, under Henry VIII (A. D. 1538 sqq.). The neatly printed little volume is embellished with a frontispiece and six full-page illustrations, among them a portrait of Bl. Edmund Campion, S. J. (Benziger Bros.)

—In a letter to the editors of "Catholic Builders of the Nation," a subscription work that has been repeatedly criticized in the F. R.

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(cfr. pp. 185 sq., 255 and 295 of the current year), Msgr. Kirlin, the Philadelphia historian, points out a number of serious errors in Gaylord Hunt's "Notes on Religious Liberty," which appear in the first volume. These errors are briefly: (1) that the Continental Congress attended Mass in St. Joseph's Church, Philadelphia; (2) that Thron Du Coudray was "a French Catholic soldier;" (3) that his funeral was held in St. Mary's Church and the Congress attended; (4) that Benedict Arnold committed his crime before his appointment as commander at West Point. He adds that the Mass to which Arnold refers in a letter written Oct. 2, 1780, was the Requiem Mass for Don Juan de Miralles, the Spanish agent, who had died in Washington's camp at Morristown, N. J., and was buried there, and that there is no record of the Continental Congress ever being present at any service in St. Joseph's Church. Msgr. Kirlin's letter is reproduced in the *Records* of the American Catholic Historical Society of Philadelphia, June, 1924, Vol. XXXV, No. 2, pp. 184-186). It seems that wherever this pretentious work, "Catholic Builders of the Nation," is tested, it is found unreliable. Too bad that so much money and energy should have been wasted on a set of finely printed volumes which are historically worthless and therefore in the long run can only reflect discredit on the Catholic cause.

—Although we have had more than an abundance of books about the World War in its Paris Conference activities, a reviewer may not be considered entirely reckless if he recommends the reading of George D. Herron's "The Defeat in the Victory." The author, like so many Americans who labored in one capacity or another during the war, gave utterance to many anti-German assertions that have since been disproved. Unlike so many others, however, Mr. Herron has the sincerity to confess his errors. This, however, is not the main burden of his book. While showing us wherein lies the defeat in victory, he is concerned with the strange anomalies of Wilson's insincerity, though outwardly a righteous man; with Wilson's ignorance, though an intellectual man; with Wilson's hypocrisy, though essentially a straight-forward man. Herron knew Wilson as few others have known him. He knew Wilson's advisors as few others knew them. He has appraised these latter as few have; even better than J. M. Keynes. All this is intensely interesting, instructive, and valuable from a historian's point of view. The author's pessimism as regards an impending catastrophe is hardly warranted. We are upon evil days and upon evil ways and even in evil hands; but the ability of the Christian world to heal itself again and again, though apparently miraculous, is a historical fact. The Christian world, though very un-Christlike at present, will again rouse itself to a better day and a better way. The author's monotonously sustained loftiness of style could have been improved by a sense of humor. But for all that, this is a book well worth reading. (Boston: The Christopher Publishing House).

—"P. Philipp Jeningen S. J.: ein Volksmissionar und Mystiker des 17. Jahrhunderts, nach den Quellen bearbeitet von Anton Höss, S. J.," is the life of a 17th century Jesuit, who won fame as a missionary in the little principality of Ellwangen in southern Germany, and whose piety, zeal for souls, and mystical gifts have led to the introduction of his beatification process, which this book is evidently designed to promote. The chapters describing Fr. Jeningen as a mystic form the most interesting portion of the volume, which is reverent, yet critical. Dr. von Keppler, the famous Bishop of Rottenburg, contributes a brief preface. (Herder).

—We have repeatedly called attention to the authorized edition of the encyclical letters of our Holy Father Pius XI, published, with a German translation opposite each page of Latin text, by Herder & Co., of Freiburg i. B. The latest installment of the series comprises the "Josaphat-Enzyklika,"—"Ecclesiam Dei," of Nov. 12, 1923. The translation is adequate and beautifully printed. Why can't we have a similar edition of important pontifical documents in English?

New Books Received

- Dominanten.* Streifzüge ins Reich der Ton- und Spielkunst von Joseph Kreitmaier, S. J. Mit 5 Bildern. x & 261 pp. 12mo. Herder & Co., Freiburg i. B.: B. Herder Book Co., St. Louis, Mo. \$1.75.
- Manna Almanac for 1925.* 96 pp. 16mo. Illustrated. St. Nazianz, Wis.: Society of the Divine Savior. 20 cts.
- Die Apostolischen Väter.* Neubearbeitung der Funkschen Ausgabe von Karl Bihlmeyer. Erster Teil: Didache, Barnabas, Klemens I und II, Papias, Quadratus, Diognetbrief. L & 163 pp. 8vo. Tübingen: Verlag von J. C. B. Mohr (Paul Siebeck). M. 7.50.
- The Awakening of Edith.* A Boarding School Story by Inez Specking, Author of "Missy." 217 pp. 12mo. Benziger Bros. \$1.50 net.
- Catholic Liturgy: Its Fundamental Principles.* By the V. Rev. Gaspar Lefebvre, O. S. B. Translated by a Benedictine of Stanbrook. xvii & 294 pp. 12mo. Benziger Bros. \$2.25 net.
- Excellence in English.* The Power of Prose. With Copious Examples. By Frank H. Callan. With a Foreword by Dr. Wm. L. Ettinger. xxiv & 525 pp. 8vo. New York. The Devin-Adair Co. \$4.65, postpaid.
- The Southern Oligarchy.* An Appeal in Behalf of the Silent Masses of Our Country against the Despotie Rule of the Few. By Wm. H. Skaggs, of Alabama. xiv & 472 pp. 8vo. New York. The Devin-Adair Co. \$5.15, postpaid.
- Twentieth Annual Report of the Parish Schools of the Diocese of Pittsburgh.* 1923-1924. 106 pp. 8vo. Pittsburgh, Pa.: Colonial Press.
- The Catholic's Manual.* Specially Prepared for the Use of Catholics Who Wish to Practice Their Religion Understandingly. Revised and Corrected According to the New Code of Canon Law. 600 pp. 32mo. Milwaukee, Wis.: Diederich-Schaefer Co. Fifteen styles of binding, ranging in price from \$1.20 to \$5 per copy.
- Religion Outlines for Colleges.* Course I: The Catholic Ideal of Life. By John M. Cooper, D. D., The Catholic University of America. xiv & 200 pp. 12mo. Washington, D. C.: The Catholic Education Press. \$1.
- The Forgotten Paraclete.* (Le Divin Méconnu). From the French of Msgr. J. R. Maurice Landrieux, Bishop of Dijon. Translated by E. Leahy and Edited by the Rev. W. Henry, S. J. x & 145 pp. 16mo. Benziger Bros. \$1.35 net.
- Religiöse Volksströmungen der Gegenwart.* Vorträge über die "Ersten Bibelforscher," Okkultismus und die Anthroposophie R. Steiners, in Verbindung mit Dr. Jacob Bilz, Dr. Linus Bopp, Karl Kistner, Anton Müller und Dr. Heinrich Straubinger herausgegeben von Dr. Arthur Allgeier. ix & 154 pp. 12mo. Herder & Co. 80 cts. net. (Wrapper).

A SPRINKLE OF SPICE

To Fr. Vernimont's statement that religious truth should be as free as the air and the water in the brook (F. R., XXXI, 20, p. 405) the colored parson answered: "You are right, Brother; but it's the piping that costs the money—the piping it to your dull heads." (Rev. A. M. Jaschke, St. Antony's Hospital, Effingham, Ill.)

In the *Fellowship Forum* Roe Fulkerson tells an amusing story of a Ku Kluxer who had been operated upon in a hospital and was told that he had better put his house in order, as he could not live a week longer. He immediately called up the Kleagle and asked him for a demit. The Kleagle said his dues were paid to the end of the year, and when the Klansman insisted on being left out at once, asked: "What is the big idea? Mad about anything?"—"No," was the answer, "but the doctor has just told me I have but one week to live."—"Well," replied the Kleagle, "that's no time to demit; you will miss a Klan funeral."—"That's just what I want to miss," answered the Klansman seriously. "I want to get out before I die. Moses and all the prophets are Jews, St. Peter is a Catholic, and the devil is a darkie. What chance has a man with that bunch after he has had a Klan funeral?"

"I pay a city tax, a county tax, a poll tax, a state tax, a specific tax, a corporation tax, a street tax and income tax, whether I earn money or not; a tobacco tax, a gasoline tax, an automobile license tax, an amusement tax when I enter a motion picture house; I pay a tax on my club dues, a telephone tax, a telegraph tax, a tax on luxuries whether I have any or not—I pay taxes at every turn. I try to render unto Caesar what is Caesar's, but I will tell you after that is done there is mighty little left to render unto God!"—From a Letter to the Editor of a Wisconsin paper.

I was in a furious revival service down in Maine one summer in a camp meeting. The evangelist cried: "All who want to go to heaven stand up!" All stood except the storekeeper, Old Dudley. "O Brother Dudley, Brother Dudley! Don't you want to go to heaven?" You ought to have seen the look of scorn with which the old man looked around on the crowd and said: "Not in this yere crowd, thank you!"—Charles Edward Stowe in *The Nation* (No. 3091).

The Bayside Yacht Club Log Book credits this to one of the club boatmen, a recent arrival in America:

"What a queer bird the frog are!
When he sit he stand, almost.
When he hop he fly, almost.
He ain't got no sense, hardly, either,
He ain't got no tail, hardly, either.
He sit on what he ain't got, almost."

New Publications

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A Biographical Dictionary of the Saints.

With a General Introduction on Hagiology. By the *Right Rev. Msgr. F. G. Holweck, D. D.* Cloth, large 8vo., XXXII & 1053 pages, net \$10.00.

The Virtues Awakened.

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Rights and Duties of Ordinaries According to the Code and Apostolic Faculties.

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What I write is not written on slate, and no finger, not of Time himself, who dips it in the clouds of years, can efface it.

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Foreword by Henry Garrity

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ST. LOUIS, MISSOURI

December 1st, 1924

The Other Side of the Rhine Question

By an American Eyewitness

The French are vacating the Rhine. It is high time they should! That they were allowed to stay waging their one-sided war,—the result of weakness on the part of England, yielding to France on the part of America, in consequence of the organized propaganda carried on in the U. S. since 1914, is a mystery.

As to the right of the French being beyond the Rhine, America washed her hands of the presumptions of her one-time ally when General Allen and his army were recalled. Our government, in adopting a watchful waiting policy, probably to let Germany and France settle their final disputes unaided, left Germany to the invader, and that Germany did not crumble long ago and become a second Russia is not the fault of France. Indeed, to all intents and purposes, that was Poincaré's aim in penetrating the Rhineland,—not to secure payment for debt, but to quarter and semi-quarter Germany, so that she would not longer be a powerful and dangerous enemy.

When a man owes me money, the world would deride me if I drove onto his premises, subjected his family and land, took possession of his working implements and said, "Now pay me!" A new mode of collection, and since France has initiated the act, America, to whom France owes an enormous debt, might send tanks, bayonets, gunpowder and all the rest, to tie down the country. France's theory as to weakening and morally destroying a troublesome enemy is a new one. As we all know, no country can adopt such tactics. The only security is for the nation to build up itself, its morals, its blood, its resources, its finances.

That France has a smaller birth rate

than Germany and that there is less system in her management, is no reason for her to intrigue to put her enemy out of commission. Yet that is just what she has been attempting since she penetrated farther than was granted by the Treaty of Versailles. When the American forces remained on the Rhine till ordered home in 1922, there was law and order. General Allen,—a man immensely liked by the English, Belgians, and French,—was a wise diplomat as well as courageous soldier, and in those days there was a limit to the activities of the French, but after our army left, the very worst fears of the vanquished people were realized.

France had few friends in Europe before she put her ambitious plans into execution, but now there is scarcely a country that will stand for her. Belgium and she have been at the breaking-point for long, and her friendship for Italy is but tissue-paper deep. Czecho-Slovakia, which France helped create merely to cut a piece out of Germany, has no faith in her sincerity, and Rumania takes France's flatteries with a big dose of salt. As for troubled England, which is being pestered by her possessions all over the globe, she has had to swallow the bitter truth that in the Eastern Hemisphere France, to whose aid she went in 1914, is now of more importance than she, and can and does snap her fingers in England's face.

The squall that all the twenty-three Allied conferences ended in, demonstrated what confidence and loyalty existed between them. The twenty-fourth would have terminated as their predecessors did, had not the Americans,—Kellogg, Logan, Young, and

heaven knows how many behind the scenes,—manipulated and brought reason to the Round Table, thus avoiding a twenty-fourth débâcle. The French were hot on ruling out German envoys at the opening of the convention (I started to say hostilities, for every delegate went to the fight to carry his point or die), but they were given to understand that more than the French had to be considered, and that decisions were to be guided by vote of majority.

We all know the outcome of the Conference, and how at the end good-natured and clever Ramsay MacDonald placed the hand of Chancellor Marx into that of Premier Herriot, thus opening a brighter future for the two great countries. Occupation of the Ruhr has left Germany badly wounded, but she is still great, and France is now great,—as a result of war and cleverly arranged propaganda. As everyone is aware, the war would have been lost to France had not America, Great Britain, Belgium, Russia, Rumania, Italy, Japan, Portugal, China,—have I forgotten any?—come in, not to save any one people, but “for the sake of democracy.”

No matter how the war was won or who turned the tables, France is now a world power, and no one knows it better than she. Talk about a swelled head! During the entire length of war, there was a Bureau de Presse situated on the Rue François Premier in Paris. The house contained fifty-five rooms, in each room several desks. Articles composed and mapped-out there,—to be sent broadcast over the universe, dealt with the goodness and martyrdom of France, her unselfishness, her humility, her piety. It was an insidious propaganda that no country escaped. Correspondents who wrote the strongest sob stuff, or who were “eye-witnesses to atrocities,” were accorded every favor, and at the end of the war, those who worked it the right way were decorated with the Cross of the Legion of Honor.

When Edouard Herriot returned and told of his visit to London, it was

thought that a storm of abuse would welcome him. Not at all. Poincaré's campaign, declared one of the reasons for France's isolation, had been tottering a long time, and the only ones who opposed Herriot and his conciliatory efforts at the Conference were followers of the ex-Premier. Both the Chamber of Deputies and the Senate gave Herriot a vote of confidence, thus demonstrating clearly that there are many leading men who see evil in the “Watch on the Rhine.” Surely at London the members were clearly shown by the Dawes plan and by American practical suggestions that there would be no reparations for any one, and only continued chaos in Europe, if the French persisted in their violent practices of collecting their debt,—that is, the per cent Germany has not yet paid.

So the industrial heart of Germany, practically dead for a year and a half, will begin to throb again. Mill by mill will take on life, railroads will operate, mines will perform old functions. In other words, Germany, reduced to beggary and misery by a large invading army, will begin to work and pay creditors. Day laborers will have money to pay for bread and fuel, and families can see something ahead besides hunger and cold.

I stayed in Germany last winter till compelled to leave on account of the scarcity of food and fuel. No one had a fire, for no coal was to be had for love or money. French miners with the help of a few Germans were trying to operate mines, but with small success. Not understanding the systems, the French began by getting everything out of order. It was the same with railroads. The delicate and intricate mechanism of those old roads is the result of years of study and application. With their amazing labyrinths of switches, signals, and sidings, it is small wonder that in trying to manipulate them, accidents of a very serious nature took place under the inexperienced hands of the French.

I had toured that part of the district years before, but when I entered Essen in September 1923, except for

the tall furnaces and rows of laborers' huts (150,000 men were daily employed at the Krupp works alone) I scarcely recognized the place. Essen was never a beautiful city, but in the dreariness, cold and misery, in the blackness of streets by night (there were no lights), and the depression of men out of job by day, it was certainly not attractive. Idle men and women, listless white-faced babies, young boys a prey to vice,—all this made once happy Essen almost a hideous town.

I had seen beggars all over Germany, barefoot people everywhere. I had seen starvation in North and East Berlin. I had seen men, women and children standing many rows deep in in front of a baker's window, gazing longingly at bread. All this was also in Essen, and war too was there,—a one-side though not declared war by the French. Every rule of war was followed, every tradition held to. Every punishment was suffered by civilians for not paying proper respect to "l'armée d'occupation." Houses billeted by the French had to be turned over to officers or soldiers, the owners to find lodgings wherever they could. Police, not a military body, known as "Schupo," who did not salute French officers, were beaten or imprisoned or both. The army had to be fed before civilians got anything. Newspapers which dared to be patriotic, had their printing press removed. Banks were systematically "unburdened" of every pfennig once a week or so. Men who opposed the doings of the invading army were swished away, no one knew whither, and their families given a few hours to get out. Political prisoners, postmen, policemen, railway and telegraph employes who refused to take orders from the French, were thrown into prison.

The only food the prisoners got was given them by the American Red Cross and Quaker Relief. The Quakers went to Germany in 1920, and when it was thought the country was getting back on its feet, they left, only to return three years later. Without their aid revolution would have been a certainty.

Every atrocity save burning houses that the German army was accused of in Belgium (when a real war was on) the French committed in Germany. A little girl in the street spat at a French soldier, and was shot to death for her outburst of indignation. A boy who mocked,—but why even begin to recall what I saw and was told by those who had no reason to lie, since the truth was bad enough?

I cannot refrain from mentioning the dignified attitude of the German people. There were no cars or traffic in Essen and the towns around, and the natives walked in the middle of the street, ignoring the French and giving them the sidewalk. The French conducted themselves better in Düsseldorf and other parts of the Rhine. Their policy there was one of ingratitude, showing how nice they could be as victors. But that did not prevent them from making such rules as "Doors and windows shut at sundown," this in all seasons, and, "Lights out by 9 o'clock at night." While their violence was more confined to the Ruhr, their presence was felt everywhere with consequent poverty and fear.

I attended an eleven o'clock service a certain Sunday in September at the aristocratic Marien-Kirche at Düsseldorf. After making the announcements for the week, the young priest, awkwardly fidgeting with his book, said: "I will close the announcements by making a declaration, the like of which I think has never been made by a priest from any altar. I wish to say that for a long time we priests have had but one hot meal a week, composed of meat and a vegetable. The rest of the time we had to live on dry bread. I would say nothing, but for the fact that our rations, short as they are, are dwindling." The priest had been standing on the altar as he spoke. After he had finished, he abruptly turned, put on his vestments, and continued with the service.

As for Wiesbaden, presided over by French officers and Negro soldiers, that is another story. When France learned that America and England disapproved

of this, the French government declared it was an oversight, that the Senegaliens would be withdrawn at once. But the blacks remained without change, and many crimes were committed against white women.

The Iron Maiden

The Chicago *Daily Worker* recently, in an article on "Religion and Capitalism," said that President Coolidge has "missed his vocation" and "was born in the wrong century," adding: "His real forte would be directing the operations of the Iron Maiden under the Roman Inquisition." In matter of fact, as the Central Bureau points out in one of its instructive press bulletins, which outweigh tons of N. C. W. C. trash, the Roman Inquisition never made use of the instrument of torture known as "Iron Maiden;" nay, it is doubtful whether any such instrument was used even in the post-medieval period, after the re-introduction of the cruel laws of ancient Rome.

"Iron Maidens" were constructed at a time when romantically inclined travelers wished to see such curiosities as deep and dark dungeons filled with instruments of torture. It is a significant fact that no "Iron Maiden" is to be found in any historical museum conducted according to strictly scientific principles. One of the greatest institutions of this kind, the Germanic National Museum at Nuremberg, Bavaria, actually refused to purchase one of these objects when, in 1889, it obtained the collection of arms assembled by Prince Sulkowski. Unfortunately, says the C. B. press bulletin to which we owe this information (XII, 19), "these spurious instruments of torture are not gotten rid of by criticism;... they continue not only to excite the curiosity of the unthinking, but also to renew in each generation the impression that the Middle Ages were not only dark, but likewise frightfully cruel."

"Fear not if the world hate you." Hatred stalks Truth and will not end this side of eternity.

THE IMMACULATE CONCEPTION

By Charles J. Quirk, S. J.

How can these love and reverence aright
Their mothers, who deem not the Son of
God
Was sprung of one, though clothed in
earthly clod,
Whose soul was spotless of sin's awful
blight,—
More virginal than alabaster bright;
Who think that she, whose womb was
Christ's own Shrine,
Was not immaculate, almost divine—
That woman throned next Christ on
Heaven's height!
With these I share no part, for Christ above,
Who filled my heart with ardent flames of
love
For mine own mother, gives me grace to
see
His Mother, whom He loved the best of all,
Clothed round about with peerless chastity,
Is Queen of mother, most angelical!

The Federation of Catholic Arts

The "Federation of Catholic Arts" sends us a copy of its *Catholic Art Bulletin*, which seems to be merely a page reprinted from the *Daily American Tribune*, and asks for our opinion of its aims and efforts. The principal aim, to "evolve a comprehensive practical plan to take art out of the present vicious system and place it back in its proper place of dignity, the position it occupied in former ages," is good, but too vague. The means employed seem to us woefully inadequate. The first need would be to publish an adequate magazine and by means of it to gather together the Catholic artists of the country, of whom there must be a good many. Occasional articles in a poorly printed daily newspaper with small circulation can prove of little avail. Nor will it do much good at the present stage of proceedings to increase the list of lay subscribers. Name, methods, and means of propaganda will all have to be changed and brought up to date if the movement, sponsored by a zealous Benedictine Father, is to be a success.

We express this not very flattering but perfectly honest opinion in response to repeated requests to aid the movement by public comment.

A Timely Warning by the Bishop of Lourdes

We are confirmed in our attitude towards the reports of miracles emanating from Lourdes (cfr. F. R., XXXI, 20, p. 394 sq.) by a recent letter of the Bishop of Tarbes and Lourdes, which we find in the French press. The letter is dated Sept. 2, 1924, and reads as follows:

"The precipitate haste with which certain pilgrims proclaim as 'miraculous' facts which have not yet been made the subject of scientific inquiry or official confirmation, undeniably furnishes weapons to the adversaries of the supernatural and of the Catholic Church. But if the too hasty manifestations—not always easy to suppress—of the crowds who proclaim miracles are regrettable and full of inconvenience, it is infinitely more regrettable and more dangerous that, at times, persons constituted in dignity, from whom one has a right to expect special lessons of calmness, moderation, and prudence, show an excessive haste, which is calculated to compromise the truth and the good repute of Lourdes. It is easy to understand that the unbelieving and the impious are lead to sneer and to emit triumphant shouts if, instead of seeing a patient miraculously proclaimed as cured by over-enthusiastic pilgrims or by a press that could easily obtain reliable information, they find that person either not cured at all, or imperfectly cured, or cured in an entirely natural manner. Though undoubtedly inspired by the best of intentions, the exaggerated haste with which such facts are proclaimed to be supernatural—far from convincing unbelievers—rather invites the attacks of impiety and bad faith. It is, therefore, of the greatest importance that—in order to prevent public opinion from being misled—no cure wrought at Lourdes should be made the subject of a religious ceremony or be acclaimed as miraculous by pilgrims, before it has been rigorously controlled and authenticated by inquiries and the official publication of the investigation by our Bureau des Constatations Mé-

dicales de Lourdes. (The official publication of cases is made in the *Journal de la Grotte de Lourdes*, the official organ of the sanctuaries of Massabielle and of the Bureau des Constatations Médicales). If they disregard this rule—which is an imperious dictate of Christian prudence—Catholic newspapers and other publications will naturally run the risk of an official dementi, which, to their great regret, the president of the Bureau des Constatations or the Bishop of Tarbes and Lourdes himself will find it their duty to inflict."

Socialism—Whither is it Drifting?

Under the title "Des wissenschaftlichen Sozialismus Irrgang und Ende," Herder has reprinted in the form of a 69-page pamphlet some trenchant chapters from the new (3rd and 4th) edition of Father Christian Pesch's (S. J.) monumental "Lehrbuch der Nationalökonomie." The author gives a brief account of Marxian Socialism and shows that it is as dead as a door-nail in its native Germany, and rapidly decaying also in other countries.

Marxism was never truly scientific: it was merely a factitious theory, devised for the purpose of demonstrating a cooked and dried Communistic thesis. Stripped of its pseudo-scientific trappings, Socialism to-day is purely an emotional and a one-sided tendency.

It is difficult to say, and Fr. Pesch makes no effort to predict, what will take the place of Socialism. Bolshevism, he says, is merely the dictatorship of the proletariat, with Communism for its final economic aim. It has already demonstrated its falsity and impotence in Russia, the land of its birth. There remains only Syndicalism, of which the extreme wing, advocating "direct action," is revolutionary, and therefore self-destructive, whereas there may be some hope in the reformistic wing, which, in France at least, manifests a certain willingness to co-operate with Christian social reform.

The foundation of every noble character is absolute sincerity.

Theology for the Laity

The woful incompetence with which the so-called "question boxes" of some of our Catholic weeklies are conducted may be judged from the answer which one of the conductors recently gave to the query: "Is the 'Outlines of Dogmatic Theology' by Father Hunter a work for laymen's use?" The reply was: "An intelligent layman may with great profit read these volumes. The works of Suarez, Vasquez and Lamertine are not available in English translations." (Cleveland *Catholic Universe*, Vol. LI, No. 15). This answer must seem excruciatingly funny to any theologian. In the first place, Fr. Hunter's "Outlines," which is merely an adaptation into English of Hurter's famous "Compendium Theologiae Dogmaticae," was expressly written, as the Preface says, for "students of the priesthood in Catholic seminaries," and consequently is *not* intelligible to the average layman. The works of Suarez are so highly technical that even if they were translated, the ordinary layman could not make use of them; nor would he fare much better with the writings of Fr. Suarez's rival, Fr. Vasquez, who delighted in discussing such subtle speculative questions as: "An Deus extra caelum, vel in vacuo intra caelum esse possit, aut ante mundi creationem alicubi fuerit." As for Lamertine, he must be a new light on the theological firmament, for neither the "Catholic Encyclopedia" nor Hurter's "Nomenclator Literarius Theologiae Catholicae" mentions his name. We hope we shall not be thought to offend against modesty if we add that the twelve volumes of the Pohle-Preuss Series of Dogmatic Text-books, though intended primarily for seminarists, can be read with pleasure and profit by cultured laymen who have studied Scholastic philosophy and can follow a systematic course, say, in medicine or law.

Dr. Frank Crane's new book bears the title, "Why I Am a Christian," but one does not have to read much of it to be convinced that the author is no Christian at all.

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Baseball, the Great Un-American Game

Professional baseball, according to the reverend editor of the *Catholic World* (No. 716), "is not a sport; it is a business, and the most unsentimental, cold-blooded, heartless business of all.... Of course, no grown person ignores the fact that there is a great deal of gambling connected with the business of baseball.... A great deal of money is passed from hand to hand in the grand stands and the bleachers at every game. Outside the grounds, amongst professional gamblers, there is as much betting on baseball as on horse-races.

"Now, to fancy that these gamblers will not try to 'fix' games, is folly. To expect that all men who make their living on the ball field will be infallibly honest, when the major portion of a million dollars is at stake in four games, is to expect a miracle. When one player on a team which has no chance for the championship, can, by purposely fumbling or 'booting' the ball, assure the championship to another team, and get paid for his 'error,' it is stupid to imagine that no player will ever succumb to the temptation. So, the recent hullabaloo over the discovery of such dishonesty is largely hypocritical. Wherever great sums of money are to be had quickly, corruption is inevitable.

Professional baseball is the most un-American game and the most un-American business. There is, for instance, no freedom of contract in baseball. From the moment a player signs his first contract, either in a "big league" or a "bush league," he is never free again. He may dislike his manager and his team, but he cannot leave without being blackballed forever. He is sold from one club to another without having a word to say in the matter. He may marry, settle down, and start to raise a family in the city to which he has been assigned, but, at any moment, his owner may sell him to another city. Willy-nilly, he must go, either uprooting his family or leaving them

behind. If he refuses to go, he can never again work at the baseball trade in the United States or Canada....

"Furthermore, a baseball player may be sold from city to city, not because he has lost his skill, but simply because it is convenient for the owners to buy and sell him. The foolish populace of, let us say, Boston, may howl its head off with enthusiasm over 'Babe' Ruth, but when New York bids for the great star and pays for him, to New York he must go, and whatever sentiment the Bostonians may have felt about having him, must be allowed to freeze in their hearts.

"There is no consideration on the part of owners for the 'fans,' no matter how loyal the fans may be. To-day, a city may have a championship team. The citizens whip themselves into a fever of enthusiasm over 'our boys.'... The President of the U. S. may feel himself honored to throw out the first ball, and to be photographed in the act of shaking hands with the 'old master' pitcher. The chamber of commerce, and perhaps even the national legislature, may pass resolutions of congratulation to the victorious heroes of the diamond. But, between one season and the next, the owners of the World's Series Champions may sell the whole team. They may be offered \$150,000 for one man, \$175,000 for another, \$250,000 for a third. The men are sold, and the team becomes a tail-end. Years ago, practically the entire Baltimore team of champions was thus sold to New York, and Baltimore has ever since been a minor league city. The Athletics of Philadelphia, champions again and again, were sold hither and thither. The Red Sox of Boston were sold, mostly to New York. The new champions, Washington, may be sold during the winter—if the owners so determine. Owners have no sentiment, no compunction. Players have no redress (unions are taboo).... All the world knows that professional baseball is a business, Jacob Ruppert, for example, used to buy breweries. Then he bought a baseball team. He sells baseball as he used to sell beer....

"But it is a strange kind of business to recommend to the youth of the country as a 'sport.' It is the most unsportsmanlike game in America—unless you call prize-fighting or horse-racing a game."

The Moral Duty of Voting

A reviewer of Volume III of the Koch-Preuss "Handbook of Moral Theology" thinks that the authors over-emphasize the moral duty of voting. "The right of suffrage," he says, "is conferred on citizens by the Constitution. It is not imposed on their conscience as a duty 'of legal justice' which must be fulfilled under guilt of sin, as is stated in the present text. Provided there be no moral or religious issue evidently involved in an election—albeit an 'important' election—the source of the obligation to cast one's ballot is not apparent. If there be a moral duty to vote, then the sooner Catholic women be held to the duty and the the sooner our nuns be lined up at the polls, the better." (*Eccles. Review*).

The Rev. Dr. John A. Ryan, of the Catholic University of America, without doubt our leading authority in questions of this kind, agrees with Koch-Preuss. He wrote but recently in the May number of the N. C. W. C. Bulletin (p. 10):

"As voter, the citizen is bound to exercise the privilege of the franchise at every opportunity. The public welfare will be cared for in proportion as the citizens are active, interested, and conscientious in the exercise of their political powers. Hence, the person who lightly assumes that it makes no difference whether he votes or not is not a good citizen. It is largely because so many well-meaning persons adopt this lazy attitude that the public welfare suffers from bad officials and bad laws. The citizen is not only bound to cast his vote, but to cast it intelligently and conscientiously. This means that his support at the ballot box should be given only to honest and competent candidates and on behalf of right legislative policies. Hence, the

citizen is bound not only to vote for honest and competent men, but to support policies which are for the common good and for justice toward every class of the community. He should not vote for good men who favor wrong policies, nor for candidates merely because they are his friends. He should realize his responsibilities as one of those who decide whether government shall be honest, competent, and just, or whether it shall be lacking in any or all of these qualities."

The society of the future may be Catholic, as that of the 13th century was, or it may be very un-Catholic, as that of the 19th century was. We Catholics now have an opportunity to shape the future. We are a tiny minority, but not so tiny as the sect of Socialists, which has so much power. Power depends little on numbers; much upon faith and knowledge and zeal. Unfortunately we are not awake to our opportunity.—*The Christian Democrat*, IV, 10.

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Notes and Gleanings

Ernest Boyd, the well-known critic, states that "Papini has not enjoyed in England anything like the vogue which he has over here or in France," and adds that in Italy, "ever since the 'Storia di Cristo,' there has been a diminuendo of appreciation." Mr. Boyd should have said: "since the publication of 'The Failure,'" which exposed the true Papini in all his hideous egotism and inverted self-pity (cfr. F. R., XXXI, 9, p. 168). Main Street, of course, still adores "the prophet of an unconquerable ego;" but Main Street is still young, and perhaps there is hope for improvement after the Babbitts acquire a more discriminating literary taste.

Freemasons sometimes poke fun at such titles as Eminence, Lordship, Most Reverend, Right Reverend, and etc., given by Catholics to their prelates. The good taste of feudal appellations in this democratic age and country may well be doubted. But why do the Masons of the Scottish Rite call their chief officer "Most Puissant Sovereign Grand Commander of the Supreme Council of the Thirty-Third Degree, Ancient and Accepted Scottish Rite"? Many of their minor officials sport equally absurd titles. People who live in a glass house should not throw stones.

Father A. Comelieu, S. J., in an article on Ernest Hello in the *Catholic Herald of India*, recalls that this eminent Catholic writer, whose main passion was the defense of the faith, after hearing a sermon by Père Lacordaire, in which that eloquent preacher rashly advocated celibacy for all Catholic apologists, went straight to the Dominican and declared that, married though he was, he claimed the apostleship of the pen and would remind the priest that Matrimony was one of the Sacraments of the Church. Fr. Lacordaire's reply is not recorded.

A religious survey recently made in Windsor County, Vermont, the birth-

place of President Coolidge, showed that while there has been great progress in almost every other respect, church attendance has notably declined. "There is not a single open country church that does not show a pronounced decrease in attendance." As for the town churches, in spite of good roads and hundreds of automobiles, there is a decrease in attendance of forty per cent. For Windsor County as a whole it is estimated that, in proportion to the population, church attendance is only half of what it was a generation ago. The report predicts that if the present decline continues, it will only be a few decades before the Protestant Church will become "a deserted institution." The Chicago Protestant weekly, *Unity* (Vol. 94, No. 3, p. 37), believes this to be "a sound prophecy" and adds: "Protestantism has come to its end. If our present denominational system is not radically changed, America will become a churchless country." We wonder what sort of a change could prevent the decay of the Protestant churches.

An other attempt is to be made to salve the remains of Caligula's galleys, two pleasure boats which are known to have been sunk in Lake Nemi, in the Alban Hills. As far back as the 15th century attempts were made to raise these vessels "from the still, glassy lake that sleeps beneath Aricia's trees," and the efforts have been repeated at intervals ever since. The new proposal is to drain off the water from the lake until what remains of these wonderful relics is exposed. The experiment will be carried out on a spot which has still stranger associations than those connected with Caligula. Lake Nemi is the "Nemorensis Lacus" of the Romans, on the shores of which stood the Temple of Diana, served by that grim "Priest of Aricia" whose cult is fully described in Frazer's "Golden Bough,"—"the ghastly priest," to continue the quotation from Macauley, "who slew the slayer and shall himself be slain." In imperial times he was a gladiator or
(Continued on p. 466)

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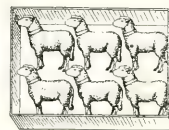
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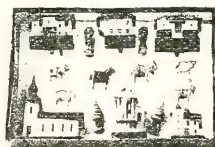


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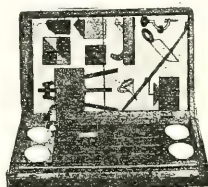
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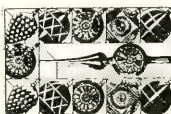
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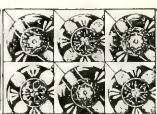
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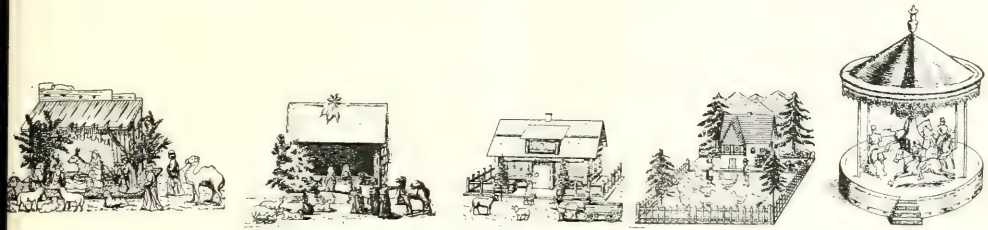


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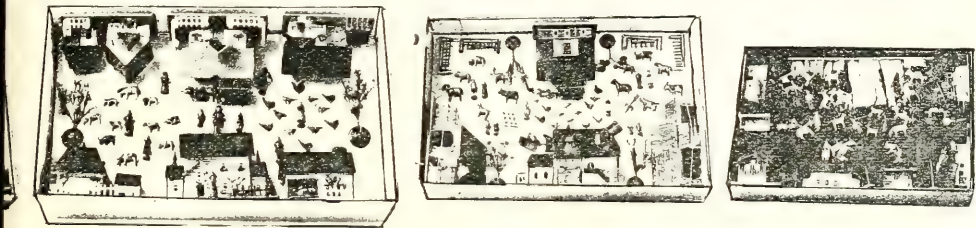
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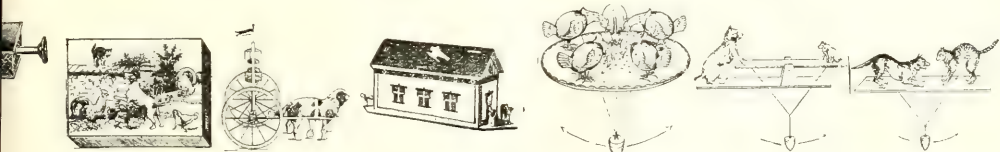


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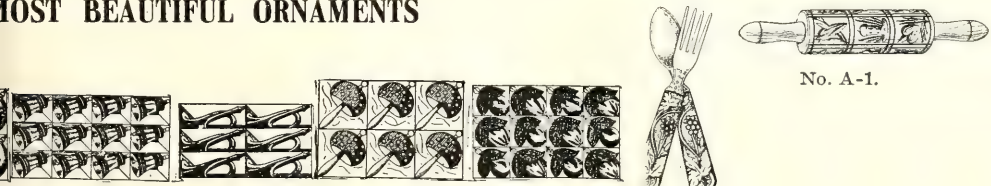
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runaway slave who had gained his "priesthood" by slaying his predecessor in office, and could hold it only by fighting to the death with any rival who chose to challenge him by plucking a mistletoe bough from the sacred grove of Diana. Perhaps the draining of Lake Nemi will shed some fresh light also on this interesting subject.

The fight over the revival of certain pagan rites among the Indians is still on. Herbert Welsh, President of the Indian Rights' Association, in a letter to the *N. Y. Times* (Oct. 19), declares that the whole agitation is the result of an extremely skillful propaganda conducted by John Collier, the Secretary of the American Indian Defense Association. Collier induced certain Indian tribes to revive their almost forgotten pagan rites and customs. The Indian Bureau tried to stop the agitation, mainly for the reason that the customs and rites in question were grossly immoral and must consequently, if tolerated by the government, rebound to the physical and moral detriment of the Red Men. Mr. Welsh invites those who refuse to credit the reports made by agents of the Indian Bureau and confirmed by representatives of the Indian Rights' Association, to investigate the matter for themselves and then use their influence as citizens to bring legitimate pressure to bear upon the executive and the legislative authorities of the federal government, that those monstrous iniquities and abuses may be ended without further parley or delay. We are somewhat surprised that the current *Indian Sentinel* has nothing on this subject. The Catholic missionaries, of course, adhere to the traditional practice of the Church and encourage tribal customs so far as they are good, ennoble them when necessary, but eradicate whatever is immoral or offensively pagan. Hence there is no question where they stand in the fight between the Indian Rights' Association and the American Indian Defense Association.

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F. R. in the course of the last thirty years, ceased to appear after the death of their veteran editor, Georg von Joehner, in the summer of 1923. Our readers will be glad to hear that this important fortnightly organ of German Catholic opinion, founded in 1836 by Guido Görres, has been revived as a monthly magazine under the title, *Gelbe Hefte; historische und politische Zeitschrift für das katholische Deutschland*. The first number, comprising 100 pages in 12mo, bears the date of October 1st and, besides a prospectus from the pen of the editor, Dr. Max Buchner, contains valuable papers by A. Meister (Politics and History), Joh. Zellinger (Clement of Alexandria and the Customs of Pagan Antiquity), P. Ludger Rid, O. S. B. (Education and the Fate of Nations), A. Doberl (Döllinger and Newman). An introduction by the editor to a series of biographies of eminent German Catholics, to be begun in the next issue, and a paper on the tasks imposed by the present age on the monasteries of Southern Germany, concludes this fascicle. The subscription price of the revived *Gelbe Hefte* (this is the name by which the *Historisch-politische Blätter* had long been popularly known) is only 16 marks per annum. The publication office is at 4/I r., Habsburgerplatz, Munich, Bavaria. We cordially recommend the *Gelbe Hefte* to those of our readers who wish to subscribe for a conservative and scholarly Catholic review in the German language.

At the laying of the corner-stone for the new Concordia Lutheran Seminary, near St. Louis, Oct. 26th, Dr. E. Pieper delivered the principal oration in Latin. Latin is the official language of the Catholic Church, but it is a long time since we have heard of a Latin oration being delivered at the dedication of a *Catholic* institution of learning.

One would have expected Father G. Nell, the brilliant and resourceful editor of the Y. M. S. State Office Parish

Information Service, to apply his notions of efficiency in his own little parish of Island Grove, Ill., of which he has been the pastor since June, 1922. A souvenir which he has issued to commemorate the golden jubilee of that parish—formerly attended by Franciscan Fathers from Teutopolis—shows that this is actually the case. The souvenir, which is in part a parish history, is well arranged and tersely written, and may serve as a model for other writings of the same kind. Distributing the advertisements through the text does not enhance the typographical beauty of the pamphlet, but undoubtedly causes the advertisements to be more widely read. The booklet also contains a brief historical sketch of St. Joseph's College, Teutopolis, and is embellished with many pictures,—views of the parish buildings and portraits of prominent parish members and the many friars of the Sacred Heart Province who, at one time or another, attended to the spiritual needs of the congregation.

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Correspondence

On Raising the Subscription Price of the Fortnightly Review

To the Editor:—

The closing remarks of your article on "The Struggle for Life of the Catholic Press" (F. R., XXXI, 22, p. 437) gave me and, no doubt, many others of your readers a severe jolt. I have for many years had the feeling that the FORTNIGHTLY REVIEW would live and thrive at least as long as its editor enjoyed life and health. The non-appearance of the FORTNIGHTLY seemed to me, like the death of a dear friend, a thing not to be thought of. And now you write: "We are seriously thinking of raising the subscription price to three dollars per annum. If our subscribers will not stand for this additional burden of fifty cents per annum, we shall simply have to give up." I believe not one of your readers will haggle about the extra fifty cents. I will not say the FORTNIGHTLY REVIEW is worth it; no, the FORTNIGHTLY REVIEW is worth ten, twenty, thirty times the amount we have been paying for it. Its subscription price can be measured only by the ability of its readers to pay. Three dollars per annum is certainly no heavy burden. If this amount is sufficient to save the REVIEW, it is money well spent. Of all the periodicals in the English language that come to my table, the FORTNIGHTLY REVIEW is the brightest, most reliable, and most entertaining. I could get along very well without a number of the others, but not without the REVIEW. In our day of literary slop and slush, the short, crisp, and pungent articles of the REVIEW come like the morning air after a sultry night. The FORTNIGHTLY REVIEW must not perish for lack of support. I cannot imagine that a single one of its subscribers will object to paying three dollars for it per annum.

St. Louis, Mo. (Rev.) John Rothensteiner

[We sincerely thank Fr. Rothensteiner and the many others who have sent us similar encouraging letters or prepaid their subscription for 1925 at the three dollar rate. Three dollars per annum shall be the subscription price of the F. R. from January the first on, but all who wish to take advantage of the present lower rate, are free to do so for as many years ahead as they wish. We will add that if there are any of our subscribers who cannot afford to pay the full subscription price, we shall be glad to let them have the paper for less. As in the past we will carry poor missionaries, charitable institutions, and students at half price, trusting that generous friends will enable us to take care of the many applications from these quarters which we should have to deny if thrown upon our own slender resources.—EDITOR.]

Defense Day and Parades

To the Editor:—

In a recent number of the FORTNIGHTLY REVIEW you carried an editorial regarding Defense Day, which to my way of thinking was the best written on that subject, even including those masterpieces of Villard's and Crowley's, appearing in the *Nation* and the *New Republic*, respectively.

It occurs to me that the following, written by E. S. Martin, as an editorial in the October 30th issue of *Life*, is also worthy of consideration:—

"There are those who hold to the opinion that the Ku Kluxers wear those white nightgowns when they gather in order to make sure that they will not be run over by motor cars at night. That is an excellent precaution, proper to be imitated to some extent by every one who walks on the motor roads after dark, but still, probably, that is not the reason why they do it. It is more likely the custom was adopted for its effect on the public mind.

"It would appear that the Catholics are disposed to take counter action of a like sort. One reads in the papers of October 13th of a parade of 25,000 members of the Holy Name Society on October 12th, and of a parade of 15,000 Knights of Columbus on the same day in Newburgh. These public exhibitions of zeal and numeri-

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cal strength follow the notable parade of marching men in the Holy Name celebrations at Washington a few days before. This great parade in Washington was reviewed by the President, standing with Cardinal O'Connell of Boston, who was named papal legate for this occasion. These parades, of course, are lawful, but anything better calculated to recruit members for the Ku Klux Klan cannot readily be imagined. Where the Catholics beat the Ku Klux is in coming out in the open. There are no hooded men in their processions; they all can be recognized and counted.

"Religious processions are a habit in the Roman Catholic Church. These that are now going on are not necessarily attributable to the desire to make demonstrations counter to those of the Ku Klux, but observers will, of course, connect these two activities and will expect each of them to stimulate the other."

There is no doubt but what many non-Catholics, including those who are very friendly to us, look upon these parades and demonstrations just as those like yourself who love peace, look upon Defense Day.

Mr. Martin has been one of the most thorough-going critics of the Ku Klux Klan movement and therefore his suggestion should be given consideration by those in authority.

Yours admiringly,

H. C. H.

K. of C. and Freemasons

To the Editor:—

In reading the various articles which appear in your October 15th issue relative to Knights of Columbus and Freemasonry, I feel impelled to express my opinion thereon.

I am a Knight of Columbus and have so been for several years, and living in a community where Catholics and members of our Order are greatly in the minority, necessarily I am in contact, in business and socially, with members of the Masonic order at all times. I have found from experience that the better class of Masons are friendly to us, and not for the purpose of "pulling the wool over our eyes," if I may be permitted to use that term. In fact the fraternizing of members of the Masons and members of the Knights of Columbus is instigated by men who are sincere in their belief that the constitutional rights of Catholics should be abrogated by no man or group of men. And you will never find this class of men, either directly or by inference, seeking the application of Catholics for membership in our order. On the other hand the members of the Masonic Order who are bitterly anti-Catholic are just as strongly opposed to the fraternizing of Knights of Columbus and Masons and look upon their own brothers who would promulgate such action as traitors.

It is for that reason that I express my

opinion as being utterly in discord with the articles which have appeared in your publication. They savor somewhat of the prejudice that we accuse others of possessing. Should these articles fall into the hands of many of my good Masonic friends, I am confident that it would be somewhat embarrassing for me to attempt to explain the same to the end that they may be satisfied that Catholics and Knights of Columbus are not imbued with that spirit of bigotry and narrowness which we pretend to deplore.

I hope that this is accepted in the spirit that it is conveyed.

Respectfully,

Twin Falls, Ida.

Harry J. Benoit

[If Mr. Benoit would read, and let his Masonic friends read, the encyclical of Leo XIII "Humanum genus," or the Constitution of Clement XII "In eminenti," or the encyclical of Pius VIII "Traditi," or the allocution "Quibus quantisque malis" of Pius IX, or one of the other numerous declarations of the Holy See against Freemasonry, he and they would soon convince themselves that, no matter how individual Catholics and Masons may feel about it, the Catholic Church officially condemns Freemasonry, in the words of Pius IX, as an insidious, fraudulent, and perverse organization, injurious both to religion and to society. The ultimate purpose of Masonry, says Leo XIII in his encyclical "Humanum genus," is "the overthrow of the whole religious, political, and social order based on Christian institutions and the establishment of a new order of things according to their own ideas and based in its principles and laws on pure naturalism." That American Freemasonry, notwithstanding the professions of many of its members, does not differ essentially from European Freemasonry, Mr. Benoit may see from "A Study in American Freemasonry," edited by Arthur Preuss and published by the B. Herder Book Co. This work is based entirely on approved Masonic sources. Loyal Catholics, therefore, in the U. S. as well as in Europe, to quote the Catholic Encyclopedia (Vol. IX, p. 787), cannot but condemn Freemasonry, and bishops and priests in particular, as Clement XII says, would betray their most sacred duties if they did not oppose with all their power the insidious propagation of this dangerous secret society, which systematically promotes religious indifference and undermines Christian and Catholic faith and life.—EDITOR].

A Kind Word for the Editor

To the Editor:—

Allow me to say that, in my humble opinion, your principles are very good, and the manner in which you express and defend them, is quite correct.

For instance, your notes and comments on the K. of C. do not prove at all that, when the Editor of the F. R. "begins to think of

the K. of C., he is no longer the prudent and genial man who edits so admirably the F. R. in other ways." These notes, on the contrary, prove, I think, that the Editor of the F. R. is a very prudent and far-seeing man, who, being such, puts forth serious efforts to point out, before it is too late, such features as he thinks may and probably will endanger the interests of Mother Church. Such efforts should be welcomed and very much appreciated. As the Editor says in the same number, Nov. 1st: "We submit that to call attention now and then to more than ordinarily offensive or dangerous blunders is not disparagement, but licit and helpful criticism." That kind of criticism is constructive and should, therefore, be highly welcome.

But why should the Editor refer the question of "Commercialism in Church" to such periodicals as the *Ecclesiastical Review* and the *Homiletic and Pastoral Review*? If "the evil attacked by Fr. Vernimont is widely prevalent and a source not only of much disedification, but of many defections,"—which statement, I think, is true, especially in the rural communities and since the late war,—there should be no time lost to apply the proper remedies. To change from one periodical to another, means delay. Besides, the matter is discussed in a very interesting manner in the F. R. Father Thomas Meyer, C. P. S., in his reply to Father Vernimont, says: "The bishops surely know what they may ask of their priests." Well, I beg to say, "*Distinguo*." To say, "*Nego*," would sound bad. The new Bishop of Oklahoma, Rt. Rev. F. C. Kelley, hit the nail on the head when he said in the November number of *Extension*: "I shall not need a new cathedral or any decorations for the old one, but I shall surely need every bit of help I can get to build and decorate temples in the hearts of men." During our last retreat the retreat master said that he was not anxious to see much time and money spent by the clergy in the planning and building of comfortable rectories and luxurious church or school buildings. It puts the spiritual side in the background, he said. "*Est modus in rebus, sunt certi denique fines*." That is the gist of the whole story. We are always so fond of saying and repeating: "An ounce of prevention is worth a pound of cure." But the one who wants to apply the "ounce of prevention," like the Editor of the F. R., has often a hard time of it, and, instead of getting deserved praise and reward, is unjustly criticised and persecuted. It is a pity, a great, great pity.

Mermenton, La. (Rev.) A. Verhoeven

The K. of C. and Their Critics

To the Editor:—

With the smug self-satisfaction so characteristic of certain K. of C. brethren, Mr. D. A. McCarthy opines (F.R., Vol. 31, p. 427)

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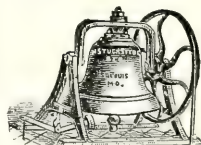
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that the editor of the F. R., "when he sees K. of C. sees red, and is quite ready to believe any story about their dangerous un-Catholic tendencies." This dictum of one of the K. of C. panegyrists rather confirms the opinion for some time entertained by many bishops and priests, namely, that certain of the K. of C. leaders see super-red whenever they see any well-founded criticism of the organization. This holds true in an especial manner of the nabobs and cocks of the walk who have so skillfully entrenched themselves behind a "machine" that every justified attempt to dislodge them seems futile. "Nolite nos tangere," appears to be their attitude of infallibility and impeccability. Some of their cheap tricks and tawdry and transparent self-advertisings create nausea. Evidently, excessive praise has generated "swelled heads." It is high time that drastic means were applied for their deflation.

Far from seeing red, the editor of the F. R. sees *facts*—and knows to appraise them in the cold, clear light of truth—when he cites some recent antics of certain K. of C. councils, and (God save the mark!), of some "reverend" chaplains.—Would that the K. of C. had among their leaders men of the poise, soundness, and solidity which mark the distinguished editor of the F. R.

Sacerdos

"Beating the Boycotters"

To the Editor:—

It may be interesting to your readers to learn of an incident that came to my attention of late, the scene being a railroad town in the Middle West, where the Ku Klux Klan has been running rampant.

There was a Catholic merchant in the town with a strikingly Irish name and with the usual Irish pugnacity, whose business was boycotted with such a degree of success that the sales on one day went as low as seventeen cents, the Klan having posted a woman picket nearby to take the name of anyone going into the store.

Early in the fall this merchant went to the manufacturers who had been supplying him with ladies' ready-to-wear garments. They were of Jewish extraction and familiar with the circumstances. Both parties agreed on a plan to get business; namely, the manufacturer would supply the merchant, under existing conditions, for this fall season, with everything they made on a basis of cost, as well as with some specially made-up stock below cost, the merchant in turn merely adding the freight and carrying charges. The storekeeper, having nice show windows, they at once put on a display showing coats and suits that were normally selling from \$30 to \$50 at such apparently ridiculous prices as \$9 and \$12.

With the fall business opening up, and as the money lust and the spirit of thrift is still a ruling passion, and regardless of

pickets and propaganda, it was impossible to resist at least an inspection. The store with a couple of Protestant saleswomen soon began to get most all the business in the town, and while there was almost no profit in any of these coats and suits, the purchase led to the sale of other goods on which there was a profit, and our Irish Catholic merchant has upset the trade conditions of the town.

The outcome was a very great surprise to the other merchants who had been waxing fat at the expense of our coreligionist, and especially to a couple of Jewish storekeepers who a few months before had decorated their stores extravagantly on the occasion of a Ku Klux parade, one of them taking the prize for the most attractively decorated establishment in town.

Incidentally it might be well to be fair and say that if it were not for the Klan, the people of that town might never have made such bargains.

MORAL: Bargains to women mean more than their husbands' loyalty to the Ku Klux Klan.

M. X. M.

BOOK REVIEWS

The Practical Choir Director and Organist

"Der praktische Chorregent und Organist," edited by Alexander Bock and published by Kösel and Pustet, is the seventh and enlarged edition of Caspar Ett's "Cantica Sacra," which first appeared some sixty years ago. The book contains the "Asperges me," the "Vidi aquam," three Gregorian and three figured masses for two or more voices, the Gregorian Requiem, and two settings of the same mass for voices and organ, the "Veni Sancte Spiritus" and the "Veni Creator," a number of settings of the "Pange lingua" for different combinations of voices, besides the two official Gregorian melodies, the Litanies of the Blessed Virgin, of St. Joseph, and of the Sacred Heart of Jesus, the "Te Deum," responses at mass, and a number of other items that are frequently needed.

In view of the general excellence and usefulness of the collection, it is regrettable that the editor should have destroyed the symmetry of the "Kyrie" of the Gregorian Requiem Mass by having every other verse recited, instead of having them all sung, as the Church proposes that they should be. A still more deplorable liberty the author takes in the omission of all verses of the "Dies irae" which contain no petition, thus reducing the hymn from twenty to twelve verses,—a proceeding which is not only unlawful, but also a mutilation of a great work of art. The usual plea in justification of eliminating part of the sequence is its length. As a matter of fact, however, the entire sequence can be sung reverently in less than four minutes. The giving of short

weight to the Holy Souls in the requiem mass by the organist and choir is a widespread abuse, which should be vigorously counteracted.

Outside of the points mentioned, this Practical Choir Director and Organist is an excellent and a very useful book, highly to be recommended. Joseph Otten

Literary Briefs

—Under the title, "The Problem of Evil and Human Destiny," the Rev. John S. Zybura gives us a very faithful, yet entirely idiomatic translation of Fr. Otto Zimmermann's profound study in theodicy, published some years ago in Germany with the caption, "Warum Schuld und Schmerz?" Evil tests our faith, tries our virtue, and develops moral character. Though no complete solution of the problem is possible, the author in the light of rational faith gives partial solutions sufficient to refute the chief difficulties raised by infidels—partial solutions which indicate that there is a complete solution, to be made known after the time of trial is at an end, and which enable the believing Christian to look upon the world and human life with a clear and steady eye and an unshaken faith. The little book here presented contains much solid thought within a small compass and must be not merely read, but reread and pondered; it will amply repay the time spent upon it. (B. Herder Book Co.)

—"The Century of the Sacred Heart" is a translation of a pious French work, "Le Sacré Coeur," which has received praise from Cardinal Gasparri and gone through seven editions in the original. The book consists of three parts, of which the first gives a brief historical sketch of the devotion to the Sacred Heart of Jesus, the second describes various ways of honoring the Sacred Heart, the third narrates some graces granted by the Sacred Heart, and the fourth contains a collection of prayers to the Sacred Heart (Benziger Brothers).

—The Rev. Walter Gumbley, O. P., has revised and published a new edition of Mother Francis Raphael (Augusta Theodosia) Drane's "Christian Schools and Scholars," which was first issued in 1867 and has become a Catholic classic. Let us hope that in its new form this attractive and useful book by the learned English convert will continue to create popular interest in the history of Christian education from the first century to the Council of Trent. (Benziger Brothers).

—In a spirited brochure just published, Dr. Peter Guilday pleads for an Institute for American Church History, for which he himself has created the basis in his American Church History Seminar at the Catholic University of America. The plan is not only to train scholars, but also to aid them

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in filling the many lacunae that exist in our literature on church history. The projected Institute is to produce guides to sources of American church history still in manuscript, guides to the printed sources, collections of printed documents, bibliographical lists of books, and dictionaries. How inadequately our own archives have been utilized may be gathered from the fact, casually mentioned by Dr. Guilday (p. 28), that of the materials collected by the late Prof. Edwards, of Notre Dame University, some twenty-five large boxes still remain unopened!

—The best monograph now available on the difficult question of the lot of unbaptized children is "Das Los der ohne die Taufe sterbenden Kinder" by the Rev. Dr. Wm. Stockums (Herder). He begins by stating the problem in the light of general theological principles and then discusses the various opinions of Catholic divines from St. Augustine down to the present day. None of the solutions presented carries conviction, and the author ends by accepting the common opinion of modern theologians, who, while refusing to consider the possibility of salvation for unbaptized infants, extend as far as possible their claim to a natural happiness in the future life.

—In a privately published illustrated

brochure Father A. Zurbonsen presents a "Historical Sketch of the Hospital Sisters of St. Francis of Muenster, Westfalia," who have thirteen branch houses in this country, among them St. John's Hospital, in which the author, a retired pastor of the Diocese of Springfield, Ill., has his home. This congregation of Franciscan Sisters was founded in Telgte, Westfalia, by Fr. Christopher Behrensmeyer, O. F. M., to take charge of an orphanage which he had established in that city in 1844. Bishop J. G. Mueller, its first director-general, moved the mother house to St. Mauritz, whence the popular name, "St. Mauritz Sisterhood." The congregation was approved by Rome in 1901 and formally aggregated to the Franciscan Order in 1902. Its present status is: total number of religious, 2,700; branch houses in Germany, 115, with 1,930 Sisters; branch houses in Silesia and Poland, 23, with 400 Sisters; branch houses in America, 13, with 475 Sisters.

—The "Instructions on Christian Morality for Preachers and Teachers" which Father John Kiley has very ably adapted from the French of an unnamed author, come with strong recommendations from Bishop John S. Vaughan and other competent critics. They are, as the Bishop of Salford says, "not only in themselves extremely full and well-

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arranged, but are also remarkable for their abundant quotations from Holy Scripture and from the Fathers of the Church." The book is far above the level of most catechetical works and will no doubt be widely used and highly appreciated, not only by preachers and teachers, for whom it is directly intended, but also for many others who desire fuller religious instruction. (B. Herder Book Co.)

New Books Received

Where Monkeys Swing. An American Boy's Adventures in India. By Neil Boyton, S. J. 203 pp. 12mo. Benziger Bros. \$1.25.

Der Wanderer, Kalender für das Jahr 1925. 96 pp. 8vo. Illustrated. St. Paul, Minn.: Wanderer Printing Co.

Der Rosenkranz ein Pilgergebet. Predigten, Lesungen und Betrachtungen von Dr. Jakob Schäfer. 2. Die schmerzreichen Geheimnisse. 76 pp. 12mo. 35 cts. (Wrapper).— 3. Die glorreichen Geheimnisse. Pilgerleben und Rosenkranz. iv & 95 pp. 12mo. 45 cts. (Wrapper). Herder & Co.

Wege der Weltweisheit. Von Bernard Jansen S. J. x & 368 pp. 8vo. Herder & Co. \$2.40.

Beardless Counsellors. [A Novel] by Cecily Hallack. 320 pp. 12mo. Sands & Co. and B. Herder Book Co. \$1.25 net.

St. Gregory the Great, His Work and His Spirit. By the Rt. Rev. Abbot Snow, O. S. B. Second Edition, revised by Dom Roger Hudleston, O. S. B. xii & 357 pp. 12mo. Benziger Bros. \$2.75 net.

Handbuch der christlichen Epigraphik. Von Karl Maria Kaufmann. Mit 254 Abbildungen sowie 10 schriftvergleichenden Tafeln. xvii & 514 pp. 8vo. Herder & Co., Freiburg; B. Herder Book Co., St. Louis, Mo. \$6 net.

Saint Antony's Almanac. 1925. 96 pp. large 8vo. Illustrated. Published by the Franciscan Fathers of the Holy Name Province, St. Bonaventure's Monastery, St. Bonaventure, N. Y. 29 cts., postpaid; special rate to the clergy, 20 cts.; lots of 100, 18 cts.

The Dearest Girl. A Story for Girls by Marion Ames Taggart. 231 pp. 12mo. Benziger Bros. \$1.50 net.

The History of the Popes from the Close of the Middle Ages. By Ludwig von Pastor. Edited by Ralph Francis Kerr, of the London Oratory. Vol. XIV: Marcellus II (1555); Paul IV (1555-1559). Kegan Paul and B. Herder Book Co. xxiv & 509 pp. 8vo. \$4.50 net.

Abbrégé de Botanique. Par le Chanoine V.-A. Huard. 6e édition. 101 pp. 12mo. Québec: Imprimerie de l'Evénement. 1925. 25 cts. (Wrapper).

The World's Debt to the Catholic Church. By James J. Walsh, M. D., Ph. D., Sc. D. vi & 319 pp. 12mo. Boston: The Stratford Co.

Lives of the Brethren of the Order of Preachers, 1206-1259. In the Translation of Fr. Placid Conway, O. P. Edited with Notes and Introduction by Fr. Bede Jarrett, O. P. xvi & 294 pp. 16mo. Benziger Brothers. \$2 net.

Des Heiligen Johannes vom Kreuz Dunkle Nacht. Nach den neuesten kritischen Ausgaben aus dem Spanischen übersetzt von P. Aloysius ab Immac. Conceptione aus dem Orden der unbeschuhten Karmeliten. xvi & 186 pp. 8vo. Munich: Theatiner Verlag. M. 4.50.

Christian Apologetics. A Rational Exposition and Defense of the Catholic Religion by Rev. W. Devivier, S. J. Translated from the Original French Work, Edited and Annotated by Rev. Joseph C. Sasia, S. J. New and Extensively Improved Edition. Two vols. xxii & 569 and xxv & 502 pp. 8vo. New York: Joseph F. Wagner, Inc.

Protestant Activities in South America. By Rev. John F. O'Hara, C. S. C. 23 pp. 16mo. The Paulist Press. 5 cts.; \$3.50 per 100. (Paper).

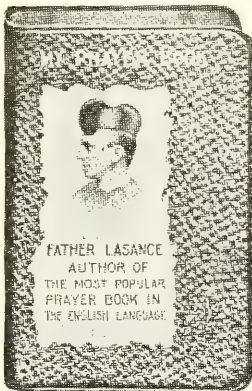
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A professor in the University of California "recently displayed a bone with a half-inch lime incrustation, which he had picked up in a Northern cave. All the evidence, he said, inclined him to the opinion that the bone was a fossil of great age, and he and the scientists present were about to label it, when they happened upon a beer-bottle with just as thick an incrustation. The whole deposit," says our correspondent, "was then registered under Pre-Volstead Era."—*Lutheran Witness*, Vol. XLIII, No. 22.

Enothia parasitica is killing the chestnut trees; *oldjokia repetitio* is killing the chestnuts.—F. H. Collier.

David Lawrence, in his book, "The True Story of Woodrow Wilson," gives an interesting glimpse of how Mr. Wilson, then president of the U. S., viewed that strange and fanatical wave of compulsory teetotalism that has swept over the crstwhile "land of the free and home of the brave." He writes: "Mr. Wilson....drank liquor moderately. Some of the newspaper men who accompanied him on the naval yacht *Sylph*, down the Potomac to Alexandria on Washington's birthday, just after Secretary Daniels had made the Navy 'dry,' remember his discomfiture on discovering that the dry order was being literally obeyed and that nobody on board had a stimulant. Mr. Wilson felt in need of it as he had been suffering from a cold for several days, and the icy blasts sweeping across the river did not make him feel any better. What Mr. Wilson thought or said about the 'dry' order that day was not published."

One of the roystering blades of the Lambs was imperturbed by telephone to join in an uptown apartment revel at 1 o'clock in the morning.

"I'm sorry, old man," he said, "but I'm here in my room with a case of neuritis."

"Bring it along," said the voice. "This crowd will drink anything."—O. O. McIntyre.

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The Fortnightly Review

VOL. XXXI, NO. 24

ST. LOUIS, MISSOURI

December 15th, 1924

Christmas Poems

By Charles J. Quirk, S. J.

THROUGH THE CENTURIED YEARS OF SONG

I am going on a journey, through the years of long ago,
Through the Springtime, Summer, Autumn, till I come to days of snow;
Through the centuries I'm going, won't you come with me along?....
I am going to the Christ-Child, Who was meek to make men strong.

Chorus

*Through the centuried years of glory,
That are famed in golden song,
I am seeking Love's own story,
Love made weak to make men strong!*

Oh, I'm going to find Love's Palace, and to fling myself beside,
Down on my hands and face in Bethlehem, by the loving Christling's side;
And I'm going to ask Lord Joseph, and the Lady Mary, too,
To beg their little Jesu-Lad for the faith the shepherds knew!

Chorus

*Through the centuried years of glory,
That are famed in golden song,
I am seeking Love's own story,
Love made weak to make men strong!*

Say you'll come with me to Bethlehem! See! the stars are shining fair!
Through the dream-land of the ages, to that honied House of Prayer;
Hark! I hear the angels chaunting; see! they circle round and sing:
Gloria in excelsis Deo! Christ is born, our Saviour, King!

Chorus

*Through the centuried years of glory,
That are famed in golden song,
I am seeking Love's own story,
Love made weak to make men strong!*

PRIVILEGE

The angels tell the shepherds
Where Christ and Bethlehem are;
The Magi have a flaming guide—
An ever-beckoning star;
While you and I have Faith to pierce—
God's Altar-Shrine unbar!

SNOW

Does not each year, at Christmas time,
Of the year the most sublime,
Mother Earth ashamed throw—
Conceal her sins beneath fresh snow?

GIFTS

How strange it is that we should seek,
At Christmastide, all gifts but one....
(We crave for gifts that pass away,
That with the years fade and decay!)

We do not want God's Gift—His Son!

Distinguished Catholic Layfolk

By the Rev. Albert Muntsch, S. J.

Readers of the FORTNIGHTLY REVIEW have often noticed in its pages the name of an illustrious English Catholic layman who did wonderful work in the cause of Catholic truth. Mr. James Britten was Hon. Secretary of the Catholic Truth Society until 1922. He was also the founder of *Catholic Book Notes* which has since been merged with another excellent Catholic periodical—*Catholic Truth*. This distinguished Catholic lay apostle was called to his reward on Oct. 8th, 1924. *Catholic Truth* in its number for November-December 1924 (Vol. I, No. 6) appropriately devotes its first two pages to a brief sketch of the labors of Mr. Britten in the cause he had so much at heart and for which he worked so zealously.

We read:

"The Catholic Truth Society to-day, in mourning the death of James Britten, K.C.S.G., may well be filled, not only with gratitude, but with pride in dwelling on the record of a life of 78 years of devoted and successful service greatly beyond the common measure—service alike of the Church and of science. It is doubtful if any other English Catholic of the second half of the nineteenth century accomplished as much as he did.

"Probably most of us were surprised, when reading the *Times* obituary, at the immense amount and variety of things he accomplished outside what we are accustomed to think of as his life's work. It is precisely because he sacrificed all his leisure to the Society while unflagging in his scientific and professional labors that he will ever be so great an example to Catholic laymen.

"Born at Chelsea in 1846 and intended for a doctor, it was the offer of a post at the Kew Herbarium in 1869 that enabled him to give up medicine and devote himself to his favorite study of botany. In 1871 he went on to the Botanical Department of the British Museum. Here he became Senior Assistant until his retirement in 1909."

It is not so well known that Mr. Britten, like so many men and women who did great things for the Catholic cause in England, was a convert. The magazine from which we have just quoted, informs us that "at the age of 21 James Britten became a Catholic and then began his multifarious activities in the cause of the Church. He founded three boys' clubs—at Brentford, Isleworth, and Drury Lane. Under Msgr. Weld at Isleworth he gained experience in organizing and training church choirs. At St. George's, Southwark, he later became one of the founders of Newman House. Less well known is the fact that Mr. Britten was the originator of the Catholic Needlework Guild—a most successful and valuable bit of organization in a field in which it seems probable that his vivid imagination must have supplied the place of actual experience!"

The editor of the FORTNIGHTLY REVIEW often told the present writer that a commendatory review of a book in *Catholic Book Notes* could always be trusted on account of the ability of Mr. Britten and his sterling honesty that guided him in the conduct of that magazine. We were glad to see this same fact brought out in the obituary devoted to him in the afore-mentioned number of *Catholic Truth*. In 1922 Mr. Britten became Vice-President of the Catholic Truth Society and continued to his death the good work he had done as its Secretary. Hence, "his successors may well feel anxious never to allow the paper which he founded, *Catholic Book Notes*, to fall below the exceptionally high standard set by him of honest criticism, discernment and humor. Reviews by him appear even in the current issue and his loss on this side of the work will be most keenly felt. He could seize the strong or weak point in a book and delineate it in a few vigorous phrases. And he showed neither fear nor favor."

It is men of this caliber and of the unselfish zeal shown by this loyal

worker for Catholic Truth, that we need in America to-day.

* * *

The same number of *Catholic Truth and Catholic Book Notes* contains a brief obituary of another champion in the same holy cause, whose name may likewise be familiar to readers of the F. R. As we are always glad to show our interest in the Catholic Woman's Apostolate in our country, we quote the brief notice from our English contemporary:

"A yet older friend to the Catholic Truth Society was Miss Emily Hickey, who died on September 9th, in her 79th year. Born in a Protestant parsonage in Macmine, Co. Wexford, Ireland, Miss Hickey later joined to the love of her country belief in its historic faith. In those days it had not been suggested that the established Church of Ireland possessed continuity with pre-Reformation Catholicism! One has heard it said to-day and one wonders how the suggestion must have struck Miss Hickey, who had passed from the one to the other. Her pen was always at the service of the Catholic Truth Society; for long she was a member of its Committee. The crowning joy of her life was the recognition of her work for the Church when Pius X bestowed on her, in 1912, the cross 'Pro Ecclesia et Pontifice.' Outside Catholic life Miss Hickey was well known as a lecturer on English literature and a poet."

Sixteen years ago she wrote for the Catholic Truth Society a pamphlet with the suggestive caption "Thoughts for Creedless Women," which contains such brave sentences as: "Christianity has not failed to meet modern needs, but certain 'moderns' fail to understand Christianity," and "religion is the only perfect safeguard for chastity." It is a brochure that well repays careful reading. In the introductory paragraph she says that these "words come from one who does not write in ignorance of the position of those who think Christianity incapable of satisfying the needs of the cultivated and the advanced, and who suppose

that the day of holding a definite creed is over, and that if all religious belief were entirely shaken, or even overthrown, it would make no difference in the conduct of life."

We would like to hope that these two zealous workers in the noble cause of the Catholic lay apostolate will find many imitators in our own country.

The Spirit of Christmas

No one can look at the myriad pictures of the Nativity conceived by the minds and painted by the hands of Flemish, German, or Italian medieval artists and still not understand something of the Christmas spirit as it must have burned in those simple days before charity and good will to all men had been forgotten. For when we look at the figures in these pictures, we are struck at once by one quality which all of them have in common: an extraordinary and unearthly simplicity and piety of expression. Madonnas, Bambinos, Angels, even the oxen in their stall, all wear that lovely and humble mien, meek and innocent with the meekness and innocence of childhood.

That word childhood bears with it the secret of Christmas. Christmas is a children's festival. It came with a little Child and only as children can we know its joy. Christmas is for children—the excitement, the wonder, the belief in fairies and Father Christmas with his load of toys and his reindeer team. All the gaiety and glamor of Christmas dies when childhood dies, and the sophistications and complications of the grown-up state usurp the throne of wonder. It is only by being childlike that we can hope to share the spirit of Christmas.

Some new order of things must grow out of the decay of Capitalism. What will the new thing be? To say it will be Socialism is only to express a pious wish or utter a word without meaning. We know what has happened in Russia, and what has happened to many communistic experiments, but nobody knows what post-Capitalism will be.—*The Christian Democrat*, IV, 10.

Charity a Civic Problem?

The *Catholic Citizen* mildly criticizes the recurring charity "drives" within the Catholic community—which, it says are "a credit to the heart rather than to the head,"—because they "tend to shift the burden from the rich taxpayer to the poor parishioner." Our esteemed Milwaukee contemporary thinks that the problem of poverty and dependence is primarily a civic, not a parish or church responsibility, and says:

"Poverty is a civic responsibility because, (a) in the immigrants' case it rests back on mal-government or mal-social adjustments in the native country; (b) it comes largely from industrial conditions here existing; (c) or from demoralizing environments here tolerated. The redress is due in all justice from the State, not primarily in charity from the Church. The pressure of the Church should be upon the State to meet the civic obligation. The Church, if it attempts to shoulder the burden itself can only do so very inadequately and at the cost of asking its nuns to work for nothing, and unduly to increase their recruits because of the work crowded upon them, thus surely tending to the disturbance of a certain equilibrium, which mal-government may develop later."

The problem is not so easily solved, since it evidently concerns both Church and State, which under our system of government cannot co-operate, but must act separately.

About Dancing

In an article on "Modern Dancing" in the October number of the *Homiletic and Pastoral Review* (New York: Jos. F. Wagner), the Rev. Dr. Charles Bruehl, of Overbrook Seminary, says that "a moderate, sane, and well-balanced account of the nature of dancing can be found in Dr. Koch's manual of moral theology," and quotes from Koch-Preuss (Vol. III, pp. 42 sq.) the following passage:

"Dancing holds in social life a place and vitality of youth, and gratifies an

instinct that cannot be ignored. It appeals strongly to the desire to express in rhythmical motion the exuberant spirit craving for society and companionship. If indulged for the sake of recreation and social fellowship, it is, in the words of St. Francis de Sales, morally indifferent, *i. e.*, neither good nor bad in itself; but as now commonly practiced, it tends to evil and entails many dangers. The best dances are not above suspicion, and therefore dancing should be indulged in but rarely and for a short time. Though the danger involved is often great, it would nevertheless be wrong to condemn dancing absolutely."

In a foot-note Prof. Bruehl is kind enough to say: "The commonsense, keen discernment, and moderation of judgment manifest in this passage, are typical of all the decisions rendered in the Koch-Preuss manual, which, therefore, well merits the popularity it has won."

The sexual factor has been intentionally left out of Dr. Koch's description, because the sex appeal is not essential to the dance as such; but, as Dr. Bruehl points out, "dancing as now understood, has a distinctly sexual emphasis" and "the presence of the sex appeal contains awful possibilities of perversion and its over-emphasis in the modern dance, devoid of esthetic features, has caused the present deterioration of this popular form of amusement."

Dr. Bruehl then proceeds to show how modern dancing differs from the ideal and that psychologists and sociologists unanimously agree with the Catholic clergy in condemning many of the forms dancing has assumed in our degenerate age. "The most condemnatory utterances about the modern dances," he says, "have come from physicians who have no sympathy for religion and very little for morality as we understand it, and who use as their final test only their medical experiences."

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"Tactics for Catholic Citizens"

A Review of Father John A. Ryan's Article on This Subject

By P. H. Callahan, of Louisville, Ky.

A few days before the November election a number of Catholic papers published a letter written by the Rev. John Cavanaugh, C. S. C., of Notre Dame University. In a lengthy article, "A Question of Tactics for Catholic Citizens," in the *Catholic Charities Review* for November, Father John A. Ryan, D. D., the noted exponent of the economic and social principles of Pope Leo XIII, discusses Father Cavanaugh's letter, which, Father Ryan says, "is unfortunately typical; that is to say, it represents an attitude which is taken by a considerable proportion of Catholics among the laity as well as among the clergy."

After briefly setting forth Father Cavanaugh's claim, "that Catholic rights are to-day subject to grave danger in our legislative assemblies, that our only security is in the United States Supreme Court, and therefore that all attempts to restrict the powers of the Court should be opposed by loyal and intelligent Catholics," Dr. Ryan says that everyone of these propositions is subject to serious doubt. Quoting the assertion that "There is a growing disposition in many States to deprive Catholics of elemental rights," and "Almost anything may happen in a State legislature or in Congress," Dr. Ryan says: "These are sweeping generalizations which Father Cavanaugh could not have expressed had he taken the trouble to analyze and weigh accurately all the pertinent facts. A disposition to deprive Catholics of their rights may mean much, or little, or nothing; everything depends on the political strength of the forces which manifest the disposition."

Continuing, Dr. Ryan says: "The outstanding fact of the situation which Father Cavanaugh deplores is, that just one State, only one, has enacted legislation detrimental to Catholic rights and welfare. This is the State of Oregon, which in 1922 adopted the

anti-parochial school law. At that time the anti-Catholic movement was strongly organized in that State; nevertheless, the measure was adopted by a bare majority of 8,000 in over 200,000 votes. Had it been re-submitted to the voters at the recent election, there is scarcely any doubt that it would have been repealed. Moreover, there are many reasons for believing that the proposal might have been defeated in 1922 if the opposition had been better organized and more effectively directed.

"Here, then, is the solitary instance of injury done to Catholic rights by an American legislative authority, the authority in this case being the people enacting a law through the Initiative. It is true that in several other States attempts have been made to bring about the same kind of hostile legislation. But all of them have failed. What does Father Cavanaugh expect? That in a country so overwhelmingly non-Catholic as ours is, there should be no bigots, or at least that none of them should get into a State legislature or distribute an anti-Catholic petition among voters? It is not the bare fact, but the magnitude and effectiveness of anti-Catholic political activities that are important. Moreover, Father Cavanaugh seems to ignore the very great benefit which the Catholic cause may derive from oppositions of this sort. When a bill aiming to injure Catholic schools, for example, is introduced in a State legislature, it provides opportunity for correcting misunderstanding and disseminating information with regard to the Catholic school system and Catholic aims and interests generally. This is one way of dispelling ignorance and spreading the light. Does Father Cavanaugh think it would be better if no such opportunities existed, if we were never required to explain or defend our position, if we were to remain always undisturbed, in a condition of stagnant security?"

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Turning next to Congress, Dr. Ryan points out that this body "has not enacted, nor has it shown any tendency to enact, any measure that is harmful to Catholic interests. I am not forgetting the bill for federal aid to education, formerly known as the Smith-Towner Bill. The efforts of a minority in Congress to have such a measure passed do not as yet show any indication of ultimate success, whereas the discussion provoked by these efforts has been of immense value in educating the public to the menace involved in such legislation, and in making known the educational position of the Church as well as the capacity of Catholics to defend their rights."

"It would seem, then, that we are justified in rejecting entirely Father Cavanaugh's major premise, namely, that the danger to Catholic interests from hostile legislation is too great to be successfully met in our legislative chambers. By the exercise of a reasonable amount of vigilance and political

activity, we can render this danger, such as it is, so remote that it need cause us no great disquiet."

Taking up Father Cavanaugh's claim that the only security of Catholics in the United States is the Supreme Court of our country, which he thought seriously endangered by Senator La Follette's plan for a constitutional amendment to empower Congress to pass a federal law declared unconstitutional by the Court, Dr. Ryan, while expressing his disagreement with the La Follette proposal, says that anyone who studies the matter fully, must realize that even if the La Follette proposal should become a law, it could not affect Catholic schools or any other Catholic interest, since it would not apply to laws enacted by the States.

"The case stands thus: Father Cavanaugh exaggerates the dangers to Catholic interests both from the side of legislation and from the side of a certain important proposal to curb the Supreme

Court. These evils seem to him so great that he would have the Catholic voter disregard entirely the important and fundamental economic reforms advocated by Senator La Follette. Greater opportunity for labor, relief for the farmers, the abolition of monopolistic exactions which inflict injury upon the whole people, are of no importance as compared with perils which are unreal and hypothetical. The Catholic citizen is called upon to bear with grave economic evils rather than run the risk of imaginary ones. It seems to me that this judgment betrays a deplorable lack of a sense of due proportion.

"To be sure, there are times when a Catholic voter ought to disregard his economic interests for the sake of his religious interests. If Senator La Follette's party, or any other party, were proposing and had the power to enact a law abolishing parochial schools, no amount of beneficent economic proposals would be an off-set. It would be the plain duty of the Catholic citizen to vote against the candidates of such a party.

"In the campaign of 1924 no such alternatives confronted the Catholic voter. If he believed in the economic programme of the Progressives, he was entirely justified in supporting it because the menace to Catholic interests involved in their Supreme Court suggestion was so intangible and remote as to be virtually non-existent.

"Indeed, the recent manifestation of anti-Catholic prejudice, which Father Cavanaugh deplores, is due in no small measure to precisely the political policy which he advocates. Again and again, in the last few years, I have heard from non-Catholics the complaint that our Catholic citizens hold themselves a class apart from the rest of the community; that they appear before legislative committees only to oppose some real or fancied attack upon Catholic interests, and that they hardly ever join with their non-Catholic fellow-citizens in advocating before legislative committees measures of general welfare with which they, as well as their non-Catholic fellows,

ought to have a deep and intelligent concern. While there is much exaggeration in this charge, we have to admit that it contains a considerable element of truth. In any case, it is the part of wisdom in a political campaign not to assume lightly and rashly that Catholic interests are threatened by certain party proposals, and not to treat important economic proposals as negligible.

"Even if the menace to our educational or other interests were as great as Father Cavanaugh assumes and fears, his exclusive reliance upon the Supreme Court is a mistake Mr. Dooley indulged in some exaggeration when he declared that the Supreme Court 'follows the election returns;' but anyone who will read such a historical survey of the Supreme Court as Brooks Adams' 'The Theory of Social Revolutions,' will realize that sooner or later the Court gets into line with the settled and preponderate opinion of the country

"It is true that, as a minority, Catholics must rely to a considerable extent, as all other minorities, upon the authority of the Supreme Court to protect their fundamental rights. But if the Catholic minority should consistently and continuously oppose every proposal to deprive the Supreme Court of the power to nullify necessary social and labor legislation, it will find itself in time not merely a minority, but an almost entirely isolated minority. It will find itself allied with the beneficiaries of economic injustice who will be numerically small, and will find itself alienated from the majority of the population. In that situation, it will find that the Supreme Court can no longer give it adequate protection. Such, at any rate, seems to be the lesson of history.

"On the other hand, if we ally ourselves with the political and social forces in our country that are aiming at wider social justice, we shall be able to win for our religious and educational interests a sympathetic hearing and to prevent as effectively as a minority can ever hope to prevent, legislation against our welfare."

Notes and Gleanings

For the thirty-first time in the career of the FORTNIGHTLY REVIEW we wish all our readers a Merry Christmas and a Happy New Year.

Beginning January 1st, 1925, the subscription price of the FORTNIGHTLY REVIEW will be \$3 per annum, instead of \$2.50, as hitherto. We are forced to raise the present subscription price, which was established twenty years ago, because in the course of those years the cost of production has risen nearly 200 per cent, and it has not been possible to augment the revenues in proportion. Even with the new subscription price the editor and publisher will be getting from the magazine only a small income, which, as in the past, he will have to eke out from divers other sources in order to gain a *sustentatio honesta*. Independent Catholic journalism is an exhilarating occupation and brings one a certain amount of fame, or notoriety if you prefer; but it does not pay, and were it not that he deems an independent journal of the calibre of the F. R. more necessary than ever, the editor should turn his remaining energies into more remunerative channels.

Many priests will welcome the handy booklet entitled, "The Mass Intention Calendar," which will enable them to record all intentions for masses to be said on any day of the year 1925. Following the regular calendar order, each day has assigned to it a space in which the intention, the name of the celebrant, the stipend, the "nomen dantis," etc., may be entered. A number of conveniently detachable blanks for the "Transfer of Intentions" to other priests are inserted at the end of the booklet. The practice of thus recording masses will help to remind priests of one of their obligations—to be careful to offer the Holy Sacrifice for the intention and at the time promised to the giver of the stipend. The booklet, neatly bound in cloth, with stiff cover binding and printed in two colors, is

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The annual report of the Leo House, of which Mr. Jos. Schaefer sends us an abstract, shows that this institution, founded nearly half a century ago for the care of Catholic immigrants in New York City, while no longer entirely devoted to its original purpose, in consequence of the decline of immigration, still serves several useful objects. Besides taking care of 909 immigrants, the Leo House, which is in charge of the Sisters of St. Agnes, during the past year accommodated 2,220 tourists and 1,280 working girls, who made the institution their temporary home. Among the transient guests there were 288 priests, 26 Brothers, 316 Sisters, and 175 candidates for different sisterhoods. So successful has the Leo House been in ministering to the needs of Catholic travelers, that a similar institution is projected for the city of Hamburg, for which well-to-do American Catholics, especially those of German descent, are asked to contribute. Further information can be obtained from the Vice-President of the Board of Directors, Mr. Joseph Schaefer, 23 Barclay Str., New York City, who for many years has given freely of his time and means to the support of the Leo House, and to whose self-sacrificing zeal not a little of the institution's success is primarily due.

We see from Supreme Secretary McGinley's annual report, printed in the September number of the official *Columbia* (Vol. IV, No. 2, p. 30), that while the number of "councils" (local branches) of the Knights of Columbus increased by 68 during the past year, the total membership fell from 779,074 to 770,324,—a net loss of 8,750. In Missouri the decrease was 828.

A Lutheran paper reports that there are half a dozen synagogues of Negroes, served by black rabbis, in the Harlem district of New York City. This seems to indicate strong proselytizing by the Jews among the Negroes. Or is the Ku Klux persecution driving the Negroes into Judaism?

Correspondence

The Holy Name Parade

To the Editor:—

There can be no criticism at all attached to the Holy Name parade which recently took place in Washington and was mentioned by your correspondent H. C. H. (F. R., XXXI, 23, pp. 468 sq.).

The entire programme was very dignified and the participation of others than Catholics in the arrangements, especially the part performed by President Coolidge, will go a long way towards creating a wholesome impression on not only the people of Washington, but, because of the wide publicity, on the people of the country at large, in the way of calling attention to the aims and objects of the Holy Name Society.

However, if there had been no election close at hand it might have been better, for the only complaint reaching me was from a few Democratic office-holders who felt they might lose some votes. A. L. A.
Washington, D. C.

* * *

To the Editor:—

The article by H. C. H. on "Defense Day and Parades" was very timely and interesting.

No doubt a great deal of good can come from a Holy Name parade, but very often some of the participants use very poor judgment in very openly and, of course, erroneously stating that its prime object is "to show our strength," and judging by the length of the line of march and the great many delays en route, it is a "show of strength."

Everyone knows that we Catholics are "long on parades," as testified by Bishop Kelley, of Oklahoma, recently, when singing his Swan Song, but we should carry in mind the real object, namely, to show the great number of Catholics who do not take the name of the Lord in vain.

The fundamental has an appeal not only to all church-going people, but to a great percentage of those who do not go to church at all. D. I. D.

Bouquets for the F. R.

To the Editor:—

"Will any of our subscribers object to paying fifty cents a year (a fraction over two cents a copy!) more for this REVIEW from January 1st, 1925, on?" (F. R., Vol. 31, p. 437).

The present writer most fervently hopes that he voices the sentiments of all subscribers, present and future when he answers the above question with a thundering NO! All, honest "foes" included, have known and admired the high standard and unique character of the F. R. During these many years all have felt that there was no other Catholic publication quite like it, that it had

an important mission to fulfill, and that it was doing this admirably. However, few, if any, knew the difficulties under which this was being accomplished. Only the alternative of having to suspend his labor of love, and solicitude for those nearest and dearest, have finally constrained the self-sacrificing editor to make known facts which reveal more fully the high mind, the gallant spirit, the chivalrous heart that were needed to hold him firm and faithful to his exalted ideals. His was a mere pittance as financial returns for work far above that for which editors in other fields are being paid princely salaries! What was far more trying: opposition, misrepresentation, chicanery—and worse—from quarters from which he had every right to expect better things. Such were the conditions under which the editor has performed his task so faithfully and successfully all these years. It were a sorry comment, indeed, on the quality and niveau of our American Catholic culture if a review like the F. R. were forced to suspend publication because its subscribers objected to paying a fraction over two cents a copy more.... *Cor sursum!* We are with you, one and all! Colorado Springs, Colo. A Priest

[Out of sheer modesty—our modesty, like that of the late Mark Twain, “is frequently praised”—we should have abstained from printing this letter, had not the reverend writer positively insisted on seeing it in the F. R. for Dec. 15. Of course, we are profoundly thankful to him and to the many other subscribers,—bishops, monsignori, priests, religious, and laymen,—who have written us in a similar strain. The selections printed below will show how favorably our appeal for an increase in the subscription price has been received. We are glad and proud to say that so far there has not been one unfavorable response. May be brickbats will follow the bouquets after January 1st, when most subscriptions become due. If so, we shall not fail to present to our readers some of the brickbats, just as we are presenting some of the bouquets to-day. —EDITOR.]

The F. R. is read by all the bishops of our province, and points raised by it are often discussed in our meetings. Some of us like to refer to it as “The Episcopal Mentor,”—not in an invidious sense, of course. It is good for all of us, including the shepherds of the flock, to have an independent organ of Catholic thought like the F. R. to discuss matters which the official and other organs may not touch. More power to your pen!—A Bishop.

Enclosed find my check (\$5) for annual subscription to the F. R. I enjoy every number and think the magazine is worth every cent of \$5 annually. We would be very lonesome without the F. R., and miss

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many good thoughts that are not to be found elsewhere.—(Rt. Rev. Msgr.) Jno. A. Sheppard, V. G., Jersey City, N. J.

Of course, make it three dollars per year. My check is a starter. The F. R. is easily worth six!—(Rev.) H. B. Laudenbach, Buffalo, N. Y.

I will gladly pay the small additional price of subscription you ask for, and sincerely hope that all of your subscribers will do the same. I have read your Review for over twenty years and am always glad to read it, and hope to keep it to the end of my life.—(Rev.) L. J. Haupt, Perham, Minn.

Glad to pay the proposed increase in subscription price. Keep on telling unpleasant truths which the good of religion requires to be told.—(Rev.) George Zurcher, North Evans, N. Y.

You may raise the subscription of your REVIEW to any price. I will always stand by you. The F. R. is *facile princeps* among Catholic periodicals. First the F. R., second *The Echo*—and all the rest is simply filling.—(Rev.) F. Rombouts, New Orleans, La.

I have always enjoyed the F. R., read it from cover to cover, and am one of many—I trust—who would miss the REVIEW very much if it ceased to be published. By all means raise the subscription price if that is necessary to continue the magazine. In order to assure you of my appreciation, I am enclosing five years' subscription at three dollars and hope that others will encourage you in like manner.—(Rev.) Albert F. Fritton, Buffalo, N. Y.

It would be extremely difficult for me to get along without your semi-monthly. I would not miss your views on the Great War, Preparedness Day, Freemasonry, the treaty of Versailles, the K. of C. question, etc., for anything. Please keep your pen, your mind, and your nimble wits. Otherwise what will be left to us of devotion to truth and justice? Our Church is liable to be smothered into dwarf size by the Byzantinism and servility of the religious and secular press. Let us have a little more fresh breeze! Even a thunder-storm is preferable to the suffocating air that surrounds and almost overwhelms us these days!—J. F. Hultgen, M. D., Chicago, Ill.

I think that your publication is well worth \$3 per annum, and as one of your subscribers am perfectly willing to pay the increased price.—Fred S. Henderson, Attorney-at-law, St. Louis, Mo.

Partly because I was slow in remitting, I will start the \$3 rate with July 15, 1924, and enclose draft for that amount. If you would make the rate \$5 a year, you would probably lose very few or no subscribers, and the subscribers would realize even more than they do now that they are getting their money's worth, and something besides. Were I a man of means instead of an ordinary employee with a very moderate salary, I would demon-

strate my high regard for the F. R. and its editor in a more concrete way.—A Bank Employee in Minnesota.

You can count the writer as one who would not hesitate to renew his subscription if the price went up... I admire the tone and make-up of the F. R. very much; and although I do not agree *in toto* with all the ideas set forth therein, the courage and logic with which your convictions are presented are truly admirable.—Leon J. Baker, Lieut. U. S. N., Ret'd., Ft. Wayne, Ind.

Ted and Mary were just the ordinary boy and girl, raised out on the farm. Their fathers owned adjoining farms, and having come close to mating age, Ted and Mary were "sweet on each other." One day Ted invited Mary to go with him to see the circus in St. Louis. When the train passed through the long tunnel then at Meramec Highlands, Ted just kissed Mary—a very natural thing to do! Once through the tunnel, Ted told Mary the tunnel had cost a million dollars; to which Mary promptly replied: "It is worth every cent of it!" In sending you my check for renewal I want to say that the old F. R. is worth every cent it costs.—James McCaughey, Pacific, Mo.

Please find enclosed check \$3.50 for the F. R. 1924-25. No doubt you are entitled to a raise, and all your many friends will gladly pay it.—(Rt. Rev. Msgr.) Aug. C. Breig, Rector of St. Francis Seminary, St. Francis, Wis.

I will gladly pay fifty cents more for your publication. It is worth much more than three dollars a year.—(Rt. Rev. Msgr.) A. Ph. Kremer, Genoa, Wis.

I received your recent statement for \$2.50, but am enclosing \$3 for the renewal of my subscription. It is with great pleasure and pride that I read the F. R. I feel it is a noble work and deserves the highest commendation. I wish you every success.—Jas. A. Burns, Columbus, O.

A Protest

To the Editor:—

I just read your recent article "The Other Side of the Rhine Question." Will you allow me to say that the side you show is certainly the wrong side? When a man who owes me money refuses to pay me, I take the strength of the law and the police force of the country to wrest from him the amount of his debt. Such has been the action of France in the Ruhr. Belgium and Italy were with France in this action, and I remember distinctly that the press of the world was largely approving France's policy. When you charge France with motives of destroying the German industry, you go not only beyond what you know but against actual facts. As to the conduct of the French in the Ruhr, I do not believe we can find in history any occupation of enemy territory having occasioned less conflicts and bloodshed and it speaks highly for the discipline of the French

and wisdom of their rulers. Speak of the swelled head of the French! What could not be said of the swelled head of the Germans? This I do not say to defend France, but to protest strongly against some misrepresentations and specially against an abusive language which evidently shows strong and crude partiality. I sincerely regret to see such thrash in your REVIEW, which I up-to now was pleased to recommend to my friends. Winnipeg, Canada J. B. Beys, O. M. I.

[The editor of the F. R. did not and does not maintain that the "American Eyewitness" who wrote the article "The Other Side of the Rhine Question," is unprejudiced, or that all the statements contained in the article are gospel truth. But we wish to say that we printed the article, "ut audiatur et altera pars," at the request of a prominent Catholic publisher and upon the testimony of two well-known and responsible American priests that the author of the article, an American newspaper correspondent who has spent the last five or six years in Europe, mainly in France, is a person of excellent character and likely to tell the truth. Fr. Beyes says nothing to disprove the correctness of any statement made in the article. —EDITOR.]

Choir Manuals—A Complaint

To the Editor:—

In the December 1 issue of the F. R. there appeared on page 471 a review by Joseph Otten of a new Choir Manual, edited by Alexander Bock and published by Koesel and Pustet.

So far I have not seen a copy of this Manual, but I have seen a number of criticisms of the work in question.

In his own review Mr. Otten deplores the fact "that the editor should have destroyed the symmetry of the Kyrie of the Gregorian Requiem Mass by having every other verse recited, instead of having them all sung," and still more does he deplore the "liberty the author takes in the omission of all verses of the 'Dies irae' which contain no petition, thus reducing the hymn from twenty to twelve verses,—a proceeding which is not only unlawful, but also a mutilation of a great work of art."

Taking for granted that the facts are as stated above, I fail to see how Mr. Otten, in summing up his review, can in fairness to prospective purchasers pronounce this Choir Manual "an excellent and a very useful book, highly to be recommended."

Supposing I procure his book for my Choir Director or Organist. Can she make use of it in playing a Requiem High Mass if I insist on having it rendered "in toto," according to law and rubrics? No she can not. She needs another Manual, which gives the Requiem Mass, including the "Dies irae," in full. Can this work of Bock's then be called "an excellent and a very useful book"? I

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answer by asking another question: Can a sacristy ritual which contains everything imaginable in the most convenient form, but which omits the form of "Blessing Holy Water," be called "an excellent and a very useful book"? Why, every priest will laugh at the idea. No; no ritual can be called excellent and very useful if I cannot use it for blessing water. No choir manual can be called excellent and very useful if I cannot use it for playing a Requiem (as the Church wants it played). What is the use, therefore, in spending money for such a work?

We have too many, more or less equally useless, choir manuals already. In my own church we have, if I remember right, four or five, none of which is "excellent and very useful." Names I need not mention, for it is not my intention to hurt anybody's feelings. But many a Sunday I have felt sympathy and compassion with my poor organist, a lady, and a convert from Presbyterianism. Although an expert organist, she is not at her best, for the simple reason that there is not one choir manual in existence which I could put into her hands and say: "Follow this Manual; everything you want is in there." As it is, she uses one manual for the "Asperges," another for the Responses, another for this and another for that, all that I have, and yet, with all these many manuals there are occasions when we should like to have another one, because those we have do not contain what we need.

Is it not a pity, this state of affairs? Can not we Catholics, with all our beautiful music and our heaven-inspired chant, find a man, or better a body of men, capable of giving us a choir manual that is in truth and in deed "an excellent and a very useful book"? Sacerdos Rusticus

—As a fitting pendant to his volume on "The Pastor under the New Code," the Rev. Father Charles Augustine, O. S. B., has lately published "Rights and Duties of Ordinaries according to the Code and Apostolic Faculties" (B. Herder Book Co.). This volume embodies most of the laws and rules which concern those ecclesiastics who go by the name of "Ordinaries" according to canon 198. It is a practical vade-mecum for governing prelates endowed with ordinary powers, namely, residential bishops, vicars general, and diocesan administrators, and for the religious superiors of exempt clerical institutes. The idea was suggested by the Archbishop of Milwaukee and the resulting useful handbook will no doubt be heartily welcomed by all those for whom it is intended. The author's competency for the work is unquestioned since the publication of his 8-volume Commentary on the Code, from which the present work is largely an extract, prepared for the special purpose indicated in the title. The Apostolic faculties granted for America, to which constant reference is made in the text, are conveniently grouped together in an appendix (pp. 507-542).

BOOK REVIEWS

Christ and the Critics

Mr. John L. Stoddard, favorably known as author of "Rebuilding a Lost Faith," has undertaken the difficult task of translating Fr. Hilarin Felder's splendid book, "Jesus Christus," which was published in Germany shortly before the World War. The first volume of the translation has just appeared under the title, "Christ and the Critics" (Burns, Oates & Washbourne, and Benziger Brothers). The work is, as the subtitle indicates, "a defense of the Divinity of Jesus Christ against the attacks of modern sceptical criticism." This first volume deals, in three parts, (1) with the Sources of the Life of Christ (*i. e.*, the Gospels), (2) the Messianic Consciousness of Christ, and (3) His Divine Consciousness. A full section is devoted to the important question of the origin of the Johannine Christology.

Dr. Felder, who is a member of the Capuchin Order, proceeds on the theory that for the Catholic scholar the strongest antidote against rationalistic seduction is an extensive reading of the critical literature with its extravagances and contradictions. For well nigh a century one school of rationalism has succeeded another, and each has done its predecessor to death. To-day criticism has arrived at the alternative: Either Jesus was deluded, or the early Christians were deluded. Meanwhile, in the words of Fr. Felder, the critics are unable to escape the absurd consequence resulting from the declaration that Jesus, on the one hand, was the most perfect flower of human intelligence and, on the other, that he was a visionary, suffering from insane phantasies.

The successive phases of modern criticism can be profitably studied in this erudite work, which we recommend to all serious students of higher apologetics.

Literary Briefs

—We don't quite see the necessity of an English translation of Père J. Bainvel's book on the "Devotion to the Sacred Heart," since Dr. Petrovits' work on the same subject, published a few years ago (1918) by Herder, though not so extensive, is much better adapted to the ideas and needs of English and American readers. Bainvel divides his treatise into three parts: (1) Devotion to the Sacred Heart according to St. Margaret Mary; (2) Doctrinal explanation; (3) Historical development of the devotion. The latter part is the best, though even here the translator (E. Leahy) and the editor (Rev. Geo. O'Neill, S. J.) should have used the pruning-knife more freely. Ch. IX (pp. 327 sqq.) should have been entirely omitted. The author's chauvinism is well nigh puerile in spots, as when he says in a foot-note (p. 333): "There has been much

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talk of a consecration of the French and allied armies, carried out by Marshal Foch in July, 1918, in the church at Bombon. The curé formally affirmed it, but there have been authoritative denials, hence the secret still belongs to the Generalissimo, and there the public must leave it." Why? (Benziger Bros.)

—Sister Francis of the Sacred Heart and Lawrence Drummond have translated from the French Father Frederick Rouvier's book, "The Conquest of Heaven." It deals with perfect charity and contrition. The author answers the objections raised against the Church's teaching, indicates ways and means by which acts of perfect charity and contrition may be elicited, and gives reasons calculated to induce Catholics to repeat them frequently. Cardinal Merry del Val in a letter to Fr. Rouvier eleven years ago said that the little work "is destined to enlighten many souls and do a great deal of good." We cannot but rejoice that its sphere of influence has now been extended to the English-speaking world. The translation is fairly good, but perhaps somewhat too literal here and there. (Baltimore: John Murphy Co.)

—In "Graduate Studies," a booklet privately printed for the use of the graduate students of the Catholic University of Ameri-

ca, the Rev. Dr. Peter Guilday sets down clearly and convincingly the character of the work and methods that ought to guide university, as distinguished from college work. The subject has often been discussed by educators, but Dr. Guilday develops the theme in a way that will appeal to every Catholic educator and friend of higher learning. It is to be sincerely regretted that the Catholic University of America is still far beneath the high ideal set up by Dr. Guilday, but let us hope that his small but meaty booklet will incite the administration to greater efforts in the direction of making the University a purely post-graduate institution of the very highest character, as envisaged by Leo XIII. The time seems to be ripe for such an effort now.

—The "Life of St. Dominic," by Bede Jarrett, O. P., recently published, may have a certain value for purposes of spiritual reading; as a historical contribution to the subject it is worthless. The author disregards entirely the epoch-making researches of Dr. B. Altaner on the sources of the Saint's life ("Der hl. Dominikus: Untersuchungen und Texte," Breslau, 1922), as can be seen from his erroneous statement (p. 180) that the Life of St. Dominic by Peter Ferrand is the primitive source, and from his liberal use of the Life by Theodorie of Apolda,

which is merely a second-hand compilation full of arbitrary assumptions. It seems the least demand we have a right to make upon modern hagiographers is that they make an intelligent and critical use of the sources, which in this case would have been an easy thing, after the thorough "Quellenanalyse" made by Dr. Altaner. (Benziger Bros.)

—Tom Daly's first adventure in prose, "Herself and the Houseful," aptly described in the subtitle as "the middling-mirthful story of a middle-class American family of more than middle size," is a whimsical account of the raising of a family of eight children. The story will appeal with special force to those who, like the present reviewer, have gone through a similar experience. The second son of the "Houseful" has made the illustrations. The beautiful tribute to "Herself" at the end of the volume outweighs a whole ton of modern sex novels. (Harcourt, Brace & Co.)

—"Jesus Christus, sein Leben, seine Lehre und sein Werk," by the Rev. August Reatz, D. D., professor of theology in the seminary of Mayence, is not a life of Christ in the commonly accepted sense of the term, nor an apology for His divinity, but a historical survey of His life, personality, teaching, and activity, as shown in the authentic records. Christ is an ideal which carries within itself the proof of historic truth. The third part contains a profound defense of the Church and her Sacraments. The author fully accomplishes his purpose to create enthusiasm for the Godman and His cause. (B. Herder Book Co.)

—The Rev. Dr. Charles Telch's "Epitome Theologiae Moralis," a concise synopsis of Noldin's "Summa," has gone into a sixth edition, good proof of its value to students of theology and busy parish priests. It goes without saying that this new edition has been revised in entire conformity with the New Code of Canon Law. (Pustet).

—Miss Isabel C. Clarke's novel, "Viola Hudson," is concerned with a woman's heroic self-sacrifice for the spiritual welfare of her child. A London *Times* reviewer says that a reader who can take the author's point of view—which is, of course, strictly Catholic,—"will be rewarded by a thoughtful, efficient, and not unmoving story," which is high praise from a journal that is in the habit of ignoring Catholic fiction unless it is compelled to take notice of it by sheer merit. (Benziger Bros.)

—"In Jesus Christ," by Raoul Plus, S. J., is a book which gives us a glimpse into the deep and consoling significance of St. Paul's words to the Galatians, "And I live, now not I, but Christ liveth in me." After having read the 205 pages one knows and feels that one understands better than before what is meant by the natural and mystical body of Christ. The singular union of a soul in grace

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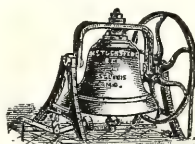
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